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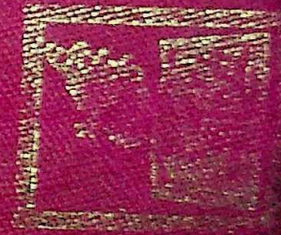
VISHNUDHARMOTTARA-PURANA

English Translation of First Khanda

(Puranic Legends and Rebirths)

DR. PRIYABALA SHAH



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Parimal Sanskrit Series 51

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English Translation of First Khanda

(Pauranic Legends and Rebirths)

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PREFACE

The text of the Vishnudharmottara published by the Venkateswara Press, Bombay in Samvat 1909 (i.e. A.D. 1913). This Vishnudharmottara is divided into three Khandas.

This work is a translation of the first Khanda of the Vishnudharmottara. It begins with the well-known verse -

"Narayana Namaskrtya Naram Chaiva Narottamam, Devim Sarasvatim Vyasah tato Jayamudirayet", This (first) Khanda, which contains 269 Adhyayas, very much resembles the first Khandas of other Puranas. It narrates the creation or rather the successive creations of the world, gives the usual Pauranic accounts of geography, astronomy and time, numerous geneologies and legends and some stotras, as well as rules regarding certain vratas, the Sraddhas and the pacification of planets and constellations in details. Among the legends, along with account of the loves of Pururavas and Uravashi, which fills Adhyayas 130-137, deserves to be mentioned, as it comes a little closer to Kalidasa's story than the other known versions. Moreover, some legends throw light upon the rebirths due to their Karmas. e.g. story of the transformation of the Gandharvas Haha and Huhu into an elephant and a crocodile respectively as a result of Devala's curse. Rama's order to Bharat to chastise the impious Gandharvas living on both banks of the Sindhu. The story of Ravana, and his exploits, his meeting with Vishnu who told him that he would be born as a human being and kill Ravana. Thus this Khanda widely utilises the Ramayana and incorporates a large number of verses from the Mahabharata, the Bhagvadgita and the Upanisads. There is no exaggeration in saying that this Vishnudharmottara is an encyclopaedic work discussing so many different topics. Moreover this work narrates the birth and rebirth according to one's actions (Karma).

I am regretfully aware of the fact that inspite of best care a few mistakes crept into this work. I crave indulgence of the scholars for these lapses.

My heart-felt thanks to Dr. I. J. Bhatt, Shrimati Prof. Kunjalata Ghodadra and Shri Ronak H. Joshi. I thank Shri Babubhai, Shri Parshva Publication, Ahmedabad, for the prompt publication of this work.

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Contents

Preface iii

◆ **Introduction**

1. The Vishnudharmottara xiii
2. The Vishnudharmottara, Vishnupurana and Vishnudharma. xvi
3. The Provenance of the Vishnudharmottara. xix
4. Age of Vishnudharmottara. xx
5. Authorship xxv

◆ **Text Chapter**

1. Katha Prastavana 1
2. Hiranya Garbha or Golden Egg 3
3. The Coming up of the Varaha Avatara 5
4. Patal Varnana 6
5. The description of the Lokas 10
6. Dwipa-Vibhaga Varnanam 13
7. Jamboo Dwipa Varnanam 17
8. Bharata Varsha Varnanam 21
9. Janapada Varnanam 22
10. The Description of the rivers springing from seven mountains 23
11. The Description of the rivers of Himavana 24
12. The Description of Koshal 26
13. Description of Ayodhya 27
14. Dynasty of Ikshvaku 28
15. The death of Madhu and Kaitabha 29
16. The Slaughter of Dhundhu 31
17. The episode of Sagara 32
18. The Sub-story of the Sagaras 34
19. The descendant of river Ganga 36
20. The narration of the Janhu's daughter 37
21. The incidence of Trivikram 38
22. The perversion of Ganga 40
23. An episode of Sahasrarjuna 42
24. The Killing of Vrtrasura 44

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25.	The episode of Dattatreya	45
26.	The departure of the earth to Indraloka	46
27.	Going to Brahmaloka	48
28.	Hara Darshan	49
29.	Chandra Mandala Darshan	51
30.	Aditya Darshan	53
31.	The Forest Conflagration	54
32.	The Creation of Vadvagni	56
33.	The exchange of Rice Pots	57
34.	Giving the boon to Kushika	58
35.	The Birth of Rama	60
36.	The order of Maheshwara to Rama	61
37.	Calamity	63
38.	The dialogue between Shukra and Salva	64
39.	Dream	66
40.	The existence of Laxmi	67
41.	Amrta-Manthan	70
42.	The Distribution of nectar	73
43.	The description of the battle between gods and demons	76
44.	The words of Salva	78
45.	The marching of Salva	80
46.	The bad omens by the army of Salva	81
47.	The Sight of Bhargava Rama in the battle	82
48.	The Killing of the army of Salva	83
49.	The Killing of Salva	85
50.	Giving of Missiles	86
51.	The question of Rama in Shankar-Gita	87
52.	The instruction for Meditation	88
53.	The Killing of Hiranyaksha	90
54.	The Advent of Nrsimha Incarnation	93
55.	The Advent of Vamana	96
56.	The description of divine power	99
57.	The result of devotion	102
58.	The Characteristics of Devotion	104

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59.	The result of worshipping	107
60.	The rite of fasting	108
61.	The time of Approaching in Shankara-Gita	110
62.	Bringing the things for offering to the god	112
63.	The procedure for the time of Sacrifice	113
64.	Telling the time of self-study	117
65.	The completion of Shankara-Gita	117
66.	The orders of Shankara to Rama	121
67.	The advent of Vishnu's bow	122
68.	The sight of the stone-city by Rama	125
69.	Seeing Varuna etc.	126
70.	The Killing of Ayah-Shanku	127
71.	The Prayer of Parashuram to Varuna	129
72.	The description of the month of the Sun etc.	130
73.	The description of the number of Time	132
74.	The Description of the end of a Yuga	135
75.	Description of Manvantar	138
76.	The description of the end of a Kalpa	139
77.	The description of Mahakalpa	140
78.	The narration of the dignity of the child	141
79.	The Episode of Lotus navelled God Vishnu	142
80.	Description of passed time	144
81.	The similarity of Kalpas	145
82.	The narration of the result (fruit) of years	147
83.	The description of exalted account of deities	150
84.	The description of Six Lagna	155
85.	Description regarding auspicious and unauspicious knowledge	156
86.	The description of damage to every territory	161
87.	Auspicious and unauspicious effects of every human being	162
88.	Instructions about the circular orb for planets and constellations	164
89.	Bath regarding to a particular constellation	165
90.	Planets and Constellations	166

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91.	The method of baths for planets and constellations	167
92.	The methods to be performed for all Sacrificial fire	169
93.	The method of worshipping planets and constellations	174
94.	The arrangement of a circular orb	176
95.	The Vehicles and Chants of Planets and Constellations	179
96.	Narration of anointing	187
97.	Offerings of Particular flowers to planets and constellatins	188
98.	The perfumed vapour and light offerings for planets and constellations	189
99.	The proper and improper method of offering oblations to planets and constellations	190
100.	Just and unjust drink for every planet as well as constellation	193
101.	Division of sacrificial oblations	194
102.	The sacrificial chants	195
103.	The Gift describing chapter	197
104.	The amulet chain for blessings	198
105.	The result for the propitiation manner for planets	199
106.	The origin (birth) of planets	200
107.	The birth etc. (existence) of stars and planets	207
108.	The birth of Pruthu	214
109.	The coronation ceremony etc. of Pruthu	218
110.	The dynasty of Daksha	222
111.	The race of Bhrugu	224
112.	The family lineage of Angira	227
113.	The family race of Atri	230
114.	The families belonging to Vishvamitra	230
115.	The family race of Kashyapa	232
116.	The race of Vasistha	233

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117.	The dynasty of Parashara	234
118.	The family of Agastya	236
119.	The dynasty of Dharma	237
120.	The birth of Aditya	238
121.	The race of Diti	239
122.	The eulogy of Fire	240
123.	The eulogy of Wind	241
124.	Looking at lord Narayana (the legend of Kalanemi	241
125.	The Killing of Kalanemi	242
126.	The appearance of Varaha in the lower region	244
127.	The birth of Maruts	246
128.	The creations of Kashyapa	248
129.	The creation of Urvashi	251
130.	The dialogue between Uravashi and Rambha	253
131.	The descend in pleasure garden	255
132.	The description of moon rise in the garden	257
133.	The Union of Urvashi with Purooravas	259
134.	The description of the enjoyment of Urvashi	262
135.	Puroorava's lamentations	263
136.	The origin of three sacred fires	267
137.	The attainment of heaven by Purooravas	270
138.	The decision about stay in heaven or hell	272
139.	The origin of the Shraddha rite	273
140.	Explanation about Shraddha	275
141.	The interpretations of offering oblations at Shraddha Ceremony	282
142.	The description of Shraddha time	286
143.	The discrimination to discern the deserved and unreserved	289
144.	Proclaiming Shraddha places	291
145.	The description of the Ashoonya Shayana Dvitiya	293
146.	The characteristics of the bull	294
147.	The setting free of the bull	298

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148.	The Going of the king of Madra Country to the penance grove	300
149.	The description of the river Iravati	301
150.	The description of the mountain Himavan	303
151.	The description of the hermitage of the great sage	305
152.	The description of the hermitage	309
153.	The description of playing in water	312
154.	Purooravas sees Atri	315
155.	The description of the roopsatra (Sacrifice for graceful figure)	318
156.	The arrival of Purooravas to his own country	321
157.	The rite related to the Kingdom	324
158.	The description of the Kama dwadashi	326
159.	The sacred precept related to the twelfth day in the bright half of months	327
160.	The precept related with the twelfth in every dark of the months	328
161.	The euology of the twelfth day united with Shravana	329
162.	The exalted merits of Shravana dvadashi	330
163.	The euology of Tiladvadashi	334
164.	The euology of Tiladvadashi (the legend of Chandavega)	335
165.	The majestic grandeur of Gayatri	338
166.	The euology of giving lamps	344
167.	The grand power of lamp giving (Lalitika episode)	347
168.	The description of bringing flowers	349
169.	Narration of the fruit of Aointing	351
170.	The episode of Mandhata	352
171.	The description of the true nature of Purush	355
172.	The description of Lord Vishnu	356
173.	The exalted merits of the Ananta Vrata (vow)	360
174.	The worship related to the constellation and	

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	the month	362
175.	The deeds of Shakra	363
176.	The description of the first Manvatara (age of Manu)	364
177.	The second age of Manu	365
178.	The third age of Manu	365
179.	The description of the fourth Manu (Tamasa)	367
180.	The fifth Manvatara	367
181.	The Sixth Chakshush Manvantara	368
182.	The Seventh Vaivasvata Manvantara	368
183.	The age of the eighth Sarvana Manu	369
184.	The age of the Manu, ninth son of Brahma	370
185.	The age of the tenth Manu, the son of Dharma	371
186.	The age of the eleventh Manu	371
187.	The age of the twelfth Manu, a son of Daksha	372
188.	The age of the thirteenth Rauchya Manu	373
189.	The fourteenth Bhautya Manu	373
190.	Many appearances of Vishnu	374
191.	The episode of Shakra and shambarayani	376
192.	The grandeur of Euology	377
193.	The transformation of both the Gandharvas elephant and crocodile	378
194.	The liberation of the chief of Elephant	378
195.	The prayer of Vishnu Panjara	384
196.	The appease of all the calamities	386
197.	The birth of Yakshas	390
198.	Heti's dynasty	391
199.	The birth of Chyavana	392
200.	The dynasty of Praheti	393
201.	The race of Shailoosha	394
202.	Bharata's departure	395
203.	The followers in departure	397
204.	The description of Bharata's departure	399
205.	The description of the Journey (marching)	402
206.	Crossing of Ganga	406

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207.	Going to Rajagruha (Royal House)	409
208.	Bharata's entrance into the Royal Palace	413
209.	The War-episode	415
210.	The excitement of Gandharvas' Assembly	423
211.	The roarings of the Gandharvas	425
212.	Instructions by Nadayana to Shailoosh	428
213.	The grandeur of Agastya	430
214.	The description of the Ocean	432
215.	Gods' Journey	434
216.	The March of the demons' army	438
217.	The killing of the demon Mali	439
218.	The entry of the demons into the world under the earth	441
219.	Vishravan legend	443
220.	The attainment of boons by Ravana	444
221.	The victory of Ravan (over the terrestrial globe)	447
222.	The victory over the heaven	452
223.	(Incomplete).	454
224.	(Missing : the text)	456
225.	The burning down : the collection of three cities	456
226.	The victory made over the Andhaka	457
227.	The remedies for the adverse effects of divine mothers	462
228.	The method of worshipping Krittikas	463
229.	The greatness of the Akshaya Tritiya	465
230.	The Narration of Nadayana to Shailoosh	465
231.	The distinguishing marks of planets	468
232.	The remedies for annoyance from Planets	472
233.	The Killing of Mahisha	473
234.	The ruin of the sacrifice	475
235.	The destruction of sacrifice of Daksha	476
236.	The tearing (killing) of Kala	478
237.	The armour of Vishnu	480
238.	The meeting of Bali and Ravana	483
239.	The manifestation of Maha Purusha	

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	(god Vishnu) to Ravana	485
240.	Spring (season) in Ayodhya	488
241.	Summer in Ayodhya	489
242.	Rama's instructions given to Shatrughna	490
243.	The description of the Rainy Season	492
244.	The description of the autumnal Season	493
245.	The description of the Winter	494
246.	The departure of Shatrughna	496
247.	The killing Lavana	497
248.	The dynasty of Pulaha	499
249.	The narration of the kings in each generation	502
250.	The coronation of Shakra	503
251.	The origin (birth) of the elephants	506
252.	The birth (origin) of the monkeys	508
253.	The battle between the elephants and monkeys	510
254.	The sending of the Gandharvas	512
255.	The description of the ladies separated from their lovers	514
256.	The lovers separated from their beloveds	515
257.	The description of the enjoyment at night	516
258.	The description of Gandharva's army	518
259.	The journey of the army of Bharata	519
260.	The disordered war	520
261.	The description of the duel	525
262.	Description of the battle on the third day	535
263.	The description of the fourth day war	537
264.	War between Bharata and Shailoosh on the fifth day	539
265.	Sixth day of the war between Shailoosh and Bharata	540
266.	Killing of Shailoosh	541
267.	The description of the battlefield	545
268.	Lamentations made by the ladies of the gandharvas	548
269.	The Union of Shri Ramchandra and Bharata.	552

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INTRODUCTION

The Vishnudharmottara

(1) The Vishnudharmottara is an encyclopedic work consisting of three Khandas and dealing not only with various stories, myths and legends but also with varied subjects, viz., cosmology and cosmogony, geography, astronomy and astrology, division of time, pacification of unfavourable planets and stars, omens and portents, genealogies (mainly of kings and sages), manners and customs, penances, results of actions, rules about vrata and sraddha, description and praise of various kinds of donations law and politics, science of war, anatomy, medicine, treatment of diseases' of human beings and lower animals, cookery, manufacture of perfumes, horticulture, grammar, lexicography, metrics, rhetorics, dramaturgy, dancing, vocal and instrumental music, sculpture, painting, architecture, vaisnava theology and so on.

The Vishnudharmottara is avowedly a Vaishnava work claiming to deal with 'various duties of the Vaishnavas'. It belongs to the Pancaratras and is not a production of the Bhagavat sect as Buhler [1] takes it to be. It recommands the Pancaratra method of Vishnu worship, adds great importance to the due observance of 'panca-kala', holds the scriptures of the Panca-ratras in high esteem and extols one who honours or makes gifts to, those who are versed in these scriptures. According to the Vishnudharmottara, Narayana [2] is the highest deity and Supreme Brahma (param Brahma). He is the original source of both matter and spirit. For the sake of creation he takes to gunas and appears as Brahma, Vishnu and Hara. Vishnu who carries on the work of protection with the help of Lakshmi, exists in different parts of the universe by assuming different forms through Maya. In the world of mortals he resides with Lakshmi in Svetadvipa, which is said to be situated in the ocean of milk lying

---

(1) Indian Antiquary XIX, 1890 P. 382

(2) Each Kanda of the Vishnudharmottara begins with the wellknown Bhagavata Mantra :

Narayanam namaskrtya naram chaiva narottamam I
Devim Sarasvatim Vyasam tato jayamudirayet II

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on the east of the mountain Meru. The Vishnudharmottara calls Narayana 'Caturatman' and believes in the doctrine of Vyuha as expounded in the Panchratra samhitas. It states that by persistently worshiping Vishnu with absolute devotion (ekanta-bhava) according to the Panchratra method, one can pass to Svetadvipa after death, reside there for long in a divine form, and then attain final emancipation by entering Vasudeva after passing successively through the Sun (aditya-mandalam), Brahma, Aniruddha, Padyumna and Samkarshana. It lays special stress on image worship. (1) and recommends to the Vishnu-worshippers both the vedic mantras (viz. Savitri etc.) and the sectarian ones ('Om namo narayanaya' and 'Om namo bhagvate Vasudevaya' of eight and twelve syllables respectively) but says that women and shudras are allowed to use the latter mantras only. (2) As it regards Vishnu as 'Sarva-devamaya' and 'Sarvarupadhara, (3) it recommands the vows and worship of other deities also and thereby tries to infuse the worshippers of these deities with Vaishnava ideas. It looks Krsna as one of the manifestations of Vishnu and seems to add little importance to cowheard krsna (of vrndavana), who is mentioned very briefly on two occasions only. (4) It adds special importance to the Pasupatas, whose scriptures it mentions along with those of the Pancaratras in more places than one, (5) but it subordinates Sankara to Narayana. So it seems that the Pancaratras had the Pasupatas as their most powerful rivals.

The Vishnudharmottara is practically free from Tantric influence. It advises the Vaishnavas to worship Vishnu and other deities in images, pictures, altars, Pitchers (full of water), or lotuses (drawn on the ground) (6) and recommends the use of vedic or

---

1.V. D.I65,32 -

2.V. D.I155,27-28, I 157, 16-17, I 163, 8-11 and so on

3.V. D.III126-3

4.V. D.III85,71 and 106, 117-125

5.V. D.I74.34, II 22, 133-4, III 73.48, III 257.40 and so on

6. For the different mediums of worship see V. D. II, 90.9, II 153.6, II 158.3 and so on. For 'Padma' See V. D. II 44.17ff. II 47.26ff, II 50.20ff and 77ff, and II 54.4.

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Puranic Mantras or both in vows and worship. But it, does not recognise the Tantric 'Yantra' as a medium of worship, nor does it prescribe the use of Tantric mantras. The Tantric bijas, found in some of the stotras and kavacas contained in the Vishnudharmottara, [7] are most probably due to the influence of the Pancaratra Samhitas, which Vishnudharmottara follows in form and ideas.

Although the Vishnudharmottara decries the Pashandas as extremely unnoly and detestable, it seems to have been influenced by Buddhism. It recommends the worship of Aiduka, Dharma and Vyoman and describes their images. [8] By its recognition of Mayura [9], Hamsa [10] etc. as manifestations of Vishnu and by its statement that whenever there is decline of dharma, Vasudeva is born, according to necessity, among gods, men, Gandharvas, serpents, birds or others and behaves like those creatures among whom he is born [11], the Vishnudharmottara reminds us of the Jataka stories.

The Vishnudharmottara is written mostly in verse but some of its chapters or parts thereof, are written in Prose [12] Regarding the language of this work it may be said that like many other Puranas it contains a number of ungrammatical forms. For instace, it has 'vartata' for 'vartamanena' (I 1.14), 'Yatrasthani' for 'Yatra tisthantam (I.4.38), 'tatrastham' for tatra tisthantam (I.6.58 and 61), 'Sandhyasaha' for 'Sandhyaya Saha', (I.26.8) 'Prathame' for 'Prathamam' (I 139.1) 'duhitam' for duhitaram' (I 252.8), 'Patnayah' for 'patnyah' (III 67.15 a and III 103.21) and so on.

Now we see in some passages, the mention of the river Taushi i. e. the modern Tohi, sacred lake Bindusaras &c. show an intimate acquaintance with the geography of Kashmir, and make it probable that the book has been written or received its present shape

---

7.See V. D. I Chaps. 137, 196, 238 and so on.

8.See V. D. III Chaps. 84, 77 and 75.

9.V. D. I 188.7 and 9

10.V. D. I 180.8, I 190.19, III 118.7, III 119.9 and so on.

11.V. D. I. 38, 10-13a and I 172 8.10

12.See V. D. 1. 237 (Partly), II 166-174 (Paitamaha-Siddhanta); III Chaps. 6, 18-19, 32, 36, 95 partly, 97-101, 109-117, 344 (partly), 346 (partly),

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in Kashmir. The whole is stated to have been communicated by the Rishi Markandeya to king Vajra, a son of Aniruddha and the great grandson of Krishna and a contemporary of Parikshit. As is usual in this calss of works, there are, however a good many other interlocutors. The language shows the slipshod Sanskrit, common to all puranas and the author does not shrink from coining the most absurd forms, when they suit his convenience.

Now this Khanda (I) very much resembles the first Khandas of other Puranas. It describes creation of the world, gives the usual Puranic accounts of geography, astronomy, chronology as well as geneologies of kings and sages and legends about them. It also contains "What is known as Shankargita. Among the legends, a long account of love of Pururavas and Urvasi is to be specially noted (chapter 130-137), as it comes a little closer to Kalidasa's story than the other known versions." In Chapters 148-156 Puroorava's penance and worship of Vishnu on the Dvadasi Tithis in the Himalaya in his previous birth as a king of Madra, his performance of the Rupa-Satra-Vrata according to the method described by Atri, his consequent attainment of uncommon physical beauty through Vishnu's favour is discussed. It also contains rules about Sraddha ceremonies and Vratas and Stotras to various deities are collected.

The method and result of dipadana in Vishnu temples and other places are given in Chapter 166-7. The descriptions of Ayodhya and the story of Rama are given in details. At the end Bharata's (Rama's younger brother) performance of Vishnu's Shayanotsava and Jagaranotsava for five days each from Asadha-Suklaikadasi and Karttika-Suklaikadasi respectively are given, his construction for his sons Puskara and Taksa, of two cities named Puskaravati and Takshashila on both banks of the Sindhu, his return to Ayodhya and worship of Vishnu is given in details.

(2) Vishnudharmottara, Vishnupurana and Vishnudharma.

Vishnudharmottara belongs to the Purana type of literature, It is however not found mentioned in the usual lists of Mahapuranas

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and Upapuranas. The question therefore, arises to what is its place in Sanskrit literature?

In Alberuni's India, Alberuni quotes from two works [13] bearing the title Vishnudharma. Thus in Alberuni's time there were also two different Vishnudharmas. What is however, important for our purpose is that Alberuni quotes passages which Dr. Buhler [14] has identified with the passages of our Vishnudharmottara. If appears that Alberuni either to be brief or being confused has referred to two different works by the same name, Vishnudharma. [15] But it is quite clear that the name of our work is not Vishnudharma but Vishnudharmottara. [16]

We find a reference to Vishnudharmottara in the Naradiya Purana, [17] where various religious stories, vows, rules of conduct etc. are called Vishnudharmottarahvayah i.e. having the name Vishnudharmottara. This Vishnudharmottara material alongwith Dharmashastra, Arthashastra, Vedanta, Jyotish, Vamshakhyana etc. are

(13) "The remaining three passages in which Beruni quotes the Vishnudharma, have been taken from a work which, though likewise a production of the Bhagavata sect and though likewise called both Vishnudharma and Vishnudharmottara, has nothing to do with the tripartite Vishnudharmottara." - Indian Antiquary (Vol.XIX P.402)

(14) "It is evident that in the beginning of the eleventh century two works with the title Vishnudharmottara or Vishnudharma existed and that both were considered to be canonical by Beruni's Pandits who, one and all, were Vaishnavas".

Indian Antiquary. Vol.XIX (P.407)

(15) For further discussion of this interesting topic, the reader is referred to the learned article of Dr. Biihler in Indian Antiquary (PP.381-410) Vol. XIX.

(16) इति श्री विष्णुधर्मोत्तरेषु मार्कण्डेय वज्रसंवादे

(17) केशिध्वजेन चेत्येष षष्टोंऽशः परिकीर्तितः।
अतः परं तु सूतेन शौनकादिभिशदशत् ।। १७ ।।
पृष्टेन चोदिताः शश्वाद्विष्णुधर्मोत्तराह्वयाः ।
नाना धर्म कथाः पुण्या प्रतानि नियमा यमाः ।। १८ ।।
धर्मशास्त्रं चार्थशास्त्रं वेदान्तं ज्योतिषं तथा ।
वंशाख्यानं प्रकरणात् स्तोत्राणि मनवस्तथा ।। १९ ।।
नानाविधास्तथा प्रोक्ताः सर्वलोकोपकारिकाः।
एतद्विष्णुपुराणं वै सर्वशास्त्रार्थं संग्रहम् ।। २० ।। (पूर्वखण्ड अ. ९४)

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taken by Naradiya as constituting Vishnupurana. Thus according to this tradition Vishnudharmottara becomes a section of Vishnupurana.

Mr. T. G. Kale in his Marathi work 'Purana niriksana', supports the view of Naradiya Purana by saying that Vishnupurane [18], which consists of 7000 verses, should according to the Matsya, the Bhagavata and the Naradiya, consist of 23000 verses. According to Mr. Kale the remaining 16000 verses are those of Vishnudharmottara. The Venkateshwara [19] Press edition also seems to regard Vishnudharmottara as a part of Vishnu Mahapurana.

We have, however, seen that Alberuni quotes passages from our Vishnudharmottara under the name of Vishnudharma, as if, it were an independent work, similarly we also, find that not only Hemadri, Apararka and Shankara's commentaries on Vishnusahasranama and Sanatsujatiya refer to this work as if it were independent but also do it under the title of Vishnudharmottara. This would go to show the independent character of Vishnudharmottara. But on account of its glorification of Vishnu and subject matter, Vishnudharmottara might have been regarded as forming a part of Vishnupurana. It must have been probably for this reason that, it was not mentioned in the usual lists of the Puranas and upapuranas.

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(18) Wilson and Aufrecht are of the opinion that Vishnupurana in its present form consists of 7000 verses.

श्रृणु वत्स प्रवक्ष्यामि पुराणं वैष्णवं महत् ।
त्रयोविंशति साहस्त्रं सर्वपातकनाशनम् ।। १ ।। नारदीय पुराण (पू. खण्ड) अ. ९४
त्रयोविंशति साहस्त्रं तत्प्रमाणं विदुर्बुधाः ।। १७ ।। मत्स्यपुराण (अ. ५६)
श्री वैष्णवं त्रयोविंशच्चतुर्विंशति शैवकम् ।। ४ ।।
भागवत पुराण (स्कं. १२) अ. १३

(19) In the begining of printed text of the Venkateshwar press the following lines occur :

अथ श्री विष्णु पुराणे २ भागे विष्णुधर्मोत्तरे तृतीय खण्ड प्रारम्भः ।

and also at the end it is stated that इति श्री विष्णुधर्मोत्तरं समाप्तम्। समाप्तं चेदं विष्णु महापुराणम् ।।

In the same way in the beginning of the first Khanda it is stated that - अथ श्री विष्णुधर्मोत्तर प्रारम्भः। and at the end it is stated that इति श्री विष्णुमहापुराणे द्वितीय भागे श्री विष्णुधर्मोत्तरे प्रथमखण्डे मार्कण्डेयवज्रसंवादे समाप्तश्चायं प्रथमखण्डः ।।

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(3) The Provenance of the Vishnudharmottara

It can be said that our Vishnudharmottara must have been compiled either in Kashmir or in the northern most part of the Punjab. The evidences supporting this view are as follows.

(i) The law of inheritance (with regard to the right of the father and the son to the property inherited from the grandfather), as given in the Vishnudharmottara (III, 330.19-200)is the same as that of Mitaksara school.

(ii) The incidents of most of the stories given in the Vishnudharmottara (I Chaps 20, 148, 162, 164, 167-170 and so on) have been located in the Western part of Northern India, especially in or about the land of the five rivers.

(iii) Camels have been mentioned in connection with donation etc. (III 301, 32 and 312.5)

(iv) Vishnudharmottara III.314 mentions different kinds of rice, of which Rakta-Shali (which is a variety of Shali rice) is said to be the best.

(v) In giving an account of the distribution of tribes in India the Vishnudharmottara (I-9) divides this country into several parts, viz., central, eastern, south-eastern, southern, south-western, western, north-western northern and north-eastern. The localities comprised in these parts, show that the author of the Vishnudharmottara must have lived, somewhere about the land of the 'five rivers'.

(vi) The rivers Sarayu, Yamuna, Iksumati, Sarasvati, Drsadvati, Devika, Sindhu, Vitasta, Candrabhaga, Iravati, Vipasa and Satadru especially the last seven have been mentioned and praised as divine on many occassions. (I.II, I.69, I.11-13, I.164, 23-26, I.167, I.170.4, I.207. 40-65, I.215. 44-52, II 22.158, 163 and 167-171, III 125.14) For instance, the Devika (I.II, 10-11, 168. 15-16, and 207. 55-56) and the Vitasta (I.164. 23-24) have been identified with 'Uma, wife of Shankar), and the Iravati, Satadru and Sarasvati have been called 'Devi' (I.II 15-16 and 18). As a matter of fact, the author of the Vishnudharmottara seems to have created occasions for praising these rivers whenever possible.

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(vii) In Vishnudh. I. 162 61-65 the meeting places of the following rivers have been described as highly sacred :- (a) Ganga and Sarayu, (b) Ganga and Sona), (c) Ganga and Iksumati, (d) Ganga and Yamuna (e) Gomati and Sarayu, (f) Kausiki and Gandaki, (g) Vipasa and Devahrada, (h) Vipasa and Satadru, (i) Sindhu and Iravati, (j) Candrabhaga and Vitasta and (k) Sindhu and Vitasta.

(viii) In Vishudh. I 162. 33-45 the confluence of the Candrabhaga and the Tausi (a small river in Kashmir) is praised.

(ix) The sacred lake Bindusaras has been mentioned more than once (I 19.19; I 80.18; II 22.159; and so on) and said to have been created by the drops of water of the Ganga when she was falling of Shiva's head (I.19. 18-19).

(x) Vishnudh. I 139 states that Vishnu assumed the form of Varaha, raised the earth after killing Hiranyaksha and stationed himself on the Varaha-parvata (in Kashmir) and that it was at this place that the custom of offering Sraddha to the deceased was first intorduced by him in the Vaivasvata Manvantara.

(xi) A study of the Vishnudharmottara shows that the author or authors of this work had an intimate acquaintance with the geography of Kashmir as well as of the northern part of the Punjab. In Vishnudh. III 125. 10 Kashmir has been mentioned as a seat of Vishnu.

From the evidences adduced above it is highly probable that the Vishnudharmottara was composed somewhere in Southern Kashmir. Buhler and Winternitz also take it to be a work of Kashmir.(1)

(4) AGE OF VISHNUDHARMOTTARA

We shall now try to determine the date of composition of the Vishnudharmottara.

A textual comparison between the Vishnudharmottara and the Mastsya Purana shows that the later work has adapted the chapters of the Vishnudharmottara to its own interlocutors often by

(1) Indian Antiquary, XIX, 1890 P. 383
Winterniz, History of Indian Literature, I.P. 580

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using unsuitable words. For instance for Vishnudharmottara I 148.8 (Pururava madrapatih Karmana kena bhargava/babhuva karmana kena kurupasca tatha dvija) Matsya. P 115.9 reads 'Pururava madrapatih Parthivah / babhuva virupascaiva sutaja//' in Vishnudh. II 24-62 Puskara addresses Bhargava Rama as 'Manujashardula' ('a tiger among the descendants of Manu i.e. among men'), and this word ('manjua-shardula'), though not applicable to Manu himself, has been retained in Matsya P. Chap. 215 (verse 88) in which Matsya speaks to Manu and so on.

The story of Savitri in Vishnudh. II 36-41 naturally follows chaps. 33-35 (on the conduct and duties of chaste women, and the treatment they deserve from the king). But the Matsya P. though containing this story in chaps. 208-214 has no chapters corresponding to chaps 33-35 of the Vishnudharmottara. Moreover, in chaps 208-214 the Matsya P. has a large number of additional verses which are not found in the Vishnudharmottara.

The story of Pururavas in Matsya P. Chaps 115-120 ends abruptly, whereas in the Vishnudharmottara it is continued through a few more chapters to its logical conclusion.

In Matsya P. Chap. 195 (which is practically the same as Vishnudh. I. III), but the second verse, [1] as occuring in the Matsya P. has no preceding story or statement to refer to, whereas in the Vishnudharmottara it occurs in chap. III of Khanda I and refers to Vishnudh. I 110.28.

The above evidences are perhaps sufficient to show that the Matsya P. borrowed the above mentioned chapters from the Vishnudharmottara.

We shall try to determine the date of composition of the Vishnudharmottara.

The work is quite familiar with the Greek terms 'hibuka', 'kendra', 'lipta', 'sunapha' etc. [2] and mentions 'hora' [3] 'dresi-

(1) "Mahadevena rsayah 'saptah svayambhuve' ntare I tesam vaivasvate prapte sambhavam mama kirtaya"

(2) V. D. II 167 ff.

(3) V. D.I. 83.47ff; II 168ff; III 96.97 and so on.

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kana', [4] and the names of the rashis [5] and week days [6] in several places. By its mention of Mulasthana [7] as a place of sun-worship, as well as of girdle called 'aviyanga [8] worn by the sun-worshippers, it betrays in knowledge of the persian elements in the method of worshipping the Sun. It utilisies the language and contents of the Upanisadas', Mahabharata, Bhagvadgita, Bharata's Natyasastra the astronomical works of Garga, Vrddhagarga, Parashara and Brhaspati, the Dharmashastras of Manu, Yajnavalkya, Narada and Parashara and the Vishnudharma. By its description of 'Purana' as consisting of four Padas [9] it points definitely to the Vayu Purana, which only claims to consist of and is practically divided into four Padas viz. Prakriya, Upodghata, Anusanga and Upasamhara. In the story of Pururavas and Urvasi, as given in Chaps. 129-137 of Khanda I, it clearly betrays the influence of Kalidasa's Vikramorvasiya. V.D.I. 208 contains the description of the hurry and eagerness of women of Rajagrha to have a glance to Bharata when the later was entering that city. This description bears the unmistakable stamp of the influence of Kalidasa's Raghuvamsa' [10] Hence the Vishnud-harmottara cannot be earlier than 400 A.D.

Again the Vishnudharmottara has been profusely drawn upon by almost all the Smrti - commentators and Nibandha-writers [11] some of these smrti-writers have made their quotations under the title 'Vishnudharmottara,' some of them (such as Bhavadeva and Vijnanesvara) have done so under the name of 'Markandeya' (the

(4) V. D. II 167ff; III 96.97

(5) V.D.I. 72, II, 73, 84 and 94.II 18.11.167ff, and so on

(6) V.D.I. 59.2.5 and 60.5; II 47.4.50.68 and 52-84, 124 and so on.

(7) V.D. III 121.12

(8) V.D.III 67.3

(9) V.D.III 17.2-3

(10) Compare for instance, V.D.I. 208 10-21a with Raghuvamso VII 5-12

(11) Bhavadeva, Vijnanesvara, Jimutavahana, Apararka, Aniruddha bhatta, Vallala sena, Halayudha, Devanabhatta, Hemadri, Madanpala, Madhavacarya, Sulapani, Candesvara, Vidyapati, Vacaspati-misra, Govindananda, Srinathacaryacudamani, Gadadhara, Raghunandana and others.

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speaker in the Vishnudharmottara); [12] and the rest (such as Jimutavahana, Apararka, Devanabhatt, Hemadri and others) have ascribed some of the quoted verses to 'Markandeya' and the rest to the 'Vishnudharmottara'. In this account of India Alberuni refers to and draws upon the present Vishnudharmottara on many occasions, and most of these references and quotations have been traced by Bühler in the extant text of this work. [13] The present Naradiya Purana (I.94) refers to the contents of the Vishnudharmottara and takes it to be the second part of the Vishnupurana. According to Shulapani, Balaka and Srikara knew the Vishnudharmottara and utilised its contents in their respective works. [14] The Vishnusahasra-nama stotra bhashya, ascribed to Samkaracharya, [15] names and draws upon the Vishnudharmottara as well as the Vishnudharma. From all these references, quotations and common passages it is evident that by the middle of eighth century A.D. the present Vishnudharmottara attained great popularity as a highly authoritative work in all parts of India. It has already been mentioned that the Matsya Purana has borrowed a large number of chapters from the Vishnudharmottara. Hence the Vishnudharmottara must have been written not later than 600 A.D.

The Vishnudharmottara Khanda III describes such arts as Kavya, Natya, Gita, Nrtta, Citra, Pratima and Prasada. There are other works also which treat these subjects as their own. A comparison with these has shown that there is considerable similarity between what has given in V. D. Khanda III and, such works as the Natyasastra of Bharata, Kavyalamkara of Bhamaha and Kavyadarsa

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(12) The verses of 'Markandeya' (the word 'Markandeya' being often used in the masculine gender), quoted in the commentaries and Nibandhas, are, except in a very few cases, not found in the present Markandeya Purana

(13) Indian Antiquary, Vo. XIX PP.381-410

(14) According to P. V. Kane, Balaka 'flourished before 1100 A.D. and Srikara 'must be placed somewhere between 800 and 1050 A.D. and probably in the ninth century. See Kane, History of Dharmasastra I PP. 283-4 and 266-8.

(15) According to S.K. Belvalakar, the ascription of this commentary to Sankaracharya 'is more or less debatable. - see Belvalkar, Shree Gopal Basu Mallik Lectures on Vedanta philosophy PP. 218-9

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of Dandin. The Vishnudharmottara names the Naksatras on many occasions and it does so invariably in the order from Krittika to Bharani, (16) which, as the Yajnavalkya-Smrti, the latest books of the Mahabharata (17) and Varahamihira's Brhat samhita indicate, held ground at best down to the latter half of the fifth century A.D.

The Vishnudharmottara has not been utilised Bhamaha's Kavyalamkara and Dandin's Kavyadarsa These two works mention a much greater number of Preahelikas and thus indicate the comparatively early origin of the Vishnudharma. Nay, there is ample evidence to prove definitely that both Bhamaha and Dandin knew the Vishnudharmottara and used it in their respective works the V.d. gives only 18 Almkaras while Bhamaha gives 39 and Dandin gives 35; in the matter of Prahelikas the V.D. gives 24, while Dandin gives only 16. If we carefully study the history of Alamkaras, there is a general tendency to increase (18) the number, while in the matter of Prahelikas to lessen its importance in poetry, so much so, that Mammata pays no attention to it. On both these counts, we can conclude that the V. D. represents a stage in poetic which is earlier than the one represented in Bhamaha and Dandin.

If the above view is correct, we can place the Vishnudharmottara or at least this portion between Bharata on one side and Bhamaha and Dandin on other.

From the evidences adduced above it is clear that the Vishnudharmottara cannot be dated earlier than 400 A.D. and later than 500 A.D. Buhler also is of opinion that the date of its composition cannot be placed later than about 500 A.D. (20) This early date of the

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(16) V.D.I 59 6-15, 82, 22-33m 83. 13-21, 91. 11-23, 95, 54-99, 99. 11-24, 101 5-14; 102 11-23; 142.37 (Krittikadi - bharanyantam), II 22 20-24, III 317 20-27; 318 1.32 as so on.

(17) MBH XIII Chaps 64, 89 and 110.

(18) Hemacandra recognises only 33 Alankaras but this is in reaction to the tendency of increasing Alamkaras.

(20) Indian Antiquary XIX, 1890 P. 408. Stella Kramrisch is of opinion that this work 'cannot date earlier than the 5th Century A.D.' and later than Sankaracarya (see Journal of the Department of Letters XI P.3)

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Vishnudharmottara is fully supported by its non-Tantric character as well as by the frequent use of the word 'Pradurbhava' instead of 'Avatara' which occurs only in two places (viz. in. V.D.I. 172.56 and III 353.8)

(5) AUTHORSHIP

The authorship of a work of Purana type of Literature is difficult to discover. Tradition would attribute all of them to Veda-vyasa.

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SHRI VISHNUDHARMOTTARA PURANA

(Khanda-I)

1. Katha Prastavana

I bow down to Shri Ganesh.

I bow down to Shri Narayana.

Now begins the later part of Vishnu religion Vishnudharmottara. Having bowed down to God Narayana. I also bow down to Goddess of knowledge - Sarasvati and also Vyasaji and sing their victory (1) Krtavarma and Bhoj, Swet, Mahishmatipati, Kulinda, Sarvadamana, Malvi, Chandravardhana (2) Vatsanabha, Bana, Nandisha Darasatpati, Pratisàra, Chitradhanu, and all Vayuratha (3) Dravida, kusumapida, Otra, Samarapriya, Shambhoo, Krtaraja, Ourasa, Nandiwardhan (4) Vatumula, Tunesha. Shalva & Janmejaya, Suhhmaraj, Dadhikarna, Varchika, and Damana (5) Hiranyanabha, Kaushalyaba, Dasharha and Vijaya and hundreds of kings all very clever (6) They were all like full moon blooming faces, speaking like the Royal-Elephant, were seated all around in arc, before Vajra, in front of their lion-faced thrones (7) Many such kings and strong willed intelligent kings decorated the conference, headed by Vajra, the intelligent and Royal Yudhishtira decorated the chief thrones of Lion-faced-dias (8) Having seen the kings that way, the rarely being seen, or giving 'Darshana' the celebrated Darshana is rare and who are believed as steadily victorious in the cosmos (9) He solemnly spoke to Vajra and many thousands of audience, with loving speech as the royal kings existed in this Tishya-age, so did they exist in the Dwapar-age, the Brahmas and their family representatives have come here (10) Oh king, with the help of your mercy, in this Tishya-age, the king, who is of the same 'Gotra' as Lord Krishna, has called this conference, and has to conduct the conference (11) Great-Blessed ones, and those, whose wealth is only the "Tapas" or "Penance", such mysterious and fortunate ones, are being prayed in this "Holy-Conference", therefore they are not out of "Parakrama" or "Victorious Struggle" (12) With the help of their devotion, only the "Grace" and "Lust" of "Shri Krishna" is being enlightened, "Moksha" - or "Salvation" will be

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given to them. There will come the "Tishya-age" or "Tishya-Era", the effect of which will be "Great-Danger" or greatly dangerous (14) Then will be the "Rare-Darshana" - or sight of such union of Royal-Rulers would be greatly availed of (15) Therefore Oh, Lions or Masculine Qualities, "Oh-Men-Lions" - You can ask any askable or inquisitive questions to these "Twice-Born" or "Dwijas", as you are capable and free to ask at your own sweet will, the mystery of the hidden nectar of the collections of - "Vishnu-Dharma" - (16) Having spoken like that "Vajra", left the Royal-Throne e. g. stood up from his "Royal-Throne" or "Seat", and then with the "Folded-Hands", being seen thus, with then entire assembly of "Royal-kings" (17) They will have no "Darshan" - of yours in the - "Tishya-Era" - Oh Rishis. There-fore, the Rishis spoke; Oh! The protector of this earth! You please stand up, and decorate this presidential chair or - "Royal - Grand - Lion - Seat" (18) Oh! Royal King, Vajra, in order to listen that mysterious fact of Vishnu Religion, we are purposeful specially, praying, you to get us the knowledge from these "Great-Munis" (19)

Having bowed down to the seated ones, the eager group of listeners, the "Great-Royal-Seat" being left by "Vajra" having stood up spoke with folded hands, These celebrated "Dwijas" - or the - "Twice-Born Dwijas" are prayed by you, "Oh-Lion-Man" or "Royal-Kings" (20) In order to be graceful and grateful and for the welfare of the world, or "World-Benefaction" - the mysterious facts and sermons of the "Great-Vishnu-Religion" (21) Having spoken like that to Vajra, these Rishis went to sit in the holy and sacred penance and Markandeya, the great Muni, spoke the essence of Vishnu Religion, to those kings or Royal Souls (22) So there are doubts, being aroused, in the different societies of Vishnuism and there are different beliefs in their mental understanding (23) Markandeya Muni, spoke the truthful one in this Brahma, or Cosmos, is the blessed one, who is got rid off their doubts, by all the souls internal enemies or doubtful problems. So Oh Vajra whatever is asked by you, in questions is to be answered serially by me to you, the doubtful problems to be solved in this manner (24) Now Oh King please be seated on your "Royal-Lion-Throne" and consequently all the kings also be seated in their "Royal-Thrones" or "Lion-Thrones". Being seated in these manner

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with great happiness, ask me, whatever is to be asked, in the serial manner or one by one. (25) Having spoken like this, the chief of the Yadava-ministers spokes to one amongst the chiefs of the assembly of Rishis or the Vipras, and also having bowed down to the holy Rishis, spoke with folded hands and took his seat in the "Thousands-Variegated-Decorated-Lion-Throne" (26) Vajra spoke, "Please explain to us. Oh the Full-Moon of the Bhrugu-Dynasty,. how the world came into existence, or as it has been, evolved, or came up into existence, as it is, we all want to know it and listen to its story from the Chief of the "Twice-Borns" or "Dwijas" - yourself and the Chief of the Royal kings, who are very much eager to know its mysterious story. (27) The Lion - Throne-seated chief of the Royal kings and the Royal-seated chiefs; all of them bowed down to listen to the sentences of mystery from the Chief of the Brahmins of Dwijas (28)

Thus ends the chapter 1 entitled Katha Prastavana during the discourse between Markandeya and Vajra in the first part of Shri Vishnudharmottara.

2. Hiranya Garbha or Golden Egg

Markandeya spoke : "I bow down to God Narayana, who is attached with Fatherly feelings and paternal Love to all the living beings of the universe and also who is in companionship with "Goddess - Laksmi", the giver of Vardan or the best donation of fulfillment of the desires and the one who is rested with the restful seat on the grand and Divine Cobra, "The Shesha-Naga" (1) Oh! King! Now we want to know the only cause of - The Creation, the Existence and the Destruction, as it can be known as it is within the capacity of our inner knowledge and as it is within the capacity of our inner knowledge and as it is experienced and believed in the throbbing hearts of all of us, who are seated here (2) Oh King! I want to know the story of the creation of this world, so, please, tell it to us, that can pacify all the sins, and the giver of all the welfare and the salvation. (3) The God-Narayana is the creator, destroyer and the protector. He is lulling up the world in this way and so this great world is his own world (4) It (He) is, "He", who is sung in the "Vedas", as the Pancha-Vinashaka Purushaha, the beginning of whom is unkonwn and who is unseconded first person and the bearer of this world and is known as the "Best Man" - or the

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supreme masculine person or the God (5) Whose openings of the eye-lids, the days begin the whose closings of eyelids the nights begin and the best Brahmins follow this best desired timings of days and nights and in this manner the "Kalpa" or the "Era" - is created by his own "Divine-will" (6) That endless person has no beauty or shape, Oh king, as it is known, Oh the owner of this world! no word or speech and no smell and no touch (7) There is no standard of measurement of him, and these is no beginning and no ending, (death) (Where can be this end, where there is no beginning?) and still everywhere, are his hands, legs, eyes, and heads and the mouths. (8) He is experienced in all the visible lives, and is all pervading and presented Himself, by uncovering all lives and protecting them all. His virtues can be experienced by all the organs of senses, and He also can be detached from all the qualities or the organs of senses (9) He is present in all the lives, is experienced, He is possessing no qualities or "gunas" - He can enjoy all the qualities or the "gunas"- himself. By attaining or achieving "Him" - all the Best persons, have obtained or achieved "salvation" - and are detached from all these worldly sufferings (10) It is possible that the "salvation" or "Sugati" can be attained or achieved possibly by those who are perfectly victorious in "yoga". By Him only the unknown can be known and the great souls also can be born from Him. (11) Only He can create the intelligence, mind, sky and the wind. He can create the light and the heat and the "Egg" has been created out of "Him" only. (12) Oh! King! That "Egg" is the Golden Egg" - and His end is also-He-Himself i.e. He can automatically end Himself. He can bear and wear this Body, i.e. He can create Himself, in order to create this universe and exemplify for continuing the worldly growth or the universal growth (13) The God created "Brahma" - the four-faced - "God-Brahma" or the first life created, always by a little more element for creation "Rajas". Having thus creating the "Body of Brahma". He created this movable and non-movable or immovable world (14) In this golden egg, is this world as a whole, with the Gods and Godly People, Seven People, Having a "Patala" or "Underground-world" and this world, encovering the "Seven Islands" - (continents) encovered with the salty oceanic waters. (15) That God, having created the world or the Creation, (Srushti), He plunged Himself in the ocean on the Satviki or shesh-Naga or

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"Divine Cobra" and the god, like a dead-body, slept on the body in the salty-waters of oceans (16) He, with the help of the great Goddess Laksmi, protects all these people or the creation. He sleeps in the yoga-sleep or Samadhi, then after, hidden in all creatures (17) He sees all the good and non-good (bad) deeds of all the people and at the ending time, he becomes "Hara" and again destroys this great world. (18) This mischievous game is played by Him, for recreation, and it is most victorious and benevolent Really then Brahma goes into the world after going into the water and having a rest for a period, again creates this world. (19) He saves or protects the people of sacrifice, - "Yajnatma" having seated his body on the - "Pig" - in this way in order to protect the world of Brahma, "God Vishnu", - takes the birth, on this world. At the time of destruction, He destroys this world with "Trikalayoga" - e. g. the knowledge of three times; past, present and future.

Thus ends the chapter 2 entitled "Hiranya Garbha or Golden Egg" during the discourse between Markandeya and Vajra in the first part of Shri Vishnudharmottara.

3. The Coming up of the Varaha Avatara

Markandeya spoke : When the Brahmaratri or Night of Brahma was over, or passed away, and when the Lotuses bloomed, with their petals fully opened giving out sweet smell and colorfully decorated, God Vishnu created the lives, having known them drowned under the waters overflowing over the lands (1) The old and welfare giving or benevolent habit of God Vishnu's love for the water-playing or water games, being seated on the "Divine Pig"-form-; shaped himself in this mentioned form to save the world (2) He made the legs of "The Vedas" and (sub-tooth) Upadanstra, four crooked organs, and having four mouths or faces, with a fire-tongue and having the hair of "Darbh-Grass"-and having a head of Brahma and also having a great penance (3) Every moment, every day and night, Divine-"Vedanga" and ornament of Shruti, became like a Shruvtunda, and with the voice of "Samghosha" and great figure or personality was born by Him (4) He was greatly religious and truthful and also having good deeds done like that of Vikramaditya king. He was full of repentence over his minor mistakes and greatly steady and greatly

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victorious over the rest. He was before the Aryans and having a detached and withdrawn passion and having collected the seeds and fruits of great medicinal plants (5) his inner soul was like the wind and changed with the pronunciations of Mantras and Som-resin, He bore the Vedas on His shoulders and the smells of the offerings and with the sacrificial elements, He rapidly speeded up. (6) His body was before the origin of dynasties, lustrous, first-bodied; unseconded and having covered with the Diksha and having a right side heart and also a yogi and great doer of great deeds (7) Having fondness for his daily deeds and the tool or ornament of great souls, He, with the help of his wife Maya, went to a great peak and roused up (8) The Great-Prabhu or God, went to a great salty ocean full of salty waters everywhere overwhelming the earth on the land overflowing with oceanic waters, and having peaks, forests and mountains on it. (9) He lifted the Earth with the top of his tooth, for the well-being and welfare of the people, He became first God and a great yogi, brought out the world again out of the oceanic waters (10) Having known this, the Pig, having became bodied like thus, for the welfare of the lives, in olden days or ancient days, He, brought up and saved the Goddess-Mother-Earth, that went in ancient times under the oceanic waters (11) Having lifted up the Earth like that, went in the form of Varaha, into the waters and God divided it into different divisions with the help of Sudarshan-Chakra, now and how it became, I will tell you Oh-Lion of Kings, you please listen the story (12)

Thus ends the chapter-3 entitled the coming up of the Varaha-Avatara during the discourse between Markandeya and Vajra in the first part of Shri Vishnudharmottara.

4. Patal Varnana

Markandeya spoke : When the sun went down in the water and when the dust is visible in the dim-dazzelings of the faint light, the orange-coloured glossy lights are visible (1) Such eight-"Trasarnud" make a "Likshika" measurement, and that is "Sasharpa" and such several make-"Gaurasarshapa" Such "Sasharpa" and eight finger marks make a "Ashtaka" measurement and such twelve finger marks measurement in a conical measurement-as we call it-and such two make a "Hand-

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Measurement" Or "Hasta" (3) Four type of such is spoken as "Dhanu" and such thousand "Dhanu" make a "Sahasrika" measurement and such two measurements are called-"Gavyuti" - and such four are called as "Yojanas" (4) Now such proportionately three hundred "Yojanas" are -"Ayutas" and such "Panchashachchhepaha" are a beautiful place is arrived at (5) At that very beautiful enchanting place - as it is called by God, Himself-Varaha" bore and disclosed into a hundred multi-forms-God-Himself. (6) There and then "God Vishnu"-Himself, with the "Devotees" and "Great personalities" - and such people gathered together visible in an "Umbrellas-Form", connected with this "Golden Egg" (7) God-Himself, having miserably touched by the prevailing miseries of the people (having) gathered themselves together and went to "Hari"-was accompanied by them to Hari (8) These people were seated below all the pleasant were told by God Himself and above all of them, proportionately, desired best ones were seated (9) Really, they were worshipped as the "The Raudra people of Divine Fire"-People. He himself one only was there, self-enlightened, full of grace (10) From that only the fire "Divine-Fire" was enlightened and spread over this world at the end of the day and burnt everything there in the world-having body and nobody. (11) Beyond and above all, Patala first over known as it was (12) There, having seated with the "Yogmaya"-secondly-He was seated with the body, the "God of all; Janardana" was seated on-"Sesha-Murti" (13) With the help of the "Light of Shiva" or "Rudra Light"-He was seated over the "Patala-Lands" therefore, He, having seated on the lap of the Shesha Naga or "divine-Shesha Cobra" (14) He, who always, wore the flower garlands round his neck desired to wear to series Pearly-decorated-poisonous throngs-or "Poisonous Heads" round His neck (15) God, Himself, being decorated with the three Bhuvanas-Patalas, Earth and Sky or Heavens and decorated as Balrama, God-Shiva and a Swadman with Blue sky-cloth, and being prayed by or worshipped by the Gandharvas, Nagas and the Rishis, then, i.e. thereafter (16) Thereupon over and above the stone like inner Patala looked like or appeared as it was believed (17) Really, there, the "Mighty God" stood outside as the Prince or "God-ruler"-God Vishnu, Himself, originated that beautiful and enchanting and charming city (18) The palace of that best beautiful and enchanting and

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charming city was specially peculiar. It was famous for "Vaishnav - Architecture-and as it is said that the same "Vaishnav Art" is born by the whole world (19) There over on the "hoods" - was restfully seated, full of good and evil, that-great self" was with the "great goddess Lakshmi" - adjoining Him (20) All the Gandharvas, with the Apsaras and the Ganas, are doing their worship. There appears the "Murti" or "Idol" of "Shree Krishna" in His best manifestation (21) There over, beyond eight, in proportion, appears the "Land of Patala"-manifested as it appears full of blue pearls (22) Really that is the third famous place, where the holy cows is being spread in the holy atmosphere and were seated there on all the four sides on virginal form (23) Subhadra, like the form of fire and in the same manner Vishwarupa also alongwith Rohini, the fortunate one and blessed one were all around this world i.e. this world was uncovered by them only (24) God Vishnu created the "Milky Ocean" with the help of their milk and originated a charming and enchanting beautiful city, in Patala of all the three (25) There the "Lord Vishnu Bhagawana" was seated on the dias of "Shesh-Naga" or "Divine Cobra", overwhelmed with the flames of fire, along with-"Laksmiji", in the most penanceful manner (26) Thereover, sight in proportion, in all the directions and beyond fourth yellow lands, marked with special yellow flowery decorative marks (27) Thereover-God Vishnu took the form of Haya (horse), was seen, along with the grace of hundreds of moons, like the gold ornament (28) That city was there famous place of "Famous Garuda"-the Great. There was the God of the Gods : - "Prahlad", along with the "Great Bashkala" being decorated by them (29) Thereover and beyond it, as it is, the fifty "Raktabhauma"-famous in the "Mahatala" (30) In the centre of that lake, ten "yojanas" in proportion aggregately the whole piece of land was excluded by the waters expecting that land full of movable and immovable and water lives, all the things (31) There dwelled-"God Hari" - in the form of a "tortoise-Thereover and beyond, as it is (32) Oh ! Maharaja, The sixth of it is really-"Bhimatala". There also in the "Divine Lake," hundreds of yojanas of lands were submerged; and there dwelled the "God Hari" in the form of a "Fish-God" (33) Seventh black-land, Or "Krishna Bhaumaha"-by name was a hard land whereupon dwelleth-"He" by the name of "Kapila-Deva" by name "who Him self" was

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"God-Vasudeva" (34) There was a stone-city by name-"Ashma-Nagara" as it is remembered, that was the city of "God-Varuna" and in the form of different cities, headed by those Demons or Danavas (35) These cities were ruled by the kings named viz. Virochana, Kumbha, Nikumbha, Hara, Shambara, Karala, Naraka and Haya (36) Hayagriva, Sunda, Ghase and Praghasa. Thereupon where the highest and the best and the finest cities were-First one of king Bali and the other one was of Yogesha (37) Another city inhabited there belongs to Ravana as is seen there, "Ravana" or "Loka Ravana" and also the best city of "God-Vishnu", best in brilliancé and royal grace, shines there by the "God-Vishnu's" - Divine-Grace" (38) He was accompanied by the "Goddess-Laksmi" and was wrapped and dressed in the fire coloured garments and the three crores of "Great Devotees" - or "Bhakta-Mahatmas" dwelled therein (39) He bore Shankha, Chakra, Gada and Padma, (Four things in four Hands) and dressed in the yellow garments or cloth viz-Pitambara (40) The-"Savarnas"-or the higher souls or _ "Mahatmas" - who are graced by highness of sky presentations, or heavenly presentations of high lives, and those ones are graced by the same illuminous and grace as of "God-Vishnu" are glad and pleasant children of "God-Vishnu"-are continuously with high effects on the world (41) In ancient times there lived and ruled-"Paulatsya Ravana"-he was really God with clear insight and vision; There was Bhogawati city there ruled by Vasuki (42) Here are the cities of the "Nagas" and they are really the different cities of Padma, Dhrutrashtra, Virakta and Kaurava were inhabited there (43) There were the cities of Takshaka, Elapatra, Karkotaka, Dhananjaya, Shamkha and Ashawatara rulers (44) There were also cities of Kandala, Surasa, Sumukha and Gaja rulers. There were all the directions of the "Directive - Gajas"-who protected all the directions. (45) This Earth along with the mountains and forests and the Kanana-upvanas was born on their "Shoulders or Backs" or Virupaksha, Naga and also of Mahapadma (46) and also of Sumana and of "Great-Rudra-Mahatama" all in the proportion of "Five-Ayutas"-in proportion, this belonged to their kingdoms (47) and excepting as described above, the rest of the land belonged to "Patala" as half of the whole globe i.e. half of the hemisphere of the Divine-Egg-Circumference and half of its proportion (48) was given to three

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crores of the God of the Gods-the Rulers, as mentioned above and rest ten Panchangas of rulers, this fruitful and fertile land belonged to them under their great protection (49) The proportion of five-ayutas or "Panchayuta-proportion" of lands as the fertile land to the great and famous rulers as mentioned above was reserved and the rest of the hemispherical lands were reserved for, like that those as mentioned above, the rulers were proportionately given the land (50) I was told this by "Nruvira", the "God Himself" full of special mystery in the appearance of a curved moon shape assembly of listeners, the stories of "Patala-Lokas" with different, interesting and enchanting facts with manner : So please, listen to me; Oh ! People ! as I tell you in a story form (51)

Thus ends the chapter 4 entitled Patala Varnana during the discourse between Markandeya and Vajra in the first part of Shri Vishnudharmottara

5. The description of Lokas

Markandeya spoke : The first king of the "World people" or the "Bhoo-Loka"-please listen to me speaking; was so famous that there was not so lofty and high a ruler like him even in the Patala (1) They were seen resting on the shoulders of wind or Vayu, being worshipped by seven great mahatmas, each one of them was as famous within five yojanas; (2) There were all the animals, birds, worms, human beings and kinnaras, Yakshas, Rakshasas, Gandharwas, Pishachas and those, who grazed on the earth (3) They were all well seen and described as above, were corn yielding grass-lands and of those who bore the knowledge, the famous was the first path of Vayu (4) The second was of those who were Siddhas or glorious in achieving knowledge, and the thirds was of the Garuda and the fourth atmosphere was famous for the Gandharwas (5) The fifth goes to the Vinayaka, the sixth to the crowds of elephants whose water-fountains were really famous (6) The fortunate one, the seventh of the Siddhas oh Yadava, above and thereover, as it is proportion (7) God stands there being famous as "Bhuvarloka"-more than a "Manvantara" they will be the kings by rights (8) Thereover, as it is in proportion, there above stands the "SwargaLoka" or "Heavenly-Lokas" who are chiefly or really enjoying the fruits of their merits there (9) The King of the Gods, who drink "Soma-Rasa" - and also of The "Shakra-Lokas"-

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etc. Thus the great men lived where God lived (10) Those who are completely retired from their respective position and who are as successful as the royal kings, dwelt thereover, there above as it is (11) There lived the people called-"Janaloka" or common men, where cows are physically and spiritually-religiously worshipped-stands a-"Brahma-Ratri"-where surrounded by lives (12) Thereover, as it is in proportion the "Tapas-Loka" or the people who did "Penance" lived there, the great souls and the great people lived (13) Thereover, in proportion, as it is, there over lived the people who spoke and acted-"Truth"-and being called the "Satya-Lokas" lived the great and desired best-The "Brahmanas" (14) Like this as described here, the seven lokas lived, are your people and they are the "Great people". In this way, these are the rays revolving round the "Sun" (15) Such as those learned are mentioned by the signs given by the peoples, Lika this, thereover, mentioned in it. (16) The piace of Rudra, as mentioned, the "Highlight of Rudra" is seated there in that place, "The great Rudra-Lokas" seated and dwelt over the "Brahma-Lokas" or "Brahma People" (17) Such thousands of plans, as per the strong or dense opinions of the five lokas as mentioned before the "Temple of the Sun" - or Aditya-Mandir"-is situated and is only visible during the day-light (18) When this is seen as blue colorful is the dark only. "Oh Lord of the Earth" and beyond the darkness there is the "God - Himself" - and the "Rudra Lokas" (19) "The Great God Shiva" Or "Mahadeva"-alongwith His wife was enchanted by and deeply enjoying there, with "Hoisted-Flag"-on which was the "Emblem of Ox" being uncovered by the Devotees, where there was the Rudra and equally achieved position (20) Thereovre, as it is, mentioned "Thus famous Vishnu-Loka"-is extremely popular of all the unapproachable Gods (21) Thereover, shining like gold the universe over the Earthly people, the "Great Vaman-God" lived there (22) "The Great-God-Vishnu" lived in Heaven being the "Great-God of Heaven" in the Heaven itself, in the form of the "Man-Pig" form or "Nru-Varaha-Form" being glorious in the Great people over there (23) Having spoken like that, the famous popularity of the "Great king Trivikrama" - in the "Tapo-Loka"-alongwith-"Nru-simha" or "Man-Lion"-king in the - "JanaLoka" - was pervading there (24) The Loka named "Santanaka" - were famous in the "Satya-Loka" or "Truthful

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people" - like this ; The "Godly Lokas" and "Godly kings" lived and the predecessors of them alongwith-"God <P10>Indra" saw them all (25) The Great kings, who became Great by penance and the Devotees, constantly prayed God, they were all above "The Rudra-place"-and as described by me, "Vishnu-place" or "God-Vishnu's - Realm or Empire" existed over there (26) The Greatest of Gods, to <P255>whom, nobody could be able to see, there, where "No-Sun"-shone or-"No-Moon" -existed there (as it was only cosmos beyond) (27) With the Light of that God, really that country existed, and above that country till the end, oh God of the earth (28) As described before, there was the place of the "Varaha" where there was the respect of, as I tell you-"Six-Crores"-plans or "Thirty Crores and thirty"-as were planned were in existence there (29) Like this, the population of the Lives or peoples lived there being famous there, and like this only the peoples of the surface of Moon existed there (30) The people like this only saw the God, the people alongwith the - "Indra God" and-"His"-predecessors, the really Great by the -"Penance of god" and the constant Devotees of God (31) The external egg was ten times greater than that existed and pervaded with water all around and ten times greater than that, the external-"Light Existed" or "Illuminated" area was pervaded by the "Tejas" - "Light" (32) There existed ten times the "light" the "wind" existed thereover, from external space, and ten times greater than "wind"-the - "Sky" existed. (33) One tenth of the "sky"-the -"Mind"-is over covered externally, "Mind"-is affected by-"Intelligence" Oh king, as is, one tenth part of the whole atmosphere (34) The Intelligence is, as in the proportion of one-tenth of the covered soul, and being unknown by the Atma or soul, is only one tenth part of it is uncovered (35) Really that has been uncovered by an unknown-"Purusha" or "Physically-Masculine-self" and that has been the "Best-Purusha"-or-"Purushottama"-in the all pervading egg or extensive universe (36) Having that much of the universe, half of the world is unable to speak and endless, really, is the "Great Pururshа"-who is the chief in the endless cosmos (37) Having "One Form" that only egg, whose-"Great-Ruler" Is-"He"-with the division of the same countries or regions and the divisions of the same lives or living beings or - "The Insects" (38) Such different regions or countries are almost the same Oh king in the -"Great Brahmanda". At the time of

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Happiness and Miseries, their lives and deaths occured as the case was (39) The number of the Kala of all the eggs in the cosmos, is almost the same, to be known, of all heavenly bodies or eggs, Oh Superior King and at the end of the day all the Purushas came and lived, having entered their own homes (40) Only one, but endless, is famous king Indra, of the kings, and no other. That is, as I mentioned before, is the Real King, lived there, in short He is only the king of all the-"Great-movable and Immovable world" His radius as famed by the "Great Vyasaji" only envisages and completes never this world any time (41)

Thus ends the chapter-5 entitled the Description of the Lokas, in the discourse between Markandeya and Vajra in the first part of Shri Vishnudharmottara

6. Dwipa-Vibhaga Varnanam

Vajra spoke, "Oh, Bhargava ! The one who is the outcome of Bhrgu-Dynasty. I have a great doubt about the proportion of the creation of the world, so please tell me the proportions of the creations of this great round world or the "Bhu-Mandala" (1) Markandeya spoke, "Oh, The Rajendra ! In the middle of the great round world, there is a - "Great-Meru-Mountain"-There are hundreds of plans organized in the centre of it (2) There is-"Jambu-Dwipa"-five hundred in the proportion. Oh "Mahipati" ! - or The Ruler of the world" ! as determined in the plan and beyond it (3) There it is envisaged by the "Salty Sea" even in the double proportion of the salt, - Shaka-Dwipa"-(4) Oh, the Great King ! There is no doubt about the "Shankadwipa" existed there. The - "Kshirada" (milk ocean) also is existed there in proportion of the equal proportion of the "milk" (5) In the double proportion of the milk ocean by the "Kusha-Dwipa" -existed at yojanas of distance existed -"Kusha-Dwipa-existed in the equal proportion of the self (6) In the double proportion of the "Krounch-Dwipa" or "Grain Dwipa" there existed, it as it is, and in the equal proportion of the "Krounch-Dwipa"-there existed in equal proportions "The Dadhimandoka" (7) In the double proportion of the Island or Dwipa ! "Shalmala" is existed and in the double proportion of the "Suroda"-surrounded by "Gomeda" (8) There is a "Dwipa-Sansthana-Mandapa" in the centre of the "Pushkara" That is really a "Great Mountain", the - Great people is famous in the "Northern

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Direction"- of Manas" (9) There existed, half of the determined plan according to this proportion, the different and diversified, peaks existed and peeped up there only (10) In the eastern direction of - "Mount-Meru"-there existed a "Top-Peak"-called-"Manasa", in the "Northern Top", and there existed a famous city of "Shakra" or-"Indra", The King of the Gods, named as, indeed, "Amarawati" (11) There existed "Prabhavati" in the "Southern Eastern Direction" which belonged to "Fire God" and there existed a city named-"Sanyamani-Puri" in the southern direction which belonged to "God-Yama" or-"The God of Death" (12) There is "Vikranta city" or "Purvi Vikranta" of Virupaksha king in "The south Western Direction" and there is also a "City SukhaPrabha" of Varuna in the western part (13) There is a city called "Shiva-Puri"-belonged to "God Wind" or "Vayu Deva" in the "North West Direction" and there are famous cities named-Vibhavari Puri" and "Somapuri" in the northern direction (14) In the North East direction there is remembered a city called "Sharmada" which is-"Shaivi" - or "Welfare Bringing City" and "Pushkara-Puri" is as uncovered by self, uncovered by the "Tasty Lakes" of" The Tasty waters" (15) There is a beautiful city full of gold (Kartasvara), which is better than the sweet watered earth and according to the proportion of the plan or yojana, there are twenty thousand such cities (16) Oh, the God of kings, ten more, as are famous in the lots of five, five have been famous, surrounded by a single rock in the Garden of Gods, or-"Devodyana"-is beautiful earth (17) There existed, amongst the families, the king whom belonged visible and invisible land, in the plan, as organised, has been described with extensive elevation (18) Oh, the - "Mahipala" or the king of the earth ! In the visible and invisible world, the-Protectors of the People" - (The Lokapalas) are still remembered. They were famous in-"Great Vigour"-"Maha-Virya"-from the very ancient times and they are permanently for an age, fixed, as the fixture on the earth (19) The famous and specially famous-"Gods of the Directions" are welknown are Sudama, Sheshapada, Ketuman, Sumahabala, Hiranyaroma etc. (20) Oh, the Great King ! the planets and stars like Avyakta, Mahi-Grass and Chadrarka, never shown and glittered beyond that (21) Really there is watery place full of Darbha grass, as envisaged by the visible and invisible world, Oh King ! There existed in the "Great Ocean" and its

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darkness covering it (22) In the proportion of one sixty, as equally appointed, and even beyond that; Oh king ! Brahmanda or the Egg of Brahma is fixed and situated there. (23) Over and under it, as has been famous in the Brahma's Egg and has been bearing it; really in that proportion only, looking obliquely is fixed in proportion to it, as said above (24) Really beyond the "Garbhodaka" there existed, in the centre of "Meru"-in the ocean three crores plans, being executed and ten (25) and rest five, also, Oh ! the God of the kings ! that proportion is unframed. Oh King !....of it...only "Brahmanda" is being equally on all sides (26) ...Half of it ...and second....and also ten, Oh ! Such as, mentioned proportion was decided by the philosophers (27) Really, in the Centre of the eastern direction, of Meru, in the "Salt Sea" -There are beyond the water or the ocean there exist "Vishnuloka" as mentioned Greatly appreciated (28) The nature of the existed God, is as can be described like that of a king, there he sleeps at the end of the rainy season the God of the Gods, Janardana (29) He is always with "Laksmi"- constantly, rested on the laps of- "Sheshanaga" - on the eleventh day of the bright half of the - Ashada Month", Janardana (30)

He is thereafter for five days specially worshipped and prayed by the Gods, Rishis, Gandharvas, Apsaras and the Ganas or the Divine Guards as they go there for five days and worship Him (31) There is a great divine and religious festival or ceremony, along with the prayer, songs, dance and musical notes and thereafter He goes to sleep "Yoganidra" for four months (32) To such a "Resting God", the Rishis and the Brahmans, worship and pray to Him and the Gods also observe that festival along with the Devotees, with the (recitation of) shastras (33) In the bright half of the Kartika month, there also for five days, they awake the God of the Gods, going along with the Indra, during that day (34) The Gods also observe a great festival, in the Eastern Direction of Meru mountain in the centre the ocean of milk (35) In the centre of ocean of milk there is another beautiful city or "Puri" there existed and rested God with Lakshmi resting on the laps of the Sheshnaga (36) There also for four months, in a year or during a year, the God takes a restful position, as being there with the weapons, only, the God is visible, giving-"Darshana" to the people (37) Therefore, in that part of that direction, in the centre of the "Ocean of Milk', really

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thousands of plans and twenty five mandalas or the associations (38) The "Shweta Dweepa" is famous there very beautiful as the people of there are like moon-grace and there shines the grace of the sun in the people (39) With the light of that, as being seen from far, they seem to be from Gods Oh Yadavas, being with the knowledge of - "Panchakalas" -or "Five times" worshipping and praying to the "God-Janardana" (40) They worship the prayers, with bowed heads, they offer to God; and the worship thus done in this way gives devotional merits to the bhaktas or the devotees (41) they are approaching to - "Hari" - or - "God" being inspired by the lonely position of God and they having gone there, they never think to return back or never return back (42) Having worshipped thus for a long time to God of the Gods or Janardana and breaking the "Solar-empire"-or The "Aditya-Manadala" they enter the cosmos or the "Brahmanda" (43) They, in that way, resist the God of the Gods-"Pradyumana" Samkarasana and others, then "God-Vasudeva" and to Great one (44) Having obtained Vasudeva, they abandon all the behaviours, they rarely return back, having gone to the "sweta-Dwipa" or the "white island" (45) In the "North-east-Direction" in the centre of the ocean of milk, there is Vaijayanta and there is a "Great-Golden-Mountain" (46) There remembered, ten thousand and ten plans in proportion there exist the region in length and height in the proportion of which is famous (47) There existed, in proportion of a hundred yojanas in its extensive area, the five caves, in the thousands of the plans (48) In the Gate, covered by the "Darkness", as in the plans in hundreds, there existed one Divine and fully glittered aprons, and dresses, of their own, as she was really a great great one. (49) She was famous by the name of -"Timirawati-Puri"-famously called by that name, by the Rishis and there the -"Best of the Gods", "Vishnu"-rested and slept there as "Janardana-God" (50) Oh ! The Ruler of the Earth ! There are the Goddesses named "Nidra", "Kalaratri" and the excellent "Laksmi" (51) they worship to that "God-Vishnu", in the Great sweet and melodious musical instrument and "He" is there, protected by the embodied, body-bearing, protectors or the Guards with the weapons, there (52) From his sleeping body, or the resting body, there is respiration and "breathing-ins" and breathing-outs" and the Lines of the people or the crowds of the people fall down and fall up; (drop

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down and up) in other words the people are born and come and died and go up. (53) Oh ! King ! His breathing in is as being called the birth of the lives and His breathing out is as being called the death of the lives, as is called (54) In the centre of the "Ocean of Ghee", there is at "Meru"s west, there exists the extensive number of-"Islands"-the planned and organised-"Dwipa-Parimandala" (55) There is the population of "Great God Govardhana"-as mentioned, there is also the memory of the "Divine Cows"-being remembered (56) Constantly with the sexual emotions with the -"Great Lustre" and "Grace"-God plays there in the centre of the-"Curd-Ocean"-in the islands, in the mentioned proportion. (57) Keshava, lives there always, bearings the form of beauty of Gold, "Hemarupadhara" and the Rishis, see Him, in that form living there in that golden-beauty form (58) There is a great island widely spread in the centre of "Sura-Samudra" and there are "God-Sankarashana" and strong and lustrous Gods and Demons on that island (59) There are adjacently, to -"Him"-there stood mind-enchanting and Divine women with-"Great-Beauty" and -"Liquor" or "Madira" and there was "Goddess of wealth (Karishini) (60) The "Masters of lords" of the people, always see such and there existed God, in this manner and position as it is said by you, this is the executed association of perception and it is like the full moon type of perception that has been in the sky, visible there (61)

Thus ends the chapter-6 named "Dwipa-Vibhaga-varnanam during the discourse between Markandeya and Vajra in the first part of "Shree Vishnudharmottara.

7. Jamboo Dwipa Varnanam

Vajra speaks, "Oh ! Great Muni ! You please describe to me, the colony of (Empire-controlled) Jamboo-Dwipa Oh ! Bhargwa ! I want to listen from you, only, as I want it, because you are born there " (1)

Markandeya spoke, "Oh ! The Great King ! there are six of these mountains in the Jamboo Dwipa having their birth between the two seas on the east and the west (2) Himavan, and Hemkuta; Nishadha and Neel; and like them, Meru and Shrungawan; also these are six seas (3) In the centre of the collection of these mountains, mountain Neela and Nishadha are there and the "Mount-Meru" is called the golden mountain and I want to listen it

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from you; the proportion of that (4) As it is said, being come up, eighty four heaps of thousands, below which, as said are sixteen and are spread and expanded only sixteen. (5) The area of it is doubled is attached with the land and the Earth, as is remembered, and the collection of Pushpanibha, above, being expanded in thirty two in number (6) The area of that is doubled and is remembered with more systematically, as it is said, to be ninety and the eastern mountains is said to be in proportion of thousands (7) Really a thousand yojanas away from it, there is a kingdom of Malyawan, the western of which are the kingdoms of Neela Nishadha (8) As shown or directed from here, to the Eastern Direction, there is the kingdom of Gandhamadana. In the Northern Direction of Meru, White : and in the Eastern Direction Ananta is being called (9) In the southern Direction is yellow; and as, is remembered, to the western direction is Black. That is, as it remembered, to is Brahmin and to the Eastern of it, is Kshatriya. (10) In the southern direction, Vaishya is remembered and to the western direction Shudra is remembered. From there and from them Brahmins are sprout out and in the Eastern, in the ancient times they are supreme by their births. (11) In the southern Direction, Vaishyas and in the Western Direction, Shudras are remembered. In the Eastern Direction, there is Mahendra's City, named Amarawati, behind the "Mountain-Meru" (12) Taking a round about it, there is a city named Sabhavati of King Agni while to the southern direction there is a city of Yama, called Samyamam City, which is situated to the south of it (13) The city, which is specially inhabited in the south-western Direction and the city which is inhabited in the Southern-West Direction and to the Western Direction is the enchanting and beautiful city named "Sumukha-being owned by God-Varuna (14) Just nearby it and not to a long distance is the city named "Shiva" -owned by-"God Vayu", specially famous: While to the North of that is a beautiful city named "Vaibhavari-Puri" owned by "Soma (Deva)" (15) Just to a little distance and not very far is the city named-"Shankari-Shiva", of king-"Shiva, behind the "Mountain-Meru", as the God, in short, are available from any direction, as are commanded by-God-Vishnu (16) The direction-Protectors, or The Guards of the directions, are well known, in their specified directions; and God always rules His city, in the "Northern-Peak" of the Manasa Sarovara-Peak of His

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kingdom or Empire (17) God sees Meru, from the city, existed in Meru-itself : to the half of it, is marked with or specified with water and horns, (Horn-like Peaks) in the south (18) As it is called, the -"Divine-Showers" - are showering from the Heaven : which is devoid of all the evils or the miseries. The White-Peaks like white horns, the well-known Golden Rays are showering upon it (19) The well-known showers are beautifully showering in the centre of white-Blue or Whitish-Blue sky and in the centre are "Nishadha and Neel" and at the back of which is Gandhamadana (20) Ketumala is remembered as the chief, excellent and most beautifully existing, amongst the centre of "Nishadha and Neel" and in the Eastern Direction is "Malyavata-Mountain"-(21) There is the division of the world, named "Rudramukha" which is fully of happy and pleasant people. On all the sides of "Meru Mountain" -there is a kingdom of the division of the world named-"Neelavarta" - (Oh King !) (22) Even, there also, there are four divisions of that Empire also and oh King ! Please let me know the name of those divisions. There are the name of Bhadrashwa, Jamboomala, Ketuman and Kurava (are these divisions of -"Neelavarta"-kingdom) (23) Oh, Yadava !

There is the most famous, eminent, tree called-"jamboo Vruksha" in the "jamboomala" Kingdom. There are thousands of yojans far away in the Eastern Direction are existed these lands (24) The most welfare bringing river named-"Jamboonadi"-sprout and origin from it and taking a round of the "Mount-Meru" with her flow, she dries herself into the own root or the footland (25) "The jamboo Dwipa" - is famously known after the Royal "Jamboo-Vruksha's" name and fame; and with the graceful fame of that-"Royal Tree"-; "Mount-Meru" is always shining on the earth (26) Neither the Sun, nor the Moon nor the Stars shine over that land: while always there is adversity of welfare in the Sharvat Colony of "Mount Meru" (27) Very far from the Hemakuta region-"Harivarsham" is situated : While to the Southern direction of-"hemakuta" which "Purushas" are to be remembered (28) Bharata-Varsha or-Bharata, is the land of the Yadavas; to the southern direction of "Mountains of the Great Himalayas'. Oh king ! That is the land of our good deeds and where we are existing and inhabited over the great "Bharat-Varsha-lands" (29) "God-Keshava" has designed or created and organized this special

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condition of this age : and there are two colonies known as the "Northern Bharata" and "Southern Bharata"; but the wholeness or unity is only one ! (30) The third land is known and the fourth is the central one and even the longer is consisting of four (31) (As said by the Rishi Markandeya to the king Vajra) nine thousand years were a fixed period, as the great philosophers and thinkers, predicted-decided and told, as has been decided in the proportion (32) As is remembered, the two thousand years were a fixed period, decided for mountains and also accordingly, the proportion of "Mountain-Meru"-is nine thousand Yojanas, is a decided proportion (33) Jamboodwip is famous and glorious in proportion of a fixed yojans: and to the North of which, the proportion as told by me, as it is, in the Northern direction (34) Apart from that, in the Eastern Direction of it, Oh ! Parthiva ! you, please listen the proportion of it; as it is, thirty two thousands and several hundreds of yojanas, over and above it (35) Oh ! The best of the Parthivas ! Bhadrachalas and Ketumala, each of them, hundreds of yojanas : and hundreds of thousands of yojanas, extending is the area of both of them (36) Nine times of "Meru Mountain", there is a region called as "Gandhamadan" and "Malyawan" is mentioned to be nine thousand times of "Meru" (37) "Vishkambha"is told there, to be, thousands of yojanas of "Meru", that also is, as it is decided, "Jamboo Dwipa" - is gloriously famous (38) In the Himachalas, the best yakshas, are enjoying residence and really there in the Hemakuta, and chief of the Daityas or Demons enjoyed residence. The chief of the Gandharvas enjoyed their residence in "Nishadha" and-"Shaila" and the "Nagas" enjoyed their residence in "Neela" (39) The going or the motion of the "Pitrus"-is in the "Sweta" - enjoyed residence and thereafter entered the "Siddhas"-enjoyed residence behind the "Shrungawata" - The people with Indra and Dev-Ganas enjoyed residence on Meru always with enjoyment and enchantment with picnics and tours. (40)

Thus ends the chapter 7 entitled the "Jamboo-Dwipa-Varnanam" or the description of the "Jamboo-Dwipa" during the discourse between "Markendeya and Vajra" in the first part of Shri Vishnudharmottara.

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8. Bharata Varsha Varnanam

Vajra spoke, "Oh Bhargawa ! I want to listen, Oh ! god, about the-"Bharata-Varsha"-as it is the "Land of Deeds"or "Karmbhoomi"-of the-"Dead Predecessors" of all of us, Oh Bhargawa ! (1) Markandeya spoke, "Such a "Bharat-Varsha"-is gloriously famous in nine big Divisions or Regions. They are sheltered or protected by eight big mountains, and are mutually unknown by one another (2) They are the systematic mountains from Himachala to the (ocean) sea; and to the North of them, I am Rajendra and you please know or recognize me like that (3) Swamali, Hemamali and Shambhoo, Kartaswarakara, Vaidurya-Mountain and decoratively beautiful Manumadhava (4) Indradyumna, being in big. size and copper-coloured and beyond love and hatred between Gandharvas and then Varuna (5) These mountains and nineth in the centre, is the Island named really-"Madhyama" - as it is an esteemed and established in the seas on all the four sides (6) In the Eastern and Northern side of the Himachala, there is situated, the "Mountain Vaidurya" and to the back half is the "Golden-Mountain" or "Kanchan-Giri"-and the rising up from the salty sea (7) Oh ! King ! surrounded by the seas on all the sides, the protection being obtained by the small lands and their peoples; and Himalayas has divided the ocean into two bifurcated countries (8) The southern salty ocean or the Indians Ocean's north, at the back and to the south of the (Arabian) sea, - "Lanka-Puri" or the city of Lanka is situated, where the king Rawana was killed (9) where there is the salty-sea, that is saturated with salt, that is the same division of the south of Himachala, in this land of Bharata, Oh! King ! (10) There lies the Greatest Mountain Himalaya and second is Gandhamadana and Sweta's best mountain and the Great Mountain of Mandara (11) These are the great mountains seen by the Great Mahatmas and the Pandavas. In the centre of Himalaya there is a big mountain named Kailasa (12) Full of snow or snowy Ashrama of Naranarayana is famous, where there is beautiful and enchanting Badarikashrama; served by different shakunis (13) The Ganga is flown with hot water and white pure water are also fully flowing Oh ! King ! the beauty of the Tapas is like Golden-flowering rays or the golden sand (14) Thus, there are the Dwipas told to you, by their chief

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importance in short. Such others are at the distance of hundreds and thousands of yojanas in distance also existing there (15) They are not describable even in hundreds of years, indeed. In order to have a full description of the "Great-Bharata-Varsha" in all these years in hundreds and thousands ! Oh ! Lion of the kings ! The Healthy are people, who are fearless or free from fear and all the people are passing their lives in detachment as are said above (16) Oh ! King ! The proportion of the longevity in the people as a whole is as high as said by me. By doing good deeds in the lands of Bharata-Varsha, all the people are progressing in their lives (17) Their lives are well dependent on trees and vegetation and their women were also beautiful. There was no one to punish them because they did not need it. Oh ! King, They were all the people going on right path (18)

Thus ends the chapter 8 entitled "Bharata-Varsha-Varnanam" or the description of the Bharata-Varshas land and people during the discourse between Markandeya and King Vajra, in the first part of Shri Vishnudharomttara.

9. Janapada Varnanam

Vajra spoke, "I want to listen and know the people of the inhabitants of "Sagar Dwipas" or the islands of the ocean. Oh ! The Best of the Bhrugus ! Please describe it to me at length, or in detail (1) Markandeya spoke, "The well-remembered are the people of Panchala, Kuravas, Matsyas, Yaudheyas, Savatashcharas, Kuntayas, Shursenas and people of Madhyadesha (2) also others vrashadhvajanas, Pannas, Suhmas, Maghdhas, Kashayas, Videhas and to the east Koshalas are mentioned well (3) Kalingavanga, Pundranga, Vaidarbhas, Mulakas, and Vindhyas, Neelayas and well spoken people of Eastern and Southern Directions (4) Pulindas, Ashmakas, the inhabitants of Jimutas Nara-Rastras, Karnataka, Bhojakatas and the inhabitants of Southern (5) Ambastas, Drawidas, Nagas, Kambojas, Strimukhas, Shakas, Anantavashis and all those who are known in the Southern and Western Directions (6) Strirajyas, Saindhavas, Mlechas, Nastikyas, Yavanas and to the western well known with the Patumanushadhis (7) Mandvayas, Tusharas, Mulikas, Mukhas, Khashas, Mahakishas, Mahanasas, Deshas, are the inhabitants of Northern and western Directions (8) Lampagas, Talangas, the

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incomers of meru and Gandhara lands, Himavat-Neelayas Mlechhas, Udichis and the sheltered people of the directions (9) Trigrtaminas, Kaucatas, Bhrahmaputras, Satiganas, Abhisaras, Kashmiras and famous people of eastern (waters) water regions (10) The Royal kings of the Dwipas or the islands of the seas and the chief ministers of these Dwipas and the kings of the lands and all those whom I describe to you from all these directions. So please know it from me (11) Panchal Natha, Magadhadhipa, Kalinga-Raj, Bhojakateshwara and Anantaka, Saidhavaka. Tushara, ruler of the counry Madra, and the ruler of Kuluta, all these are the chief rulers and kings of their lands or kingdom (13)

Thus ends the chapter 9 entitled Janapada Varnanam (the description of the Janapadas) in the discourse between Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

10. The Description of the rivers springing from seven mountains

Vajra spoke, "There are seven mountains which are situated on the islands or Dwipas of the oceans. I want to listen the names of the rivers born of these chief family of mountains of seven dwipas (1) Markandeya spoke, "Mahendra, Malaya, Sahya, Suktiman, Ruksha Parvata, Vindhya, Pariyatra are the seven chief mountains (2) Trisamma, Rushikulya, Ikshuga, Tridivalaya, Langulini, Vanshadhara are the rivers, really, born of these great Mahendra (3) Krutmala, Tamraparni, Pushpaja, Utpalavati, Shitodaka, Girivaha, are the rivers born of Malaya or Malayachal mountain (4) Tungabhadra is of a good category in its flow and Kavery is also there. There is, in the centre of the southern way there are a few rivers flowing from the foot of Sahyadris (5) They are Rishika, Sukumari, Mandaga, Mandavasini, Nrupamala, Shri and Shuktimat started from its foot (6) Mandakini, Dasharna, Shona and Narmada the Goddess, Tamasa, Pippala and others are started from the foot of Rukshawat (7) Vena, Vaitarni and Narmada and Kumudwati, Toya, Setushila and others are started from the foot of Vindhya-foot. (8) Para Charmanwati, Pada, Vidisha, Venuwati-also, Sipra, Hyawanti, Kunti and others are started from the foot of pariyatra (9) These are the chief rivers mentioned to you, are the meritorious, holy and worshipped by Rishis. There are thousands

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of other rivers, which are impossible to be mentioned, Oh ! the Head of the Society of Yadu-Vansha ! (10)

Thus ends the chapter 10 entitled Saptagiryudbhvanadi-Varnana (the description of the rivers springing from seven mountains) in the discourse between Markandeya and Vajra in the first part of Shri Vishnudharmottara.

11. The Description of the rivers of Himavana

Vajra said, "You describe me the rivers, which are chiefly capable of uplifting us from sins and fearfulness and which are originated from the foot of the mountains of Himalayas and are meritorius and specially Brahman (1) Markandeya said, "One with tenderly and beautifully colorful waters flowing and mixed with Kush-plants residues, beloved of Kaushika, the river Kaushiki is eternally the best river (2) The sin washing, by holy plunging, Shubha, holy and purifying, unchanging, best river, which is always loved by the great Munijans (group of sages) flows here (3) Really the river, which is having the different families of the best elephants, which is as good as Ganges in merit; which is full of the musical notes of the groups of Gandharvas and which is with the holy-cows-families is the River-Gandaki (4) In order to purify the people, and designed by the-"God of the people" - the great river Lohita, the pleasant in the eyes of the people and pleasing the minds of the people (5) Drshadwati is constantly flowing and worth having its Darshan of flowing waters, is attended and worshipped during the day by the people; as it is worshipped by the group of Gods in Heaven (6) River Mena is flowing mostly with innumerable lives and it is competent of having destruction; while River Bahuda is having broken or non-constant flows; as is written here (7) Dharmaprada is for the worshippers, Dhutapada is a very big river, Gomati, Gokulakirna, and Gajendra-Ganga are also said here (8) The River is seriously solemn with the songs of the Gandharvas and having the Groups of the Yakshas and having sweet notes and specially musical chirpings of birds like cuckoo in the fragrant breezes of Kadamba Trees and vegetational glory of God (9) river Akulodaka is full of beautiful petals of the Kumuda (lotus) flowers and the sweet and cool waters and winds; is the divine or Godly river of Gods and Goddesses and the daughter of God Shankara (10) Oh King, River Davika is the river that brings

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the sublime updrive motion to Godly-Heaven or Devalokas; is extended to River Mahakula and victorious in the dwipas (or Islands) (11) and River Chandrabhaga is pleasent with the beautiful rays of the moon and with the enchanting cold waters, is palatable to Vishnuloka and destructive to the people of the surroundings of extensive-rear (12) Its bath leads the person to Chandraloka and the benevolent giver of Immortality. River Saryu is a big river with the pilgrimage centres and Saroj flowers (13) It is always constantly attended and worshipped by the good people of desirous of the people of soma or Chandra. Its banks are protected and worshipped by Indraloka as it is the giver of the Heavenly Indralokas (14) It is with the waters fragrant with Indiwar tress or Fig trees and Goddess Iravati River, is especially flowing with broken waters and others are rivers Vipasha and Kushala rivers (15) It is also the uplifting river to those people who have done all sorts of sins. The River vidruta is worshipped by Vashistha and River Shatadru is a swiftly and speedily flowing river (16) river shiva is the giver of welfare and good or Rudralokas or Shivalokas, to the people who are fearfully tormentors and repenters. River Krishnatoya is blessed by Krishna and the yellow-waters-flowing river to (children) or its progeny (17) River Yamaswasa (Sister-Yama) and River Yamuna are the rivers who destroy the unhappiness. There are also Saptaprakara (of seven types) River and Saraswati River also (18) Oh ! My King, you please listen to the names of the rivers on all the seven parts of them, as they are Suprabha, Katarakshi and wide river Manasahruda (19) Saraswati River, having a strong stream, Guvenu and Vimalodaka (transparent water) is in Pushkara and also in the Naimisha and in Koshala in Gaya (20) Know the rivers (in order) in Kurukshetra and at the entrance of Ganga in the Himachala are the rivers which are originated in the Himalayas and are chiefly existed: as are described; Oh-"Brave Man"-Bold man ! These are the rivers and thousands of rivers and others are all holy and are contacted with the highest of the Rishis (21) These are the rivers in this land in the seven types and also of three-way-going. They have entered the Dwipa or the Bharata's land, Oh King ! and worshipped by king Bhagiratha and are said the lotus-born (Brahma) (22)

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Thus ends the chapter 11 entitled Himavananadivarnanam, the description of the rivers of Himavana in the discourse between Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

12. The description of Koshal

Vajra said, "Oh, God ! In the nineth part of the Bharata's land how is famous the sea that has been made by the Sagaras ?" (1) Markandeya said, "In the nineth part of the Bharata's land, Oh, king ! In the parts of the nine directions, in the Eastern Direction, Oh, Yadava (2) There is a land named Koshala, with abundance of wealth and grains. That is full of decent villages and full of happy and enjoying people (3) The land that is born by the Earth, is full of sweet waters and full of grains and milky supply. The women of the land are enchanting and charming and the men of the land are forever masculine and bold (4) The land is full of matured, clever and smart people, who are easily co-operative with the meritorious of all aspects; and here are the specially pleasant and beautiful more than the specialities of the cities (5) When the sun is setting, the evening, there are the entrance of returning cows and with the particles of the dust of land with their walking, the pleasant atmosphere is created while returning from the forests (6) While going to the Western Direction, first we arrive at the land beneath the sky, where there is Brahma-Dhwani or Divine-Notes from sky (7) There are innumerable forests of fruit-trees and the families of tall trees, whose shade is thickly cool; and where there are innumerable water-pools, wells and tanks; teeming with the travellers, Oh ! Yadava ! (8) There is absence of diseases, thieves, scarcity of food and water and the fear of other nations. People do not know the death without matured times (9) There is the land of Gods, whose steps are fossiled in the land, where there is the land full of the best wells and step-wells are richly decorating the place (10)Where there are the musical notes of sweet tunes of the flutes of the Gandharva's music in the gardens, over there and the musical sweetness is mixed with the virtues of sweet and melodious music of the divine notes and tunes (11) Where there is no, any low man who is devoid of his own religions and there is absence of a mean man in the land. There is also no sightless or blindman or even man with weakened limbs (twisted limbs) and

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the name of vasundhara is really quite capable of virtues of her names (i.e. where there is wealth-bearing Earth.)

Thus ends the chapter 12 entitled Koshala Varnanam (the description of Koshal) in the discourse between Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

13. Description of Ayodhya

Markandeya said, "Oh ! The Best Masculine one Besides the wealthy of Koshala's land, there is a beautiful city beloved of Gods, whose name is the city of Ayodhya (1) This city has an enclosure of wall and ditches and is situated on the banks of Saryu; and really it is decorative by the big-Edifices and buildings of chief category, which is owned by the best devotees and worshippers of fame and going on the great divine good path (2) The divinity adorned by ever-pleasant elephants, ever-ready for romantic-enchantment, steadily constant and in the numbers of hundreds and born of the families of Divine elephants or family are pleasantly embellished (3) The Horses; adorned by the wealth of God Vishnu; slender, are like with unfattened muttonless curved bodies with good alert ears, pleasing the minds, long necked (or having long necks) having good eyesights, smart looks are decoratively seen there (4) Where, there were hundreds of prostitutes, having the limbs & organs like petals of the padma-lotuses, with padma Garbha and having the faces so beautuful as the full moon, very expert and well-practised in elocution and offering enchantment or romantic joy (5) One who is without merit, without learning. there is no culture, there is no activity or work and whose aspirator, having gone to Ayodhya, becomes disappointed or desired-less (6) That city (of Ayodhya) is having built with hundreds of gardens, and having the festivals of socially importance and having brave and diseaseless persons, having overcome all complications of logical disagreements and complaints (7) The city is always with the musical notes and tunes of Beena, Mrudanga (drums) and flute constantly, always fast smiles, on pleasant person, adorned by many precious pearls and jewellery (8) It is also adorned by the groups or teams or Brahmins like -"Brahma-Ghosh-and-Maha-Ghosha"-and that neat and pleasant atmosphere with the sweet and tonic smokes of holy sacrifices in the land (9) With the smell, sweetened with the smoke

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sweetly fragrant with the breezes of winds, brought up by the people with their daily routines of holy duties (10) Where there are neither poor people, nor dirty and weak or thin persons, having no disliking grivences on "The vedas" down-trodden means, worthless and differentiated in their bondages and faithless persons (11) At a distance of ten yojana there is a big city in the centre, on the river Saryu, situated in three yojana of square area (12) Oh ! the Leader or the God or Master of the People of Yadavas ! That is got built by the king at the period of a "Manvantara" and rebuilt also, and the whole world is also built and rebuilt is being observed (13)

Thus ends the chapter 13 entitled Ayodhya-Varnanam (description of Ayodhya) in the discourse between Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

14. Dynasty of Ikshvaku

Markandeya said : "Manu, the Vaivasvast designed a city and inhabited and he also reigned it for long times, having the Royal Ceremony of Commemoration of Rajyabhishaka to Ikshwaku (1) Having given the burden to his son he expired and thereafter his sons reigned the - "three lokas" or-"Trilokas" the movable and immovable world (2) Therefore this whole world is to be reigned and ruled by him and Ikshwaku is his son, reigning and ruling these Triloka or Three-people-world (3) He was religious deedful, truthful, controller of the organs of senses, handsome and expert of the knowledge of taking and bringing to all the lives (4) He was the helper and lover of Brahmas, protected ones and sympathetic master of the poor people and blessed & envisaged by the competent energy with the Divine-Mantras (5) He was the possessor of six virtues, full of great enthusiasm and speaking with smiles of proper virtues. There were proper punishment; no punishment and there was no high punishment under his rule (6) He was the philosopher knowing all the vedas and sub-vedas, the doer of many sacrifices and with a great joy in penance or Tapas. He was of the opinion of healthy sports or activities and non-violent to all the lives (7) He was the believer of humanly possible happiness and the worshipper of respectable ones; and the winner of passion, anger, pride, respect and lust for attachment and ever-joy etc. (8) He had won all the six enemies effecting the body and

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was visible in all the dutifulness in all his deeds, well-fortuned and with a loving sight or Priyadarshana (9) He was the possessor one, of abundance of grains, abundance of wealth, innumerable elephants and innumerable horses. He was a great ruler and guiding sun to the Ayodhya city and pleasing the group of the enemies also (10) He always protected and ruled the subject in whole as his own son and there was not any irreligious deed in human beings, in the rule of that king or ruler (11) There was no unhappy man, who was either poor or diseased or less-lived or one with a short life or foolish, or ugly or fortuneless or even having no figure (12) I have seen all collected virtues in him, with a specific intelligence of high honour. He produces and creates a great kingdom or Empire, being a great soul, the protector of his subjects and the chief administrative monarch to all the world (13)

Thus ends the chapter 14 entitled Ikshvakukulvarnanam, the description of the dynasty of Ikshvaku in the discourse between Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

15. The death of Madhu and Kaitabha

Markandeya said, "there was born a son to king Ishwaku and was named Vikukshi, He was religious. His son was Kakustha and other son (1) was Pruthu and his son was Shreeman-Vishwadesa and his son was named Shravatsaka and Shravasty was designed and constructed by him (2) His son was Bruhads and kuvalashwa was his son. Kuvalashwa was very bright and lustrous, by killing Dhundhu, he became a giant in waters with a huge body (3) Vajra said, "How Dhundhu, with great light and luster, was wounded by Kavalashwa, and who was the enemy of Dhundhu here as "Water-giant"? (4) Markandeya said, "In ancient times, when the movable and immovable things were destroyed in the people, in an ocean; (5) and when there was the destruction of the moon and the planets and stars, whatever was remained, was saved and put in the lap and Janardana, the God, slept (6) There sprout out a divine good lotus, from the navel of Him and from that only God Brahma was self born, with good (four heads) four faces or four mouths (7) There he was seated and while God Janardana was sleeping, they worshipped, -"The Vedas" bearing the bodies all around (8) Where he was in the full study of the Vedas, there were born the drops of perspiration, so He having taken a lotus-leaf, the king was full of

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many doubts (9) There arose and born two giants from that, from the dust, and darkness, with the strongest of vigour, with names of Madhu and Kaitabha and full of strength and super deeds (10) Then they both, having the decision of sin, forcefully plundered the Vedas and Brahmins, with the body plundered the grandfather (Brahma) (11) In order to preach the God of Gods, Padmanabha, He became wise and bore the head of a horse (12) He, second body of a horse, was like hundreds of full moons and brightly decorative with different jewels and ornaments, with the second body went to Rasatala (13) He, with the head of a Horse, went and brought all the Vedas, permanently and presented them to the great grandfather and he became a guru or preceptor of the world or Jagatguru (14) Then having the head of a horse, or Horse-Head, God went into Antardhana (disappeared) in order to save the country from the giants, Madhu and Kaitabha (15) God Vishnu bore two bodies. viz Vishnu and Jishnu as are remembered and Jishnu fought with Madhu and Vishnu fought with Kaitabha (16) Then, with the good fight of both of them, God Janardana was satisfied and He said to those huge bodied giants-Madhu and Kaitabha (17) The strongest and the best is attained by or achieved by the Best one only and becomes the supreme and unconquered. Then to ask for (Vardana) boon then said, to God Vishnu, with the eyes like a lotus or Lotus-eyed Vishnu God (18) Our Son should become so powerful in great strength and super deeds and when the son was born to them, those both of them in ancient times were destroyed by Vishnu and Jishnu (19) and they were protected in the waters and they were submerged or drowned and pervaded there and the Earth or Mahi has come out of them (20) Then it became famous as Medini, as by the people and the philosophers; and then in the form of a pig or Varaha, this earth is uplifted (21) Therefore, the God of the Gods has put forward this land in the eastern direction of the Earth, in the establishment as in the wheel of revolution, by the orders of rule of God of the Gods (22) In this way in the fight between God of the Gods and Madhu and Kaitabha, both Madhu and Kaitabha are defeated; and they both went to the Home of Vishnu-God in this salty ocean, in the neighbourhood of God Vishnu (23)

Thus ends the chapter 15 entitled episode of the death of Madhu and Kaitabha (Madhu-Kaitabhavadhopakhyanam) in the

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discourse between Markandeya and Vajra in the first part of Shri Vishnudharmottara.

16. The Slaughter of Dhundhu

Markandeya said, "Oh ! King ! In this ninth part of the Bharata-Varsha, the sea became full of sands and was heard to be overcome out of waters (1) In the centre of that sea, Dhundhu is established eternally and at the end of Samvatsara, he lets out a great breath or-"Maha-Uchhavas"-(2) While and when the earth destroys herself, along with the mountains, vegetations and forests, the lives which are less in strength or longevity are destroyed and go to-"Yama-Sadana"-or die themselves (3) When this world becoms a little more active or lively, then the water gaint-the sinful-soul-attacks devouring for food (4) At that very time, indeed, the high-lives or lofty souls, are in full-penance and at the end of penance, they have the Darshana of Madhusudana (5) Oh Bhargava, God Hari speaks to Him, to obtain the best boon and with the folded hands, satisfied God Madhusudana (6) He said to the benevolent and boon giver that is my best desire, that I would like to have the Darshan of the lotus-like best of the God of the Gods" (7) Shree Bhagwan said "Really, you shall get the Vara (boon) or the best, by me, Oh the Bearer of Bhrugu-Kula ! You shall be non-decaying or Ajar, with no old age, and also become immortal by my varadana (boon) (8) Wherever and whenever you want water, that will happen there and then by you. Then the great deeds of the God will be realized or done in that manner" (9) He does great injuries to the Ashrama, always, so having gone to Kuvalashwa, kill Dhundhu at the earliest (10) I shall perceive the battle in Kuvalashwa's war and with the help of my lustre, he will kill Dhundhu And Aja (11) Oh ! The Best one of Bhrugus ! Dhundhu is unable to be killed by any one with less vigour or light. Markandeya said, "Having spoken like this Bhagwan went to meditation or went out of sight (12) Then he went to Ayodhya and Uttanka was also with great penance, was worshipped by Brahadashwa, as said by Brahadashwa (13) Uttanka said, "oh Rajendra, how can you sleep happily? Get ready and gird up your loins, on hearing the deeds of Dhundhu (14) Oh ! by my word I assure you that you will kill Dhundhu. as powerful are you; why are you back from the industry again, to do so (15) Kill Dhundhu,

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who is greatly strong bodied and who is a great obstacls to the Dwijas, having heard this word of the Muni, king spoke to Kuvalashws (16) I have determined to go to the forest, left the "Rajyadanda" or power to rule, you kill the best of the demons; who is pet by Uttanka (17) Having been spoken like this and having the nature loving father being detached, gone with Uttanka, to the Rakshasa to the water to fight with (18) He fought with him; Oh ! Keshava ! being Dharmatma, fought with Dhundhu and according to the opinion of Uttanka, afterwards killed him with Brahmasra (19). Having killed that gaint and other thirteen best ones and having love and devotion to Krishna and the same position to Dharma, he went to the Heavenly Dwellings and immortality (20) Oh ! Best-Ruler, having killed the son of Madhukaitabha, he went after killing Dhundhu, entered the city being welcoming gloriously (21) The Gods were pleased and happy and all the directions were pleased, at the destructions of the best demons; as the obstacle was destroyed, world became obedient, king got the credit of a very high honour (22)

Thus ends the chapter 16 entitled (the episode of the slaughter of Dhundhu) Dhundhumaropakhynam, in the discourse between Markandaya and Vajra, in the first part of Shri Vishnudharmottara.

17. The episode of Sagara

Markandeya said, "Having killed Dhundhumara and having rode his horse, indeed and his son Haryeshwa, Nikumbha is his son, and his son is Subita (1) His son is Bhrushashwa and Mandhata is his son and with the Divine desire or will the king was born of his body (womb) (2) His son was Purukut and Trased was his son; Shambha was his son and Shreemanaranaya is well spoken or well heard (3) He was killed by Ravana, in the ancient time and he became the victorious in the Tri-loka or Three worlds; Darshadashva was his son and Vasumana was born of him (4) His son is called Hridhanva and Ayyarani is remembered thereafter; his son is Satyavrata who is known as Trishankar (5) Harishchandra is his son and Rohita is his son and his son Harita, who is known as Chanchuharita (6) Vijaya is his son and Alarka is his son, Alarka had an ugly son and was born of his arms (7) He as fond of women, hunting, gambling and full of many intoxicants,

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His intoxicants were disliked by the enemies of Narendra or king (8) His kingdom was snatched by a cunning tricks by Haihaya and Talajangha and uncovered by all the Mlechha people; being snatched away of his kingdom he went to the forest (9) His wife was full of virtues and she followed the steps of him and accompanied him to the forest. He dwelled with his virtuous and proud wife who was pregnant (10) Then she born son Sagara; well in behaviour and gone to the forest and having born the son, the king joined with her, as the deeds of the times (11) She was descended from Yadu (Yadavi) queen and he followed the religious loving Yadavi queen, she was cultured from all the sanskaras by the Sagara and Yavana (12) She was eloquent in religious dialogues (shastra) and also expert in the archery; she followed only one king after having attained youth (13) With the graceful gift of Yavana, thirty positions were full of active bondage of legs and the penanceful and holy one ! Haihaya and Taljangha ruled happily (14) Then having obtained Ayodhya, they enjoyed the kingdom thornlessly. Sagar, having obtained the kingdom with power of fourfold army (15) and having won all the Mlechhas and having won the world, enjoyed the thornless kingdom (16) He began to worship Chyavan with well respects again and again and having the permission of him, he began to collect women (17) He had two good wives to Sagara Mahatma and he along with them, the king went into penance for son (18) At the end of Tapas or penance, Hari said on seeing the king slendered, "Only one son for dynasty shall be born to one (19) and the second one shall bear sixty thousand sons" Like this, having obtained the great vardana (boon) the king returned with his wives to the city (20) The great and semenful king or Vigourous king who was religious got son and sons; He had the prince by name Asamanjasa with grace and by deeds (21) From the kingdom, ruled and inhabited by forefathers his son named Amshuman, who was full of virtues of high rising power, satisfied their father and predecessors and he became the king, ruler of the world (22) The grandsons and great grandsons of great vigour ruled the great world quite happily and pleased the good names and fames and having won the best rulers, and enemies, the great soul ruled the world (23)

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Thus ends the chapter 17 entitled Sagaropakhyanam (the episode of Sagara) in the discourse between Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

18. The Sub-story of the Sagaras

Markandeya said, "Really those sons of Sagara, were most powerful and united, became by the will of the fate, thorns of the Gods and Brahmins (1) Having been sorrowful minded, the Gods, all they went to the great father Brahma and spoke that the collected and powerful sagaras are killing us (2) Brahma, being spoken like that, the great grandfather of all, spoke, to all the gods, who were displeased with all the Sagaras (3) The permanent and great master of the world is really Vasudeva, He is Kapila, of Gods and will kill them (4) having been spoken like that by Brahma, all the Gods went to Vasudeva, at that time Sagara was the Ruler of the world (5) He was initiated into the Vedas by Vajimedha, and the horse for the worthy of sacrifices was grazed on the world (6) While he saw grazing the horse, Kapila snatched away the horse and the confused persons knew that the horse was not snatched away by Kapila (7) Inspite of great search; when the horse was not obtained or searched out, they went to their father and complained about the lost horse and digged into the surface of the world (8) Oh ! King ! In the ninth part of this land of Bharat-Varsha, when they searched out, completely everywhere, they with all their power and capacity started to dig into the earth (9) From the extensive yojanas, while going to the way of Patals, from the Himachalas in the western-northern direction from the mount Vaidurya mountains (10) and at the back of Kanchan mountains and towards the north from the salty seas the country is divided into two countries, Oh King ! (11) After digging the part of Himachala-they entered the land after digging the earth of it, there is sea and the peaks of snow or Himashaila of a very dangerous avalanches dropping; (12) Like this they entered (in search of the horse in different ways) where they were gathered there, by divine will or by accident, Kapila was there and (13) They found the Horse standing by the side of Kapila, when seeing at the horse, standing by Kapila, they were all enraged (angry) with kapila (14) With the desire of killing him (Kapila) they attacked him with axes and

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hammers in hand, they harassed him, these wicked were seen by the Rishi (15) The sagar were burnt to ashes, indeed, only by the sight of the eye and all of them went to the Hell or the Naraka, as they were the thorns to Gods and Brahmins (16) Having known the sons killed, king Sagar wanted to send for Anshuman, with the help of Narada as Anshuman was religious (17) Having obtained Anshuman, Kapila muni, the best of the Munis was pleased with great lustre, oh son of Yadus (18) the sage Kapila gave the horse with happiness. Then Anshuman spoke with water in the hands for ancestors (19) Having greeted, he, with great light and with the penance of that very great one's high-light. That Goddess, with the girdle of sky, will come there (20) She will wet the ashes of the Sagaras, the cruel souls (21) When it will happen, then the Sagaras will go to Heaven and when the bones of others will fall in the waters of Gangas (22) They will also go to the Heavens, undoubtedly; having spoken like this Anshuman, soon, having greeted to the father of the world, jagadguru (23) As per the determination, having come to great grandfather, on horse back, Sagar, the great king of the earth, accomplished the sacrifice (24) Like that over joyed the Sagaras, oh best ruler this ditch is known as Sagara by the king (25) From the salty sea, with the waters was produced the king. When it was over then was produced the people's master or the king (26) He conquers many kingdom and becomes the Emperor. Then he becomes great religious man and afterwards goes to heaven (27) Having transfared the kingdom to Dilipa, he went to heaven himself and even Dilipa, having taken the reign and ruling well he handed over it to his son Bhagiratha (28) Then the king, having left everything, went to the forest and observed great penance and having left the rule, Bhagiratha also went to the forest to observe the great penance and went to heaven (29) Oh ! The Master of the Yadava dynasty or Yadava Group of society, having plunged the ashes of the Sagaras in the waters (30) and having plunged the ashes in the holy waters of the Ganga the princes went to the Heaven and having reached the Heaven, they lived there, eternally, happy in that way, collectively (31)

Thus ends the chapter 18 entitled Sagaropakhyanam or the sub-story of the Sagaras during the discourse between Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

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19. The descendant of river Ganga

Markandeya said : The son of the glorious king Dilip, after getting the kingdom and after knowing that his ancestors were in hell, entrusted his kingdom to the ministers and courtiers (1) began devout austerity, worshipping the Ganga constantly sitting on one seat for ten thousand years following rules and restraint of senses for his ancestors' salvation. On that when the holy Ganga was pleased (2-3) Bhagirath asked the favour. On that the Ganga asked him to please Lord Ashutosh Shiva to bear the force of her fall because when she will come down to the earth, the earth will not bear the force of her flow. Oh King ! only Shiva can bear the force of my flow (4-6) saying thus the Ganga disappeared. Then the religious king Bhagiratha started the hardest and toughest devout austerity to please Lord Shiva. As a result Lord Shiva gave him his Darshan (7-8) The Lord of the Lords said "Oh king, I have been pleased with your hardest and toughest penance. I bestow your ancestors' enormous fame and my best devotion" (9) Markandeya said "When God spoke thus, the king Bhagiratha whose ambitions have been fulfilled, worshipped Shiva went to the Ganga (10) When the Ganga realized that the Lord Shiva was pleased, she came down from the sky to fulfill the ambition of Bhagiratha (11) knowing that the Ganga was going down on the earth Brahma too came to the earth. The great glorious Yama, Indra, Varuna etc. and the famous hermits men like half faced serpents, Gandharva and Vidyadharas, Suparnas, kinnaras and Apsaras came down in their own planes (12-13) So the sky was covered with hundreds of planes. The Gods and serpents showered flowers and the whole scene was quite beautiful and attractive because of the charming handsomeness of Gods. There, blew all three kinds of wind with its coldness and flavour. The surrounding area was filled with the musical notes. At that time there came the Ganga to the earth from the middle of the sky (14-15) "I will drag Lord Shiva to the world under the earth."With this evil thought in her mind the Ganga fell on the head of Lord Shiva (16) On knowing the evil thoughts of the Ganga, the four faced Lord Shiva inserted her flow in the curling of His hair (17) Thus the Ganga who lost her way arrested herself there and there for years to come (18) The king made a beautiful lake out of the scattered drops of showers of the Ganga

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waters. Lord Shiva freed the Ganga from the curling of his hair on seeing the starving and thirsty king Bhagiratha for his ancestors' uplift (19-20) Lord Shiva-bearer of the Ganga, disappeared then. Freed from the curling of the hair of Shankara, the Ganga entered into a fine pond (21) and flew forward in her seven flows. She proceeded further in the East entertaining the mind with her jingling sound and with her large breath (22) Her second flow was towards the west sea in the zig zag fashion. Her one flow followed the king Bhagiratha southward. The Ganga's flow was swift somewhere and was slow some where (23-24) Somewhere it was silent, somewhere it was with whirling Its sound was great somewhere its sound was less. There were geese on either side of her bank somewhere and flocks of sheldrakes too. (25) The swift flow of the Ganga look very beautiful. The Ganga that gives happiness to Gods and accomplishes. The pure water of the Ganga has become like nectar because of the touch of Lord Shiva (26) This Ganga, flown through the legs of that Lord Vishnu washes the sins of the sinners. It passes through the Vindhyas and enter into the eastern sea (27) When it reaches the Patal from the sea it wets the king Sagar's sons who had been burnt with its holy waters and gives the salvation. Thus the daughter of the king Jahnu the Ganga who is worshipped by hermits began to move in the three worlds (29-30)

Thus ends the Chapter 19 entitled the descendant of river Ganga during the discourse between Markandeya and Vajra in the first part of Shri Vishnudharmottara.

20. The narration of the Jahnu's daughter

Vajra said, "Oh King ! I have listened from you the description of the divine river Bhagiratha Ganga, now I wish to know the reason why the Ganga the wife of this sea is called Jahnavi (1) Markandeya said, "There was a king in the country named Panchal. He used to live this homely life following his Varnashram religion and routine work (2) He got the city constructed with hay and poles. The city decorated with jewels is called Kanyakubja (3) There was a benevolent king named "Janhu" whose fame spread all over the universe (4) The king began to perform the "Ashvamedh Yagna" (A horse sacrifice). At that time the Ganga wetted the whole of the arbour of the "Yagna" with her forceful

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fall of her water. On making the arbour wet the king Janhu told the Ganga (5-6) Oh sea-wife Ganga ! "You will get the fruit of this evil deed of your soon. I will just now drink up all your water" (7) Saying this, the king with his strength of his great penance and meditation drank up the whole of water of the Ganga (8) Then the recluse on seeing the waterless and unhappy Ganga pleased the king. The king then allowed the water of the Ganga to flow through his ears and accepted the Ganga as his daughter. So Oh Yadunandan ! Bhagiratha is called Jahnvi (9-10). The Ganga wetted the arbour of the yagna because the king became proud of his all round fame (11) Thus the inhabitant of all the three worlds, the daughter of the Himalayas and Adripati, a great pious, remover of pains and bestower of favour, offspring of the foot of Lord Vishnu and the wife of the sea was considered as the daughter of Jahnu. (12)

Thus ends chapter 20 entitled the narration of the Jahnu's daughter during the discourse between Markandeya and Vajra in the first part of Shri Vishnudharmottara.

21. The incidence of Trivikram

Vajra said, Oh leader of Bhrugu race ! Please tell me in detail why the learned people of the world call the Ganga 'Vishnupadi'. (1) Markandeya said, In old days during the time of an epithet of Brahman Manu the four Gods among which Jaya, Ajit and Shukra achieved great fame (2) One among them who was worshipped by people who maintained the universe became 'Indra'. Their relatives and friends were of demoniacal acitivities (3) From among them there became a king named "Bashkali'. He snatched away the kingdom of Indra by winning Him (4) Indra, whose kingdom was snatched away sought the protection of Brahma who took him to Lord Vishnu (5) Four faced Brahma talked about the victory of Bashkali to Lord Vishnu (6) said Vishnu, Oh Brahman ! I will get back the kingdom of Indra Oh religious souled God go back, I will not make any delay in this matter (7) I will come to the king Bashkali in disguise of a Brahman. On seeing me with surprise Oh Devraj, you tell Bashkali (8) Oh Bashkali you have taken away all my three worlds. Now give three steps of the earth to this dwarfish man for the sacrificial fire (Yagna). When Indra will tell this he will grant to give three steps of the earth. (9-10)

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Said Markandeya, when Lord Vishnu told thus, Brahma returned to His own residence. The Lord Vishnu went to the king Bashkali in disguise of Vamana(dwarf) (11) Surrounded by many demons and engrossed in his work, the king Bashkali was surprised on seeing Vamana's arrival (12) At that very moment "Indra" came there. Bashkali worshipped Indra by getting His feet washed, giving respectful offerings and rituals (13) Then he spoke with respect. I am greatly surprised on seeing you, what caused you to come over here ? (14) Then replied Indra, you have snatched away all my three worlds by winning me, so give me only three steps of the earth for making an Altar for sacrificial fire ceremony (15) Oh-Bashkali, I ask for the Vamana. I agree to give three steps. On hearing this., the king of God was pleased (17) Markandeya said, then Vishnu, the good wisher of people and God, disclosed of his disguise and showed his vast appearance (18) Then Vishnu put his one step in Brahmaloka and his right leg in the world of demons (19) Then, O, Yadava ! The world-Lord Vishnu gave the first (step) to the sun, the second to the Dhruva and the third to the Gods. (20) Then Vishnu strongly kicked in the Brahmanda resulting into making a hole into it (21) The water above the Brahmanda, entered into the earth through the hole (22) The flow of holy water that flew from the hole of "Angusta' made a river which is called the "Vishnupadi" river (23) Bestowed with all the happiness O king the river Ganga made her flow ahead for the sake of welfare of all in the entire universe (24) Thus when Vamana measured all the three worlds in his three steps the angry demons left this earth and made their way to under part of the world 'Patala' filled with water (25-26) After snatching away all the three worlds, Vishnu disappeared at once and Bashkali used to live a happy life into the "Patala (27) The king of God Indra by avoiding the troubles of the people used to maintain the world. This incarnation of God is known as Shri "Trivikrama' (28) The whole episode of coming down of the Ganga is helpful in getting rid of all the sins (29) Moreover, the same Ganga spread her existence again in the time of Vaivshwat Manu (30) The Ganga, the offspring of the foot of Vishnu in whom the whole of universe and all three worlds are contained is called "Vishnupadi' (31) I have described the evolution of such Ganga listening which would

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destroy all the sins. One who is sunk in sins would gain the world of God by worshiping the Ganga (32).

Thus ends the chapter entitled the incidence of Trivikrama during the discourse between Markandeya and Vajra in the first part of Shri Vishnudharmottara.

22. The perversion of Ganga

Vajra said, Please narrate the description of the Ganga which has been born from the foot of the great Vishnu and which has been spread all over the three worlds (1) Markandeya said, O King, the pious maker Ganga entering into the land of Brahma, achieving the land of Vishnu, wetting the arbour of Brahmi, arrived, at the penance grove (2) From there she reached "Mahat Loka" then after reaching the Heaven she reached the "Lunar Mandala' (3) Falling from the Lunar Mandala she reached the Bhuvarloka, there she is called the celestial Ganga (4) There one can see the clear route of the Ganga in the clean sky and this celestial Ganga falls on the middle part of the "Meru mountain" (5)Flowing through this Meru mountain, somewhere visible and somewhere invisible halting in all the year round (i.e: Satya, Dwapara, Treta and Kali) It flows on and on (6) O King, the Ganga Devi stayed at a lake in Kurukshetra in the name of Jaya and divided herself into two branches of her flow in the names of 'Shanta' and 'Sadhvi' (7) she flew in the beautiful countries known as Jyotsna, Mrugmanda, Hiranyavati, and Pundrika (8) Flowing according to the will, she is known as "Bhadra' and "Gandharvi', besides the same Ganga is known as splendid "Jambuvati' on coming to "Ilavarta' (9) The divine persons-residents of her banks at that place, wear golden crowns on their heads. It became famous as Nadwala in the country full of trees called Ketumala (10) In the country named Hari it became famous as "Manswini' and "Jyotishmati' then it was known as "Rambha' and beautiful 'Chandrawati' in the country of 'Kimpurusha' (11) Then the holy maker of brain Ganga became known as "Kashika' in the country named Indradyumna. Then flowing according to the will of the king Bhagiratha, Ganga celebrated for her pearls made her name famous as 'Gabhasti' and "Matimalini (12) It reached the "Rudraloka' after becoming known as Nagavati in Nagdwipa and Somaprabha in the south and went to Brahmaloka (13) It became

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known as Gandharvi in the country of Gandharva and Varuna Sarovara in the country of "Varuna' (14) Maker of mind pleasant, with pious water, flowing in the eastern countries, making the eastern sea famous, the Ganga, is worshipped by all immortals, all fishermen, all Rishis, persons with awkward lips, men with peaceful appearance, people with big ears, people with big stomachs, earless people and all other (15-16) The residents of Khervad and Vegvad to fulfil their desires used to worship the Ganga by making the lake named "Indradyumna' (17) All the residents of Darad, Jahud, Kashmir, Niras, Kuru, Gandhara, Darada, Abhira Kuparva, Bhimrauva, Shivaparva, Indraparva and all other residents on the seashore worship the Ganga (18-19) Gods, demons, Kalkeya, Gandharvas and Kinnaras, along with mind pleasing learners, snakes, Suparvas, the residents of Kalpagrama and Naranarayanashram, Kiratas and Pulindas and the residents of city of Maya. (20-21) Kulun and Bharatas residents of the part of Pulinda, Panchola, Kashi, Vatsa, Magadha and the residents of Tamradesha (22) The residents of northern parts vang and the residents of Shravasti, Anga, Banga and the residents of Pundra worship the holy water of the beautiful Ganga. (23) Thus O King, pleasure giver to mind-the Ganga-the daughter of the king jahnu entered into the eastern sea (24) Oh, King, one part of the Ganga made its way to the western sea named "Sitachkashu'. This way I have narrated the description of the perversion of the Ganga (25) Oh King, now listen to its flow in other parts and islands. She flows into seven seas in Shakdwip named Sukumari, Kumari, Sukruta, Sevini, Ikshu, Venuka and Nanda (26) Oh son of Yadu the river merged itself leaving its form of a river into the Shalmali, Gaumedh in Pushkar islands. Oh Yadunandana There is not a single river in any of these three islands (27-28) The fall of its water turned into thousands of falls of water and wetted the entire earth and the black soil of patala (world under earth) (29) From there it flew towards the white land near the Patala and from there to the reddish land (30) From there it flew to "Sita Bhumi' and Rukmabhumi and from there it flew to the very harsh Rudraloka (31) Then emerging itself into one it came to Varahaloka and separated itself again returned to her own place i.e. in her own hole (from where it came) (32-33) thus moving in the entire universe the Ganga remains constant ever. Only on listening to her

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description all the sins of humanbeings are destroyed and listeners get eternal space (34)

Thus ends the chapter 22 entitled "The perversion of Ganga" during the discourse between Markandeya and Vajra in the first part of Shri Vishnudharmottara.

23. An episode of Sahasrarjuna

Vajra said : I wish to listen from you the description of the best king Bhagiratha's generation who brought the Ganga to the earth. (1) Markandeya said : Bhagiratha's rich and religious son's name was Vishrut. Vishrut's son named Nabhaga was famous and wealthy. (2) Nabhaga's son was Ambarish and Ambarish's son was Giriyum His son was Rutuparna who was brave and friend of the king Nala. (3) His son's name was Sarvakama and Sarvakama's son's name was Sudasa. His son was Mitrasaha and Mitrasaha's son was the king Ashmaka (4) His son was the most intelligent king named Mulaka who was killed by (Parashu) Rama during the great terrorism and destruction of the Kshatriyas (5) (Parashu) Rama filled with anger because of the death of the father Bhrugunandana before made this earth without Kashtriya 21 times (6) In the generation of Bhagiratha there became a king named Mulaka equipped with weapons. Said Vajra : Oh Mahabhaga ! Why did (Parashu) Rama made this world Kashtriyaless before ? I wish to listen to this from you. (7) Said Markandeya : There was the king named Yayati born in the Soma dynasty. His son named Samhat became the king. (8) His son's name was Nabhijit. His son's name was Haihaya and Haihaya's son's name was Kunti. (9) He had a son named Samhat too. His son's name was Mahishman who set up the beautiful Nagari named Mahishmati (10) His son's name was Durmada. Then Durmada had the son named Kanaka who had the son named Krutavirya (11) Krutavirya's son's name was Arjuna. Then his son Dattatraya who had the form of Vishnu became the owner of seven islands (12) He captured the unattainable kingdom by doing the hardest penance and worship (13) He, the possessing of the highest moral thoughts and gifted with a thousand hands, thought that the God Janardana used to kill the practitioners of sins, began to rule the kingdom with morality after winning the entire universe (14) He won the entire universe and all the seven islands and brought them under his control by

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ritual ceremony and his duty of Kshatriya (15) No one could stop the chariot of this Lion-like king in any places of Patala mountains, earth or hell (16) He made trenches in all the islands for protection. Equipped with swords and guns the military of the king made tracks because of their movements of going and coming and set up celestial fire poles at all places. (7) He kept watch on the thieves of his kingdom (18) He, Sahasrarjuna used to bring rain out of his strength of his own deep meditation. His skin of his palm became stiff because of stretching of the string of his bow. (19) The king shining like a thousand rays of the Sun appearing in the season of autumn won demons and imprisoned Ravana too. (20) He won the Bhagwati Nagari and kidnapped the daughter of Karkotaka. Even the sea shivered because of the thousand handed king. All the lakes depended themselves into Patala without hesitation. (21) The serpents living in the sea had gone away to the Mandrachala mountain fearing as if there will be changing of the sea again (22) Oh king, the king Sahasrarjuna who was religious minded and saint like used to protect the earth and perform ten thousand "Yajnas" in each island (23) The brahmins were given a lot of "Dakshina' for performing the Yajna adorned with golden Altars for a sacrifice and golden poles (24) In these "Yajanas" Gods themselves take part in the performance of Yajanas and serving the dinners to the brahmins taken part into the yajans (25) The great devout Muni Narada used to sing his praise. Even Vikrama who was a great devout and the performer of yajnas and bestower of alms and kirtiveri famous for his fame could not surpass the king Sahasrarjun (26-27) The king Sahasrarjuna who was like the almighty of all the seven islands used to rule as a sovereign for eighty five thousand years (28) In his kingdom there ruled other sub kings. The king Sahsrarjuna had many brilliant sons who looked after many other horses, elephants and cows. The earth became confused and bewildered because of their pressure. (29-30) The earth became unhappy and stuffless because of fame of the king and the pressure of the people (31) Thus the earth protected by the king but troubled with the pressure, went to the "Paradise" (Indraloka) populated with gods and saints (32-33)

Thus ends the chapter 23 entitled Sahasrarjuna Upakhyana (an episode of Sahasrarjuna) during the discourse between Markandeya and Vajra in the first part of Shri Vishnudharmottara.

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24. The killing of Vrtrasura

Vajra said : The incarnation of Lord Vishnu does not take place without any cause or reasons of deities, for what purpose did God incarnate in the name of Dattatraya ? (1) Markandeya Rishi said : When the king of God Indra killed Vrutrasura, alerted by his valour (2) After getting rid of him, the creator of the universe created Vishvarupa and on seeing him doing penance the king of God Indra killed him (3) As a result Indra became the sinner of killing Brahmana, painful as he left the Indra Heaven (4) He concealed himself into the thread of lotus. The deities headed without Indra, made Nahusa their Indra. (5) That Nahusa became desirous of Indrani the beloved wife of Indra. To pass time the chaste wife asked Nahusa (6) Oh, the king of God ! come to me by an extraordinary (or a unique) vehicle. So Nahusa set out to meet Indrani, by getting his palanqin lifted with some Rishis. (7) The wicked Nahusa kicked Rishi Agastya who was walking slowly lifting the palanquin (8) So Rishi Agastya cursed Nausha, "Oh king, turn into a serpent, you will be from this generation only after your contact with Yudhisthirs (9) On saying this by the saint, Nahusha sinner became a serpent. (10) The kingless deities were filled with rajoguna' and "Tamoguna' (the second and the third of three Gunas (eg. 'Sat, Rajas and 'Tamas') So there was the most horrible drought in the universe (11) The deities began to suffer from the drought and the disease of plague. The celebrations of Yajnas were cancelled and the 'Shatkarmas' were postponed (12) the entire world used to suffer from drought. The masses at large courted death because of hunger and thirst. (13) The roads and ways were covered with skulls and bones and the limbs of the bodies of corpses were snatched by the wild animals (14) The entire path looked horrible because of the corpses and trades and agriculture hampered a lot. The earth became barren for lack of agriculture. (15) The great Hell too were filled with people. (16) For want of corns even the demons had to wander here and there carrying their children on their shoulders (17) On drying up water even the big lakes became useless. In this critical situation all the three races eg. Brahmins, Kshatriyas and Vaishyas abandoned their own traditions (18) and exiling Aryavarta they went away to "Mlechha Desha'. For their survival they put away the thought of

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eatables or uneatbles. (19) Because of wandering with hunger and thought of survival they lost their lustre (20) So the entire mass changed itself to Mlechhas and on being Mlechhas they avoided doing pious acts (Yajnas) (21) Deities too like common people becoming workless and full of troubles because of hunger began to pray to Vishnu (22) Desiring the welfare of all the three worlds they prayed to God for Indra (23) The God asked them to go to Manasarovara, you will find there Indra hidden into the poisonous thread. Don't delay in going there (24) Oh Deities, I will make free from sins after being Ashvamedha Yajana done by him (25) And he will divide the sins of killing of Brahmanas into four parts. (26) One part will be attached to one who is offering to fire who was offered undue offerings, the second part will be attached to one who has left excrement and urine into holy waters (27) The third part of Brahmahatya will be attached to the destroyer of trees without any reason. The rest part will remain with the menstruate woman. (28) for the cause of Deities, I in one of my portions will take incarnation on this earth and re-establish the religion again that has been destroyed (29) The lord Vishnu told the deities thus and the killer of Vrutrasura Indra again became the king (30) This way, Indra hidden in the poisonous thread on contemplating the God Hari, becoming free from the curse of Brahmahatya gained again the kingdom of the tri(three)worlds. (31)

Thus ends the chapter 24 entitled the killing of Vrtrasura during the discourse between Markandeya and Vajra in the first part of Shri Vishnudharmottara.

25. The episode of Dattatraya

Markandeya said : On account of the blessings of Brahma-the father of the nation then Atree had the son named Prabhakara virtuous like his grandfather (1) At that time the sun fell down on the earth on swallowing it by Rahu. On spreading darkness, Prabhakara with his power of penance increased the light of the Sun (2) And said : "Bless you, to be happy". Oh Brahmarshee ! On saying this he fell on earth from Heaven (3) That Great glorious Prabhakara spread "Atree gotra' that has been praised as "Atreevanam' by deities (4) That Atreemuni had the sons in the forms of Lord Shankara and Lord Vishnu known in the world as Dattatraya and Durvasa (5) The Lord Madhusudana after being

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Dattaraya, taught Vedas to the Brahmins with the best character (6) Because without the knowledge of Vedas and on being the holy sacrificial activities stopped, the religion became lost in all the four sects (varnas) (7) And on increasing lies and decreasing truth, having destruction all around the entire population was suffering from pain (8) At that time that deity Dattatraya brought back the Vedas by performing yagnas and ceremonies and that deity Dattatraya saved all the four sects from the great disaster (9) Not only that but on his being incarnation on this earth, there abolished famine and plague and the thousand eyed Indra was pleased and poured rain (10) Oh King, the entire world became just like before and the people on the removal of their sins, turned themselves on the path of truth (11) The devout Brahmins started doing yajnas, the brave Kshatriyas began to protect the kingdom, Vaishyas began doing agriculture and commerce and sudras began to serve all the three sects (12) Thus all the (three) tri-worlds being happy Kartvirya Arjuna, who gained enormous strength by the blessings of God began to do profound penance for ten thousand years in the Dattatraya's hermitage situated at Prayaga (13-14) Kartavirya Arjuna, on worshiping Dattatraya, gave him the boon, got the kingdom void of thorns (15) And that Arjuna made the Mlecchaless earth known as "Aryavarta". He got victory over deities and demons (16) The earth after the deities being defeated, on suffering from unhappiness, went to Indra with the desire of Darshana of Indra (17) Vajra said : Tell me what the king of God Indra said when the painful earth went to Heaven for Indra's Darshana (18) Thus ends the chapter 25 entitled the episode of Dattatraya during the discourse between Markandeya and Vajra in the first part of Shri Vishnudharmottara.

26. The departure of the earth to Indraloka

Markandaya said : The earth on reaching Heaven saw Lord Vishnu. There Vishnu is seen enthroned on the throne with jewel and seated Himself with Laksmi (1) Lord Vishnu, who was worshipped even by God looked well in the council and was praised by twelve Adityas, eight vasus, Vishvadevas and Marutganas (2) Rudras, Bhrugu Angira, Nasatya etc and Ascetics who were glorious like the sun because of the power of their own penance (3) He was worshipped repeatedly by Gandharvas and

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Apsaras. He wore the crown set with Jewels, garland on the neck and armlets on arms. (4) Adorned with jewel & garland. He looked very much handsome with body flavoured the perfume of sandal liniment, sky like blue, Hari (5) whose forehead that was somewhat side long looked handsome with the third eye, the cause of the tri-world eveready for religion and deeds, attachment with the welfare of cows and brahmins. On coming to the Heaven the earth saw such-handsome Lord Janardana along with Laksmi (6-7) The earth, panic by the pressure of devils greeted "Narayana" who was free after doing his evening worship and sitting with Laksmi (8) After getting the earth cleaned the feet of Indra with water, offered prayer and done rinsing the mouth, welcomed Indra, Vishnu, seated on a beautiful throne asked the reason for her coming there (9) Then being asked by Indra the earth began to say (10) The earth said : Oh God of the universe! I am just like the sky and the Heaven, Oh, Great fortunate (God) I am at your command and you are being the god of Gods, competent (11) Not only that but the four faced Brahma, after entrusting you the responsibility of maintaining the three worlds has been reciting Vedas with happiness and contentment. (12) Besides Lord Shiva too, entrusting the work load on you has been engrossed in doing penance on the best Kailasa Parbat. (13) Moreover Lord Keshava too, giving the workload to you has been sleeping on the bed of serpent in the Ksira Sagara (14) Oh God ! What ever splendour possessed by Prajapati Brahma, Keshava, Kailasvasi Shankara splendour is in you who are like one souled of all and the destroyer of enemies (15) Only you could kill Vrutrasura and drop down Bali too. Along with the demon you have killed many demons (16) You, the removal of pains of the brahmins and their protector, bearer of Vajra and thousand eyed are only the beloved of the world (17) I don't find in the world any one superior to you in splendour penance yajna, veda and tranquil (18) Vedas, full of mystic doctrines, too have praised by you repeatedly and they have been engaged in sacred prayers and seasons. (19) Oh, King of God ! the demons who had been often given defeat by you have again been kings by getting shelter of Kartavirya (20) Oh God ! They cause me trouble every now and then. Being troubled by them, I have come here to get your shelter (21) Devaraja Indra said : Oh excellent woman ! I Know that you are suffering from the pressure

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of demons, we will meet Brahma for the plan of their massacre (22) Markandeya Rishi said : Oh, Rajan ! Devaraj Indra, telling thus to the earth, went to the court of the most profound intelligent Brahma with the Deva Guru Bruhaspati and the earth (23)

Thus ends chapter 26 entitled the departure of the earth to Indra Loka during the discourse between Markandeya and Vajra in the first part of shri Vishnudharmottara.

27. Going to Brahmaloka

Markandeya said : Devaraja Indra, alongwith Guru Deva and the earth, going to the meeting of Pitamaha, saw Brahma seated on the throne of lotus (1) The earth reached Brahma who was like lotus with white-red petals, glorious like blossomed lotus, four faces in four directions learning four vedas, worshipped by all the four kinds of age groups (2) Bearer of all the four castes, performer of all the four "Deva Yagnas" having put on Krishna Mrugacharma, able of the ablest, having peaceful appearance (3) Self emerged (born) and being worriless creator and destroyer of the universe (4) They began to worship the greatly praised (Brahma) to please him. Deities said : Oh God of Gods who is the cause of creation and destruction, support of the vedas, the idol of veda, yagnas own self, doer of yagnas (5) The face of yagna, cause of yagna bestower of the greatest fearlessness, the God presiding over the creation, the seed like of the universe, is greeted by us (6) Oh, self existent ! Himself being one like the creator, soul of all living beings, best of all the beings and God of all the animals (7) Oh Brahma ! being unconsiderable infinite, the appearance of light possessing the great soul, you are the only Lord of the universe and everything is contained in you. (8) Nothing exists without you in this universe, facilities of senses and their importance and even more than these whatever exists or non-exist have all been created by you, Oh Jagannatha ! You have made the best fire like rays, religious observance and rules like "Chandrayana" etc. (9-10) Oh Purushottama ! You are the distinguisher of time-the mover of time round and the mover of the universe round (11) Four faced God You are the bestower of boon to Gods. Oh creator of universe ! Religion and Rudras (a group of Gods) are the creation of you (12) Oh Brahma! You have given birth to Rishis like Bhrugu, Angira, Marichi, Pulesti, Pulai, Krat, Atri, Vashistha. (13) You

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have created all Gods like God Sanat Kumaras, Sanaka, Sanandana, Akruti, Ruchi, Shraddha. (14) Oh God ! Rigveda that is glorified like nectar, has been emerged from your eastern mouth (15) and from your western mouth Samaveda and from your northern mouth Atharvaveda like "Agniras" a celebrated sage (to whom many hymns of the Rigveda are ascribed) (16) Brahmins have been emerged from your mouth, Kshatriyass from your arms, Vaishyas from your two thighs and Shudras from your legs. (17) Lightning (Asansi) cloud, rainbows etc. are all created by you and all of them disappear in you (18) you, yourself being the God of Gods, Lord Vishnu who is the Truth and Perpetual and who fascinate the world just by the name are no body but only you (19) Oh God of gods ! The Devils whom I have won because of your favour in the battle have been born as Kshatriyas on the earth and harassing the earth. (20) The earth having been painful because of the pressure has come to you. Oh protector of the earth ! we pray to you to protect us (21) Markandeya Rishi said : When Devaraj Indra prayed to Prajapati Brahma like this, Brahma welcomed Indra along with Guru (22) and the earth too, and asked Indra to go to the God of the Gods Lord Shankara (23) After going there narrate all the matter of the earth. He will tell the plan of getting rid of the Kshatriyas (24) On saying thus by Pitamaha, Indra, Devaguru and the earth reached the religious Rudra Loka (25)

Thus ends the chapter 27 entitled "Going to BrahmaLoka" during the discourse between Markandeya and Vajra in the first part of Shri Vishnudharmottara.

28. Hara Darshan

Markandeya said : Indra and others saw Shankara, shining like a mass of fire adorned with matted hair in Rudra Loka (1) The young moon was shining in the head with vast matted hair in which shines the third eye just like the light of the sun (2) Nageshwar Shiva, bearer of a sacrificial thread (Yagnopavita) of a serpent having blue neck, having broad eyes wearing the skin of an elephant (3) Companion of Parvati, bestower of the boon, cause of the births of all the animals, rider on the river the demigod of the troup of horses attending on Shiva (Pramathgana) (4) who has been adorned with innumerable faces, heads, necks and multiple weapons and ornaments, on seeing Shiva adorned with all these

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things Devaraja Indra along-with DevaGuru Bruhaspati greeted him and said (5) Indra said, Oh God of the Gods, remover of the pains of the sufferers, fortunates Nilkantha, promoter of Parvati's beauty you are greeted (6) Beautiful looking with beautiful matted hair constantly being washed by the white ripples of the Ganga, glaring like hundreds of the moon and crores of the suns (7) bearing the form of Vamana, bearing matted hair and being worshipped by the hairless troup of horses attending on you (Pramathagan) unmeasurable valours, God of Gods (8) Unmatched in practising terrible celibacy, all the Gods are ever-ready to worship your Linga (9) They always absorbed in meditation of you and get the most excellent emancipation, you are the incomprehensible (Achintya) existence of Vishnu who created you for the destruction of subject (10) Protector of all the Gods and yourself God, you are the greatest of all the Gods and the beautifier of all the animals (11) You are the only Mahadeva, the God of all the immortal Gods, God of all the creatures, the great ascetic, victorious, the great ablest (12) Having most intelligent, greatest strength, a lot of brilliance, great fame, religion like four footed, rider of Nandini (13) Residential of the cremation ground, applier of the ash of the burnt dead bodies on your body, doer of dance after applying the ash (14) The earth, the sky, the sun, the fire, the wind, the host, moon, the vayu with whom the whole universe is filled, worship you Oh, Great God ! (15) There is no existence of this universe without you. We greet you who maintain the earth suffering from the pain of the pressure of demons (16) Markandeya Rishi said : When Devaraja Indra said to God Shankara in this way, Shivaji said : I am not capable of killing Kartavirya by fighting (17) Oh, devaraja Indra ! I will tell you how he will be slaughtered. He has been given the boon by lord Vishnu so I can not kill him (16) I will pray to Lord Vishnu to kill that cruel Kartavirya, all of you go back to your places. I too (19) will go to Lord Vishnu bestower of Amareshwar boon and who is the resident of middle of the Ishwarachandra group of all (20) Lord Vishnu creator of Dattatrays from his half part of his body will protect this earth. (21) When Mahadeva-the greatest in all the three worlds Shivaji said in this way to Devaraja Indra, Oh King ! Indra, Gurudeva along with the earth returned to their places (22)

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Thus ends the chapter 28 entitled "Hara Darshan" during the discourse between Markandeya and Vajra in the first part of Shri Vishnudharmottara

29. Chandra Mandala Darshana

Markandeya said : Lord Shankara having turned his ownself as small as a thumb and entered into the water of the Ganga just after Devaraj Indra along with Devguru Bruhspati and the Earth reached there (1). The Mahadeva entered into the wide Lunar mandalas along with the water of the Ganga flowing in the Heaven (2) The width of the Lunar mandala is considered to be nine thousand Yojanas (One Yojana is equal to 4 Kosas) and its surrounding Nishkambha (Outskirt) is double the size (3) In the central part of this area there is the place of forefathers in the form of a Lump extract of water (4) Which is rested as five rasas in the bodies of all the animals and the human beings that are just like the pressure on the earth (5). Five kinds of animals e.g. dependents, Kubedakas, ignorants, killers and greedy are seen (6) Mind is considered to be best and the master of all the ten senses. And the moon in the sky mandala is considered to be the cause of the universe and the immortal Nectar-the master of all the medicines (7) which is drunk by the Gods and forefathers desirous of drinking Nectar, which is called similar to God of the Gods Vishnu (9) the other form of Vishnu-Mahadeva Shankara who is the receiver of all the things offered in the religious sacrificial fire, and the only soul of each of the animals, entered into the Lunar mandala (9) The Spirit (Tejah) of that God has been spread in the form of the micro-grains which is described as Mahadeva in the form and size equal to a thumb, by the learned people (10) The same God in person who has remained as the pupil of the eye in the centre of the eyeball is spread all over the Lunar mandala (11) He is considered to be the witness of all the deeds of the people and the sustainer of all. The rays of the sun keep away the darkness of the moon and the earth away (12) The moon passes its night with the help of the light of the rays of that Adityadeva and the form of the light is unperceptible and unbearable (13) On seeing the Deva, Mahadeva began to worship (Him) Ishwara said : The sun and the moon are the masters of this entire universe that is called the Fire in the form of the sun & the moon. They are the same Lord Vishnu (14) The body of Vishnu in

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the form of fire is called the sun and the tender form of the moon is Pitamaha (15) Oh, Lord Vishnu ! You bear the entire universe. I do not see any other cause in it. The earth along with the mountains and the forests is ever seen in your clean reflection in the form of a rabbit (16) Oh sinless ! That is why you possess the sign of a rabbit and that is why you are called Mruga Lanchhana (17) You are called Soma because of the close connections and the tender forms of the Sashi and the rabbit (you are called) Shitanshu because of having cold rays and the master of the night because you exist at night (18) (You are called) The Nakshatra Natha because you are the master of planets, and being of all the kings, you are called Dwijeshwara too, you called Pitrunatha because the entire group of the forefathers lives in your entire group of the planets (19) That is why the learned people have described the silvery metal bearing manifold meaning e.g. In the form of Nectar because of witness, and coldness and you are called the moon because you give pleasure. All are pleased on seeing you who is great glamourous in shining (20-21) Oh ! Master of the universe ! Please do this work yourself being the whole work of the people under your control. You under the form of Dattatraya has given blessing to Kartavirya Arjuna (22) Please be ready for the slaughter of all the demons who have taken birth in the form of Kshatriyas at Arjuna's place and taken their shelter there (23) No one else except you can kill them because of your blessings given to them before O, Vibho this entire work is divine and hence you should certainly do it (24) Markandeya Muni said This way Mahadeva told Chandra Shankara, Chandra too worshipping the God of the Gods and the plain remover of the surrenders (shiva) began to tell (25) Chandra said, O God Shankara ! You have made my gentle idol please go to the idol contained in the sun and it shall do your work (26) Markandeya Muni said-Oh King! On being told thus and on being thus worshipped by the moon Lord Shankara entered into the glamorous group of the Sun (27) Thus ends Cahpter-29 entitled Chandra Mandala Darshana during the discourse of Markandeya and Vajra in the first part of Shri Vishnudharmottara.

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30. Aditya Darshan

Markandeya Rushi said : On going there Mahadeva saw the large solar Mandala, its circumference and area was equal to that of the Lunar Mandala (1) and it looked as if it were the shinning burning globe of fire, besides, it looked as if the Dhama (Residence) of the Devadhi Deva like ownself of intelligence, Lord Vishnu (2) The religion of the Mandala was decorating the other universes. That religion is as the supporter of all the living beings and the digestive fire of the stomach (3) They are in all the living beings in fire forms e.g. perceiver, digestive, stimulant, Ganjaka and illuminator. He is the God of all the living beings and as the right eye of all the living beings and as the right eye of all the living beings possessing bodies (4-5) Beside it is He who is known as Devadhideva Vasudeva, only he gets the offerings offered as per rite in the sacrificial fire daily (6) The light by which the clouds have been emerged and caused rainfall, being given by Him (to the living beings) remains ever with the living beings (7) Moreover by whose command the entire time circle is in action and there is no one else except Him in growing medicinal herbs (8) The Lord Shankara entered into that solar Mandala penetrating in the form of rays (9) Possessing drunk strength and a small size of thumb. On seeing the splendour, person possessing strength and a small size of a thumb, the great splendorous Rudra began to worship (10) Rudra said-Oh God of Gods, storage of light ! I bow down to you. you are the cause of all the living beings and the only best God worthy to be worshipped (11) Moreover you are the only entrance of Heaven, of the subject and of the salvation. You are eternal, immeasurable, and the smallest of the small (12) Oh Bhaskara Our entire brilliance lies in you. You are aloof or neither us nor Vishnu too. (13) Oh Bhaskara ! I am Vishnu. you are Vishnu and Brahma too, is the oneself of Vishnu. Moreover Oh Bhaskara our entire brilliance lies in you (14) With which (brilliance) you do all the deeds of the universe and you are called Savita because you create the people (15) You are called Aditya because you give alms and because you possess the feelings of friendship. You are called Mitra (16) You are called Pooshan because you feed the entire universe. Dhata because you sustain the entire subject and because of keeping everybody under your

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control, you are called Aryaman (17) Anshuman because of possessing rays and Varuna because of doing dissolution. Because of possesing good luck you are known as Bhava and because you are the doer of all the deeds, you are known as "Vishwakarma' (18) you are called 'Vivasvan' because of your seeing all the living beings equal, and because of your all round existence, you are called Vishnu and because you are the God of all, you are called Indra (19) So you shall do the work of the subject without thinking (without hesitation) This earth has been suffering from the pressure of immovable and movable animals (20) At times the earth suffers from the movable animals and at times she suffers from the pressure of the Sun and at times she suffers from the mountains (21) The demons in the form of Kshatriyas alongwith Sahasrarjuna King possessing the branches of Sun afflict the earth (22) The Sun said : Oh, Maheshwara I have had never your "darshana' before, I will change myself into the form of a Brahmin and with my rule perish the Kshatriyas who are in the form of "Vruksha' living with Sahasrarjuna, by taking birth in disguise of "Bhrugu' form Vashisttha Muni. (24-25) Markandeya Muni said : Thus, Tripurantakari Mahadeva went away to His "Dhama" best among the universe, after telling this to the Sun adoring with the beautiful rays (26)

Thus ends the chapter 30 entitled Aditya Darshana during the discourse of Markandeya and Vajra in the first part of Shri Vishnudharmottara.

31. The Forest conflagration

Markandeya said : Devadhideva, Lord Bhaskara, in the diguise of a Brahmin went soon to the city of Mahishmatee adorning with Jewels (1) After going there, he saw brave king Kartvirya Arjuna. The host being polite like the stick of a cane, next to "Kalpavruksha' (2) The Brahmin, worshipped by the King Kartavirya, said to the King (3) The Brahmin said; Oh King ! Know me as the Brahmin suffering from starvation and not eating much, Oh the best of Haihaya race ! Give me as much as my satisfaction. (4) Arjuna said : With which food grains will you be satisfied ? Please tell me without hesitation which good grain I should offer you, Oh God ! Don't delay in it (5) The Brahmin said : Oh Parthiva Give me, knowing me as Aditya, and being ready to

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eat the best immovable (6) Arjuna said : Oh sinless one! I have no power to give you the immovable living in the earth, moreover how will you digest the immovable human beings possessing the digestive fire of stomach ? (7) Aditya said : Oh King sitting in the chariot I throw the arrows as you wish and I will eat all the burning trees (8) Oh best Pruthu ! You must go on throwing (aiming) the arrows as long as I am not burnt, being pierced (with the arrow) (9) Markandeya Rishi said : After telling thus and going Aditya, the King Kartavirya sitting into his chariot began to shoot the arrows at the trees here and there (10) The trees of the forest began to burn because of the arrows shining like gold and shot by the king of the Haihaya generation (11) From them there arose the sound like that of a drum and there came out sparks of fire from the trees (12) The earth looked all around as if there were series of fire and the brilliant colour of the heated gold (13) Because of the forest conflagration the deer suffering from heat and thirst, and being devoid of the shadow of trees because they were burnt, went away to lakes (14) Oh master of the earth ! After burning the trees as its desire and making the earths light weight, the fire became calm (15) Then the fire of the arrows of the king Kartavirya also calmed down and Aditya took the leave after finishing the work (16) After giving farewell to Aditya, Kartavirya Arjuna being seated into his chariot returned to his city of Mahishmatee and saw the great bright Vashishttha coming on the way (17) Oh King ! My hermitage has been burnt along with the burnt forest because of the arrows shot by you (18) So Oh king, this devout Brahmin will cut off your thousand arms (19) Because of the curse of Vashishttha Muni Bhrugunandan Parashurama-the son of the Brahmin cut off the thousands arms of Kartavirya-the son of Kshatriya (20) Vajra said : Chief of Bhurgu! In which race was Parshurama born ? and tell me everything how he cut off the group of the hands of the great valiant King Kartavirya (21)

Thus ends Chapter 31 entitled the forest conflagration during the discourse of Markandeya and Vajra in the first part of Shri Vishnudharmottara.

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32. The creation of Vadvagni

Markandeya said : Bhurgu Rishi, the son of Brahmaji The God of the Gods, created Chyavana from his wife Yauloma (1) Chyavana Rishi-the son of Bhrugu through Sukanya the daughter of Yayati, gave birth to religious (minded) Atmavana and Dadhichi (2) Naushi, the wife of holy Rushi Atmavana, gave birth to Audha whose second name is Ruchika the son of Urva (3). He associated with anger, saw the submarine fire. He had a wife (named) Satyavati, the daughter of Kushika Vishvamitra (4) One hundred bright sons were born to Satyavati, among them the best of the bests were Vadvagni and Vatsa (5) Because of the interchange of the women's cauldron Jamadagni was born (6) Vajra said : O, Brahman (Rushi) tell me the creation of Vadvagni, I wish to hear completely, the creation of Jamadagni (7) Markandeya said : There was terrible enmity among the sons of Bhrugu and Haihaya. So the sinful Haihaya killed the sons of Bhrugu for the sake of wealth (8) Moreover he killed even those who were in embryo. While he was killing those who were in embryo, thus being very much sad, the bright Aruna was inserted (9) When it was full time, Aruna came out tearing the stomach (10) He being the greatest ascetic among Gods because angry on seeing his brothers possessing divine soul, being killed by Haihaya (11) gave curse to them telling that no one of you has given protection to all of these the ancestors began to stop with their power to that angry (man) and ready to kill (12) Son! don't be angry because anger is the ever enemy of the human being. All of us are the winners of anger. The Kshatriyas who have killed (13) (Your brothers, the sons of Bhrugu) are not able to kill us. Ruchika when being told thus by his ancestors, began to say (14) that my anger does not calm down because of (mass) killing, so I will kill all the Gods with my power (15) At that itme, the earth being confused and worried went to Vishnu, the root cause of all the animals (16) God said : O Earth ! I will drink the entire water of anger after entering into Ruchika, in whom the proper anger has been sprung up towards Gods (17) Markandeya said : Telling thus, He entered into Ruchika's anger and came out of him in the form of submarine fire. That means, thus he became Vadvagni, (18) O son all who reside in Heaven will not be able to protect and your anger will be futile (19) When thus was told to

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Ruchika by Bhrugu, Ruchika began to tell Agni : O , Son Reside in the Agnipurvottara sagara (20) Oh, the great powerful! Go on drinking the flow of water continuously. You will be the Brahmins of the Kshatriyas nature (21) Who will destroy the Kshatriyas from their root (22) Being told thus by the father, Agni, going on drinking water for eight months from the month of Chaitra, reside happily in water. The water, having been drunk for eight months was reduced to ashes (23) He blew for four months in the earth in winter and so the air produces snow (24) O, Parthiva ! this quantity of snow falls on the Himalayas, and the production of the snow from water is at the time of snowfall (25) Oh, religious (minded) I have told you the creation of Vadavagni that is devoid of development or destruction (26) Oh prominent among kings ! Give up the worldly love in such a way as the man on possessing the knowledge after hearing this, forgets the creation of the universe. (27)

Thus ends the chapter 32 entitled the creation of Vadavagni during the discourse of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

33. The Exchange of rice pots

Markandeya said : The wife of Aurva, named Satyavati was truthful and auspicious. In the forest that daughter of Gadhi served the son of Bhrgu with devotion. Her husband was pleased with her extreme devotion. (1) So Ruchika son of Bhrgu said to that beautiful lady Ruchika said : Oh ! beautiful lady, with nice hips, you choose the body which you wish to get, O blessed lady I am satisfied with your service in the Forest. Therefore you speak out. (2-3) Satyavati said : O Lord, kindly give a very heroic son to my mother and give me a son knowing religion who is full of Brahmanic luster. (4) Ruchika said : I shall prepare two pots of rice for you and for your mother by eating these she and you will give birth to a son. (5) Having said so Ruchika prepared two pots of rice. In one filled all the lustre of Kshatriyas with that to Vishnu. Having prepared the rice-pot for the wife and filled it with the lustre of Brahma and Rudra. (6-7) Ruchika said : O, blessed one this should be eaten by you and your mother. And then your mother should embrace an Ashvattha (Peeple) tree. (8) Similarly O one with eyes like lotus you should embrace an Udumber tree. (9)

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Markandeya said : Then she who was thus addressed went and related everything to the mother. (10) Then the mother, the famous wife of Gadhi spoke : O Auspicious one due to your desire for a son, the lord has certainly prepared this rice-pot filled the best of lustre. Therefore you do not delay and exchange the rice-pot for me. Similarly you should exchange the trees which are to be embraced. She who was bound with elderly respect, did everything according to the words of the mother (11-12-13). In due course of time, she became pregnant. Then the husband said : (14) Ruchika said : Certainly you have exchanged the rice pots and the trees, therefore your limbs are dark and you are having the lustre of Kshatriyas. (15) I had prepared your ricepot full of the luster of Brahma. Therefore your mother is having all limbs beautiful and full of the Kshatriya luster. (16) The ricepots are exchanged so your mother will give birth to a Brahmin son, and you will give birth to a Brahmin son occupied in the duties of Kshatriyas. (17) Satyavati said : O Lord ! Kindly forgive me, I have done this according to the order (Opinion) of my mother. It is not proper that my son be occupied in the duties of Kshatriyas. (18) Ruchika said : Let it be so. Your son will not be having the qualities of the Kshatriya, but inspired by the fate your grand-son will certainly have the qualities of Kshatriyas. (19) Satyavati said : O Lord you are the master of all. Why do you not want to exchange the terrible qualities Kshatriya qualities of my son with those of his maternal-uncle. Kindly tell me that if it is not confidential. (20)

Thus ends the chapter 33 entitled the exchange of ricepots, during the discourse between Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

34. Giving the boon to Kushika

Ruchika said : Atri was the gentle son of Brahma and his son was the moon. And Budha was the son of soma and his son was Pururava. (1) His son was Shrutayu and his sons was Nagnajit. His son was Kanchana and his son was Suhotra. (2) His son was famous and prosperous, Janhu whose daughter was Jahnvi-Ganga. His son was Suvrata and his son was Alarka. (3) His son was Balaka and his son was Kushika, He always lived in Mahodayapura. (4) At that time your father-in-law knowing that his family was polluted by the famous Kushikas he went to the

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king of Kushika for killing Kushikas worshipped by the Kushika (king) also, he said to him (Kushika king) (5-6) O Pious King, If you listen I shall tell you the work which is to be done. O king, you should listen this along with your wife. (7) Kushika said : O Bhargava, this is your own house, you live here with your wife as long as you desire. I shall serve you according to my capacity. (8) Ruchika said : The king humbly served Chyavana who stayed at his residence. and continuously served him with all desired prosperity. (9) The king along with his wife, without taking food worshipped the sage for many days and weeks, but Chyavana did not know it. (10) He, Chayavana used to take food at odd times. sometimes he asked for food which was difficult to be obtained, but the king quickly told that it is done. (11) Sometimes he would eat much food and sometimes he would not take food for many days. And he satisfied Brahmins with his money. (12) Sometimes he would light the fire which was produced at his father's house, Sometimes riding the Chariot with the king and his wife, on the high-way he would prick him with a goad (Pratoda) according to his wish, yet due to the desire to please Bhargava he did good turn by the act, mind and speech. O Bhargava when he did not see his sin, he gave him the boon which was desired by mind. (13-16) Chyavana said : O pious one, you select an auspicious boon, O King, I am, pleased with your true service, which you always did (17) (King) Kushika said :O the extender of Bhrugu race, if you are pleased with me,I choose this boon that my family get the heritage of Brahmanism. (18) Chayavana said : O King, It is sure to happen because you have chosen from me. The Brahmanic qualities of our lineage will be yours. And the Kshatriya qualities of best Brahmins of your family will be ours. O the best of kings, it is completely known by me. (20) Knowing that, wishing to do elevation of your family I stayed at your house for a long time in order to make you angry with the help of (Vikaras) excitement. (21) Then I did not see the excitement., due to the inspiration of the thing which was to happen, therefore you have obtained this boon which is difficult to be obtained. (22) A very religious minded son named Kushasya and also he will have a famous son named Gadhi. (23) O King, his son Vishvamitra will achieve the qualities of the Brahmin, because of great penance done due to the enmity with Vashishtha. (24) Due to the exchange of the rice-pot

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Vishvamitra will be born, and he will follow our family lineage, so O King, you retire. (25) Whaterver belonging to you is destroyed or burnt will be achieved by you in a greater quantity, and you with your wife will not have old age (remain young) (26). Having, said so, when the Brahmin went away the king whose desire was fulfilled said to the queen having a nice face and having no old age and sorrow. (27) O auspicious lady with nice eyes, in world, who is the man, who has got the power to falsify the word (sentence) of Chyavana ? Therefore one with the best thighs and the waist, your grandson will be formidable, terrible in this world. (28)

Thus ends the chapter 34 entitled giving the boon to Kushika, during the discourse between Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

35. The birth of Rama

Markandeya said : Having said so, Satyavati in due course of time gave birth to the best of Brahmins, who knew the religion and who had the wealth in the form of penance. (1) And then she gave birth to Vatsya who continued the family lineage of Bhrgus, then (gave birth) to ninenty eight sons who started separate Gotras (Family lineage). (2) Then the wife of Gadhi gave birth to a Famous son named Vishvamitra having the luster of the Brahmins (3). Won by angry Vishistha the religions minded king whose vow was praised, obtained the qualities of Brahmins, with the help of penance. (4) Kind Prasenjit had a daughter named Renuka, Jamadagni having great penance accepted her as a wife. She always served with devotion, when he had gone to forest. Now once in the summer when the sun was in the middle of the sky Jamadagni having the great luster was throwing arrows as a sport. Renuka who knew the religion and acted according to the words of the husband, for a long time brought the arrows thrown by him again and 'agan, Now tortured by him, she whose lotus like feet were burning went to the shade of a blossomed tree and sat down. having rested for a moment. She brought the best arrows of the husband. (5-8) When she arrived the angry husband Jamadagni said, "O auspicious lady why did you put hindrance while I was sporting with arrows ? (10) O auspicious one are you not afraid of me ? Having come you do not regard me ? (11) Renuka said : O one with great vow, tormented by the fire of the Sun I took a rest

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only for a moment in the middle Therefore you deserve to pardon me. (12) Markandeya said : Having heard the words of Renuka Jamadagni having great penance was enarged, became ready to throw arrows at the sun. (13) But at that very moment the bright sun, having come quickly in the form of a Brahmin told Jamadagni. (14) The Sun God said : It is my nature that causes burning. If I act according to my nature, it is not proper for you to become angry. (15) O the best of Brahmins, I shall be born by your wife, and shall do the work of the gods and shall do a great good turn on the people. (16) This your wife Renuka who knows the religion and who has the best complexion let her take my umbrella and shoes. (17) O Brahmin, due to the compassion for her I have always made the umbrella and the shoes in this world. In future the donation of the umbrella and the shoes will be the best donation in this world, and the man will go to heaven by donating the umbrella and two shoes. (18-19) Jamadagni having great penance, who was thus told by the Sun, worshipped the sun-god and accepted all the words of the Sun-god. (20) There after when the Sun god was gone the former chaste woman goddess, the mother of the Sungod, Renuka gave birth to youngest son Rama, and before him Vasusena, Vasu and Visvavasu were born. (21) Amongest them the last born Rama was the incarnation of Vishnu in the form of a human being. (22) When he the incarnation, gifted by the (Sun) god was born in this world, the Earth became free from the anxiety, and the world thought that the suffering of the people and herself caused by the demons were removed. (23)

Thus ends the chapter 35 entitled the birth of Rama during the discourse between Markandeya and Vajra in the first part of Shri Vishnudharmottara.

36. The order of Maheshwara to Rama

Markandeya said : Now Rama the continuer of the Bhrgu family crossed the childhood (became young) he always served the mother and father and became renowned. (1) At that time when Rama had gone to the forest king Chitrangada with great lustre and splendour like the king of gods came to the forest to sport with his wife. Seeing the young woman Renuka had the desire for the enjoyment and mentally went to that king who was like cupid (Kamadeva) at that very moment she was fallen from the luster of

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the Brahmins. (4) Seeing her lustre less Jamadagni with great penance angrily said to his sons "Kill your mother". (5) Then considering the best grandure (honour) of the mother all of them, did not do according to the words of the father, so that Bhargava cursed them. (6) "You fallen from the duty become void of sensation. Then Rama who increased the pleasure of his father came to the Ashrama fatching a bundle of firewood for the sacrifice. The father ordered him "O Rama you kill your worthless mother, you don't delay" (7-8.) Ordered by his father Rama at once cut the head with a sharp axe, then his father who was the best amongst the religious persons was satisfied. (10) Jamadagni said : O my son, when I am satisfied with you get from me the boon at your sweet will. O my dear son, as long as there is the lustre of Vishnu, nobody will conquer you in the battle. Religious minded Rama the son of Dasharatha is born in the Raghu dynasty. He is Vishnu in the form of a man. When you will meet him, your task will be over and the lustre of Vishnu will leave you and join with him (11-13) Thereafter O Brave son, you should not take up weapons except for the protection of the fearful or for the women or Brahmins. My dear son now you choose another boon desired by you. (14) Rama said : o best of teacher, I (tell you) choose the boon that my mother be revived, and she and my brothers forget this (incidence.) (15) Jamadagni said : O one with great luck, due to the great penance, be it so. Now you please Shankara, the lord of gods who is reddish blue. (16) Markandeya said : When it was said so, Renuka having an attractive smile became alive and similarly all the brothers of Rama also became free from the curse. (17) Rama with great lustre, who was thus told by his father, went to the best mountain the Himalayas with a wish to please Rudra. (18) At that time the gods with Indra as their leader, who were terrified by the son of Simhika went to Shankara for shelter. (19) The gods said, "O Lord, O the lord of gods, O one who destroys the pains of these, who bow down before you, we are driven away from our place by the sons of Simhika.(20) Taking shelter of the sons of Simhika hundreds of thousands Demons live (here) please try to kill them. (21) Mahadeva said : For gods, Demons are like thorns I shall get them kill with the human intelligence, Rama (22) Markandeya said : "When the group of gods were gone the god of gods Shankara, holding the Pinaka bow having called Bhargava

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Rama told him these words. (23) Mahadeva said, O my dear son, You kill the sons of Simhika whose behaviour is bad, You are capable of killing them, no one is capable for that (24) Rama said O the killer of Bhaga, kindly give me all the multitudes or missiles weapons by which I shall kill those Demons who are very wicked in behaviour. (25) Mahadeva said, "O the best of Bhrgus what is the need of missiles weapons for you. You are Vishnu himself, not a man. Though you may not have missile weapons, they are not worth to fight by you. (26) Rama said "O Tripurari with great luck ordered by you, I shall kill all the sons of Simhika who are very difficult to be defeated. (27) Markandeya said : Rama having the strength like Shiva, having three eyes, took a sharp axe and went to the place where the chiefs of enemy were staying. (28)

Thus ends the chapter 36 entitled the order of Maheshwara to Rama, during the discourse between Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

37. Calamity

Markandeya said : At that very time, at the house of the sons of Simhika the wood, water and the Sun shone terribly and there were great calamities. (1) The earth trembled with great sound along with the forest and woods and from the middle of the orb of the sun a huge meteor fell. (2) Untimely the darkness covered the moon and the sun and many crimson coloured clouds rained heavily. (3) Many times the weapons discharged smoke and the vehicles tear. The sun was surrounded with a rainbow. Both (the dawn and dusk) and the moon was (covered) hidden for the whole night. (4) Rahu with his friends and the great planet Ketu crossed the place of the birth (Janma-Nakshtra) of (the great souled) Salva, and terrible great winds blew and caused combustion in all the ten directions. (5-6) The sun was obscured by the wind, the animals cried aloud on the top of the flags the wicked Demons flock of the terrible carnivorous animals etc. hide themselves from the right to the left side. The fire did not burn though there were plenty of dry fuels (7-8) O Yadava the bodies of the kings of the Demons did not shine and a change of cold and hot seasons was experienced. (seen) (9). The trees discharged blood, the ornaments dropped down. Donkeys were born of cows and rats to the cats. (10) Out of season the trees bloomed and flowers and fruits, the great rivers

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vigorously started to flow into the opposite direction without rain. (11) Kind Salva who was afraid on seeing the signs of terrible and dangerous calamities call the son of Bhrgu with Demons and started negotiations.(12)

Thus ends the chapter 37 entitled 'calamity' during the discourse between Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

38. The dialogue between Shukra and Salva

Markandeya said : The Salva, the son of Simhika held the assembly which was very big and variegated with jewels said to Sukra. (1) Salva said : O Lord, these signs of calamities seem terrible. They foretell a great war and also a terrible destruction (2) We do not see the enemy with whom the war may be fought. You are omniscient, you know (everything) so kindly tell us, we are asking you. (3) Shukra said : Formerly Simhika worshipped Lord Brahma and with the help of penance she got a boon that her sons can not be killed by gods. (4) Encouraged by the boon and with the help of my knowledge you conquered all the gods. They went to the shelter of Shankara. (5) By him to fight with you, Rama, the son of Jamadagni is sent. He is Vishnu himself who has taken the form of a man. He is terrific in the battle. (6) He is always the god with great splendour O the best of Demons, you know that you have a terrible danger from the man. (7) Salva said : O Lord, Madhusudana Krsna is the lord of all the gods. We have not heard about any god who is greater than him. (8) O best of Bhrugus, why should he with great splendour be obedient to Lord Shankara, wish to kill the sons of Simhika ? (9) Shukra said : O Demon, whenever there is fall of religion and rise of non-religion, He creats himself sometimes in the Demons or gods, sometimes in men and sometimes in birds and beasts knowing the strength or weakness of the work.(10-11) When he is born amongst gods he acts as a god, when he is amongst birds and beasts then he acts as the beasts. (12) When he becomes a man he is like a mortal human being Taking the human form O king, he worshipped the supreme Hara=Shankara with his body. But he having great penance comes to kill you. Rama has produced these signs. Therefore I wish that you make a treaty with Indra. (14-15) And O the best of Demons, let the heaven be of gods and you reside in the houses of Patala

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under-world without diseases. (16) I shall prevent Rama with (the help of) Shankara, otherwise you will be driven away and destroyed by the man (17) Markandeya said : Extremely agitated Demons the son of Diti who were addressed in this way, this sentence to Shukra who sustained the family of Bhrugu, (18) The Demons said : We have ruled united with the movable and immovable world. There is no fear from anyone who will fight with us. (19) How shall we be afraid of a man and give heaven to the enemy ? We shall conquer Shankar (himself) who has sent that Brahmana (21). Shukra said : Lord Vishnu has bound together this movable and Immovable world. He surpasses the entire world. He can not be conquered similarly; god Maheshwara is also unconquerable. Therefore you all great Demons give up your unrefined intelligence. You make a treaty with gods and Indra who kill the enemy. (22) Janardana, Vishnu the God of gods is always ready for the works of Indra. By him the Demons were killed in the ancient time and before that also. (23) Shambara, Namuchi, Shambu, Karta-Virya, Krtagama, Hiranyakashipu, Keshi, Hiranyaksha, Madotakata, Madhu, Kaitabha, Vita, Dhuma, Atikopana, Haya-griva, Nishunda, Sunda, Chandraka-lochana, Chandraka-mardana, Chandra-harta, Ranapriya, Surya-Shatru, Jitamitra, Yagnaha, Yagna-tapana, Megha-nada, Maha-roma, Megha-Vada, Bhayanaka, Dasha-griva, Shata-griva Demon, Mahagriva, Kalaka, Kalakeya, Kala-nemi, Sulochana, Kala, Kala Kalpa, Mukavaksa, Janantaka, Anta, Keshamana, Bhima, Devantaka and Narantaka, Krodhaha, Bahunetra, Maha-Kala, Jalantaka, Ekalvya, Adhara, Drumukham Drurdhra, Vadi, Indutapa and Navambha, Rana-chanda and Haya-Priya, Kiriti, Gaja-Vaktra, Mahasala, Vilohita, Hlada, Anuhlada, Prahlada, Vrksha-Rakshasa, Daruna, Shatabha, Shalabha, Kupana, Masahura, Viprachitti, Shiva, Shankuraya, and similarly Shanku, Ayah-Shira, Ashva-Shira, Bhimadaksha, Guhashaya, Vegavan, Ketuman, Ugra, Sogra, Vigra, Mahasura, Puskara, Puskala, Salva, Ashvapati, Kumbha, Nikumbha, Shatada, Sangraha, Gaganapriya-these and other sons of Diti (Demons) who were very rash in battle, who were all having a boon and brave as all whose anger was gone, all who mere nasty due to strength ruling the kingdom of gods-were killed by the god due to the desire to do a good turn on Vasava (Indra) (24-36) Some were killed by him with great luster in the form of

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man, and some in the form of birds and beasts. (37) Salva said : I know the greatness of that god of gods holding the Sharanga (bow). O Bhargava I shall fight with him thinking that I shall be dead. In the battle-field death caused by a distinguished person is better, than to get victory by the ordinary person. Killed by the hand of Vishnu again will get a kingdom. (38-39) Markandeya said : Thus addressed by the king of the Demons Lord Shukra the Chief of Bhrgus knowing that all the Demons will be killed, went to the other desired region. (40)

Thus ends the Chapter 38 entitled the dialogue between Shukra and Salva, during the discourse, between Markandeya and Vajra in the first part of Shri Vishnudharmottara.

39. Dream

Markandeya said : When Shukra was saying so Gavista said these sentences : O King without thinking kindly do according to the words of shukra (1) O Lord at the end of the night very many terrible dreams are seen continuously which indicate your destruction (2) In the dream I saw you wearing red garland and paste for smearing, riding on a camel, Shishumard-Gangetic propoise (dolphin) and boar. (3) Other Demons, smeared with oil were resting on donkeys and O King mountains were seen falling, these will cause danger to you. (4) some of them were wearing black garments, some were eating, Krsara (a mixture of rice and pease with a few spices), some were fallen in the mud and some were gone to ashes. (5) Some women were without clothes, were dragged towards southern direction and some women wearing red garments were taken towards the western direction. (6) Some kings were dancing and the other were laughing. I saw some having shaven heads and some wearing saffron garments. (of Sadhus) (7) Some were carried on the shoulders of Chandalas and some were on some Kimshuka (tree) you were joined with elephants horses and all the (divisions of) army. (8) Having gone to a very dirty well with a stair-case you were seen drowned in a pond of cow-dung and the kingly prosperity was ready to embrace Indra. (9) Therefore O King, I wish that you make a treaty with (Shakra) Indra, O King you save your life. Only the living can enjoy auspicious things. (10) Salva said : O one without sin when I heard that the enemy was Lord Vishnu himself, these and then only I had

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given up the Kingdom. (11) I have made sacrifices, have performed penance, have reigned without any trouble, have stayed above the heads of enemies, have maintained friends and have supported all the servants. Thus we have performed all the duties in the life. Therefore getting death by Govinda I shall again get the kingdom. (13) Markandeya said : Hearing such words of the king, Gavista thought in most befitting. He kept quiet. In his heart he was sure that the Demons would be surely killed. (14)

Thus ends the chapter 39 entitled 'The chapter about the "Dream", during discourse between Markandeya and Vajra in the first part of Shri Vishnudharmottara.

40. The existence of Laksmi

Markandeya said : At that time famous Rahu whose only head was left out and the (Younger brother) of elder brother great souled Salva appeared, the king worshipped him and when he who was worshipped by the King in a befitting manner (as he deserved), took his seat and said these words. (1-2) Rahu said : I do not like enmity with all powerful Vishnu, due to his anger the army of the enemies was tormented and I became limbless. And by whose grace I got the position of a planet. O the son of Demon what is the need of praising his other acts to you ? (3-4) Salva said : O Lord, I want to hear how that great souled made you limbless and how he made you the lord of planets. ? (5) Rahu said : Formerly all the gods along with Indra desirous of having immortality.....went for the protection from Keshava. (6) Gods said : O Lord, the god of gods destroys the miseries of the worlds, we are all mortal without any exception, so you kindly save us in that matter. (7) The Lord said : You are fit to churn the milky ocean along with the Demons. Thereby you will get auspicious things. (8) Rahu said : All the gods who were thus told by the god of gods Vishnu (holding the Sharang bow) met with the Demons and churned the ocean (the residence of Varuna) and O King, he helped them in that work without the help of Vishnu. The gods and Demons were not able to do it. (10) Then he became Ananta-Shesa who was the incarnation of Samakarsana. He (tore) dislocated the (Mandarachala) with two hands and threw it in the ocean. (11) Then Janardana Vishnu took the form of a tortoise in the sea and held upright the Mandarachala (Mountain), which was in the

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Kshira-abdhi-ocean of milk. (12) He gave his own lustre of Vasuki-naga, and O Demon made him the rope of the churner in that work (of churning) (13) Then the gods and the demons suddenly churned the ocean, the demous were there at the mouth, and the gods were at the tail of Vasuki, but Janardan the Lord god himself held the mouth of the king of serpent, making it towards the sky. Otherwise, O King the group of the demons would have destroyed by breathing out his (serpent's) poison. When the ocean was being churned by the powerful gods and Demons the waves of the ocean like Himachala mountain touching the sky. (14-18) The beautiful summits of Mandara mountain, variegated by the jewels began to fall in the great ocean in hundred and thousand ways. (19) Hundreds of trees fell, and thousands of animals fell and the ocean roared filling all the three worlds with great sounds. (20) The Mandara mountain, clad with the garment of the waves of Kshira (milky) sea, and the garment made of white cloud, and adorned with various metals looked beautiful. (21) The sea having the upper garment of the cloud moving to and fro was as if bowed down by the mountain whose mouths of caves were filled with the violent wind. (22) The great mountain, with tears in the form of streams, having the huge hands in the form of the raised peaks and having great sound was crying continuously as his position was lost. (23) When all great, divine musical instruments, which were fit to be enjoyed by gods were being played, the Mandarachala was as if dancing. (24) In this way when the Kshira Sagara, (milky ocean), was being churned by the great soul, terrible poison came out of the ocean having the lustre like kalagni. When poison came out, gods and demons became sad, Lord Shambhu drank it with the desire to do a good turn to three worlds. (26) When the poison reached the throat it turned the throat bluish (Lord Shambhu) though forbidden by gods held it at the throat as the mark of beauty. (27) Then the crescent moon, (Chandrakala), the female divinity in the three worlds came out, Maheshwara the god of gods held her (on head) in the matted locks of hair. (28) Vaidurya Kaustubha gem luminating three worlds with the collection of flames of rays came out. Hari Vishnu wore it on the chest. (29) (The horse) Ucchaisrava having the speed of wind and a huge body and having the image like the moon came out. He took refuge with gods. (30) Then spirituous liquor came out. It was drunk by great

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Demons. After that Apsaras came out, they became the beautiful ladies of the gods. (31) Then auspicious goddess Lakshmi with extra ordinary beauty was born. Her two lotus like feet and having lustre of Tamarasa (a day-lotus) and fingers touching the ground were auspicious. Her two shanks were auspicious and without bristles (Roma) and her pair of knees with the hidden bones were very beautiful. (32) Her two (Urus) thighs were like the golden rods and her buttocks were solid and charming for enjoying. Her waist was praiseworthy and having the lustre like the middle part of the thunder bolt (Indra) which had three auspicious and beautiful folds. (33) Two lofty breasts were raised up to the complete circumference and having the complexion like pure gold, her two rounded arms were very tender, and hands were having the lustre of the tips of petals of lotus. (34) The neck was very beautiful and like the end of the conch shell and the back was smooth attractive and without artery. (35) Both the ears were auspicious, beautiful and proportionate. The face was like full-moon. (36)

The teeth were (white) like Jasmine flower and moon, and two lips had become the rivals of sprout i.e. red in colour (pravala). The nose was sharp (clear cut) the chin was charming and both the cheeks had the lustre like the moon. (37) Two eyes were like full blown blue lotuses and having three shades of colours (white, blue and reddish). The hair were curly, black and long. And the speech was sweet, auspicious and like the tune of Vina. (38) She was wearing very fine and clean garments, which were like the rays of the moon, and pleasing to the mind. On the two ears there were ear-rings (Kundala), and on the head, there was the garland of Samtanaka* (flowers). (39) She was wearing the neck-lace which was white like the current of the Ganga. (40) Similarly she was wearing two armlets variegated by thousand of gems, and two anklets marking the sound like the swans. (41) She had in her hands the lotus with humming bumble-bee and having the stalk like vaidurya gem. That beautiful and charming lady had a glance on the gods and Demons who were completely perplexed by her beauty. (42) Having seen the group of gods and demons, she saw the gods who were the chief in the worlds. Having seen (Vishnu) who had the beauty surpassing gods and demons, and the splendour like thousand of suns, who was invincible, who had the

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lustre like full blown blue lotus and charming complexion and who had garments like heated gold. (Lakshmi), the daughter of Kshirasagara (milky sea) had horripilation and she became unsteady for a while as she was under a control of the arrow of Cupid (Madana) (42-43)

Thus ends the Chapter 40 entitled the existence of Laksmi, the goddess of wealth at the time of churning the ocean during the discourse between Markandeya and Vajra in the first part of Shri Vishnudharmottara.

* One of the five trees of Indra's heaven, the Kalpatree or its flower.

41. Amrta-Manthana

Rahu said : She (Lakshmi) was struek by the arrow of Cupid (Kamadeva the god of Love) on seeing Madhusudana-Vishnu She by herself selected the invincible Lord as her husband. She is said to be Prakrti and the best amongst men (Purushottama) Vishnu is Purusa He, who is the killer of the enemies is never separated from her. (2) Shankara is said to be Purusa and Parvati is said to be Prakrti. Indra is said to be Purusa and similarly Sachi is Prakrti. (3) And Hutashana fire-god is Purusa and Svaha is said to be Prakrti, Yama is said to be Purusa and Dhumrorana is said to be Prakrti. (4) Virupaksha is Purusa and Nirti is said to be Prakrti Varuna is said to be Purusa and similarly Gauri is Prakrti. (5) Vayu, the Wind-God should be known as Purusa and similarly Shiva is Prakrti. Dharma is Purusa and trees of Vishva (all containing) is called Prakrti. (6) Similarly Chandra, the Moon is called Purusua and moonlight (Jyotsna) is prakrti. Dharma is called Purusa and Karisini is Prakriti. (7) Similarly, Yagna (Sacrifice) is called Purusa and Daksina is Prakrti. Similarly the day is Purusa and night is Prakrti. (8) Similarly the sky is Purusa and the Earth is Prakrti. Omkara is said to be Purusa and Savitri is called Prakrti. (9) That auspicious Laksmi is Prakrti and Visnu is called Purusa. She is with or without body. She is with (saguna) with or without qualities. (10) By her all the three worlds with movable and immovable things are covered, She is the lustre. She is the joy. She is the Patience. She is the wealth and beauty. She is the eternal light. (11) She is the sleep. She is auspicious speech and she is goddess Sarasvati-the goddess of learning. She is Rati and Priti,

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love and affection. earth and sky. She is Ganga and she is sarasvati (Rivers) (12) She is the satisfaction, Nutrition, Body, knowledge, inherent power, Intelligence and Saraswati-goddess of learning She is all the auspicious rivers and she is the goddess Vanaspati-Vegetation. (13) She is the Vastudevata, Deity presiding over a house. Diksha (Initiation) and she is called the strength of Vishnu (Vaishnavi). She is intelligence, sky, patience, Peace, Nectar, beauty, Victory and Goddess of speech. (14) Similarly she is sinivali (goddess of fertility) the night with crescent moon, new moon night, auspicious fifteenth day of moon. And similarly she is goddess Katyayani Bhadrakali, Suprabha and Vijya. (15) She is Aditi, Diti, Danu, kala, Snayu, Simhika and Muni, Kadru, Krodha,protector, Vinata, Surabhi and Khaga. (16) Similarly she is Fame, Wealth, Patience, Intelligence, Forgiveness, Faith, action and Love, She is Sati Anasuya, Bhuti (Prosperity), Vibhuti, and Varuni. (17) Similarly she is Arundhati, Vasuja, Lobha Jami, Bhanu, samkalpa, Muhurta, Sandhya, and Vishva. (18) She is Mrga, Mrgamanda Haribhadra, Yuva and Ida similarly she is Bhuta, kapila, Damastri, Sarama and Surama She is the Royal Splendour of the Kings and the auspicious Brahma-Shree-splendour of Brahma of those, who know her, she is Puspa-shree-the flower beauty of forests and Jayashri (the beauty of the Victory) of those who become victorious on the battlefield. (20) She is Svarga-Shri(the beauty of heaven) of those who have gone to Svarga, and she is Diksha-the initiation of the person performing the sacrifice. She is the goddess intelligence of the intelligent and goddess Forgive-ness of those who forgive. (21) She is called the flame in the fire, light in the sun, she is called the moon-light in the moon, the splendour of the multitude of stars and Siddhi-achievement of all the actions. (22) She is the sight of the thousand eyes of Indra having a thousand eyes. She is the Upatyaka-Low land of the mountains, and the splendour of the fruits of the trees. (23) She is the tide of the ocean and the Krittika of the constellations. She is the Dhanurlata and the Mantras of the missile weapons and the Asi-lata of the warriors having weapons. (24) In all the learning She is Gandhari and the Rain on the surface of the world. She is Sita the sharp end of the plough of the farmers tilling the land and the beauty of the corn on the surface of the earth. (25) She is the line of the rut of the elephants and the hood

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of the serpants. She is the series of gems of Shesa-naga and the Dhrti bearing capacity of the earth. (26) She stays always in the moon, Bilva, Blue-lotus and the bull, the elephant, horse, lion and stainless auspicious sword. On chamara (a chawrie), fan, Umbrella, Bhrngara, Golden vase, Gomaya-cow dung and Forest, in the sun with a thousand rays, in Indra, Vaishravana and Yama. (27-28) She is in a lotus, silver, golden, conch-shell and on a Bhadrasana, in Gomutra-urine of the cow, clarified butter milk, curd and the products of the milk. (29) She lives in Varuna the head of water, in the water of the ocean in white flowers and white palaces, in the burning fire, and nice looking earthly things, in variegated gems and similarly in Amalaka. (29-31) As this whole universe is pervaded by Lord Vishnu who holds the Sarang bow similarly this universe is pervaded by Lakshmi, the daughter of kshira (milky) ocean. (32) It is said that after self-existent the goddess became the daughter of Bhrugu. Similarly the goddess was born of Svarochisa and from Hutashana, the fire. (33) Best elevated that auspicious one was born from pure water. After Tamasa, O King, she arose from the surface of the earth. (34) After Raivata that goddess was born from Bilva, (fruit or tree) similarly after Chaksus she arose from the blossomed lotus. (35) Similarly after Vaivasvata she was born from the Amrut-Manthan Churning for the nectar. Lord Janardana got her who was born from the Kshira-ocean; and held the goddess who is difficult to be held by any body except the lord in this world She brought pure Nectar in the auspicious Kamandalu vessel of the sun (37)

Similarly after that the physician Dhanvantari was born. As soon as the Nectar came out the multitudes of Demons were confused. (38) Having churned and obtaining Dhanavatari, the demons defeated the gods and gone to their residence taking the Nectar (39) The god who hid the world having consoled the group of Gods whose nectar was taken away, and who had no drink, placed the chief of the mountain went to the residence of the Demons. (40)

Thus ends the chapter 41 entitled "Amrta-Manthana' the churning for nectar during the discourse between Markandèỳa and Vajra in the first part of Shri Vishnudharmottara.

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42. The Distribution of nectar

Rahu said : That Lord Madhusudan became a benevolent woman whose age and beauty could not be described and who was worshipped for all good characteristics. (1) Her even fingers and the bottom of the feet were tiny and the auspicious nails of the toes were red and raised. She had two beautiful legs which were white and with hidden Gulf ankle. (2) Her shanks were beautiful, white, clear and without bristles and the knees were auspicious, tiny and with hidden joint bones. (3) Her thighs were like the trunks of the elephant and as tender as the leaves of the plantain, buttocks were solid and enjoyable, and the middle part of the body (waist) was like the thunder-bolt. (4) Her navel resting on the three parts of the three folds (Trivali) was adorned with lotus. Her two sides were even and hidden in hips, and the back was even and beautiful. (5) Her breast equal, nicely coming out and solid having tender and pointed chuchuka-nipples were round up to the circumference and like gold. (6) Her hands and arms were like lotus and very very tender. Her auspicious neck was like (kambu) conch-shell and the joint of the neck was raised. (7) Her face was like full moon and teeth had the lustre like Jasmine buds, both the lips were like Vidruma gem and the nose (clear cut) sharp and beautiful. (8) Both the cheeks were very beautiful and like the flowers of Madhuka. And both the eye-brows were very attractive and like the ends of the bow of the Cupid. (9) Both the ears were not too long and Kundala (earring) were very nice. The chin was attractive, the mind and the forehead had the nice lustre like that of the moon. (10) The two large eyes were black in the middle nicely red, at the corner (end) and white back-ground. It has the shape of the petal of blue lotus long and very attractive. (11) She had the auspicious and slightly curly braid of hair which was (black) like the cuckoo and the swarm of bumble-bee, and shining like the shattered heap of collyrium. (12) She was adorned with two garments which had the light of moon rays. (13) O King, she is matchless in beauty and is adorned with all the ornaments. Her gait is like an elephant wherever she put her feet, the earth seems as if it is full of lotuses. (14-15) Wherever that beautiful lady casts her very sweet glances, it seems as if she is scattering white and blue lotuses on the earth (15-16.) Wherever she having golden colour stayed in the country,

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she turned the sky golden (16-17.) Seeing her with all the beautiful limbs the minds of all the Demons, except Prahlada (or without joy) were filled with amorous passion. Her two feet are earth, and shanks are her patience and similarly the two knees of the goddess was Kshanti endurance and on both the auspicious Urus (thighs) are lusterous. (18-19). Similarly her actions were natural, and on her hips and loins there were beauty and leisure. In the middle there was invocation and chastity on the back and sides and nectar on the mouth and on both the breasts there were love and affection similarly on the throat there was speech-Sarasvati. (19-20) On both the hands and arms there are Jaya and Vijaya the goddess of victory. On her chest there were Shobha and Prabha - the beauty and lustre, she was the goddess of Wealth and pleasing to the mind. (21) On the chin there was Arundhati and on the tonuge goddess Saraswati, and similarly on the two cheeks there was moonlight and in both the eyes there was goddess of sleep. (22) On the braid of hair there was Night and on both the ears there were Direction, goddess Bhadrakali was on the forehead and on the nose is Shachi, the wife of Indra. (23) On all the joints of her limbs were rivers and on the hair on the body was vegetation. On the sides were maintaining the king of the Demons and all the gods saw the form (body) of a woman, but Prahlada the killer of the families of the enemy saw her and knew that she was only Vishnu in the Vishva-Rupa-Universal form and recognized that one with large eyes was Vishnu desiring to get the nectar. Prahlada, the best of Demon with the consent of the love-stricken Demons bowed down, pleased him, and handed over the nectar to the lord. At that time when the god took the form of the woman, all the three worlds with movable and immovable things behaved like women. That woman (Mohini) said to Prahlada, O gentle one, o the son of Diti without nectar you will not be free from life for one day of Brahma, for the sake of the sons of Diti the demons have become ready to fight with the gods. (24-29) O Demon (Prahlada) those who are tormenting the people are having Tamoguna or quality of darkness, so they can not be enlightened by you. O my dear son, you are always my devotee and always have controlled senses, therefore o gentle one, I have shown my supreme nature to you. Having said thus to Prahlada, She (Mohini) quickly left the love-stricken Demons with Soma (the nectar) to the residence of gods

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and give up the form of the woman and took the form of the god. (30-32) He distributed whole of it to gods who had gathered there. I also drank it taking the form of the sun in the midst of gods. The moon and sun recognized me and told the god (Vishnu) that this is a demon in the form of the sun, and he who acted quickly, O son, cut off my head along with the hands, by his disc. (33-34) As I had drank nectar, O Danava I was not separated from my Pranas, the breath of life. (35) O Great King, the nectar had not gone down the lower part of the throat, then the Vishnu the holder of the Disc cut down my head, therefore the breath stayed there (in the head) (36.) Madhusudana saw me helpless due to the cutting down my head, having pity on me the lord Vishnu said. (37) The Demon who drank nectar will never die and those who are killed by my hands get a good position. (38) Having obtained immortality, you choose the desired boon. Then having bowed down I told Madhusudana. (39) O God, the two intoxicated Sun and Moon be defeated. O Janaradana, I beg you that I may be a planet and I may be worshipped by the people. (40) The lords Hari-Vishnu who was thus told by me, said to me. O Demon you will be a planet and will be worshipped. (41) At time of Periodic change of the moon, you will cover the moon and the sun. You will be the Idol of Darkness and invisible and move in the opposite direction. O demon, the moon will be covered by the shadow of the earth and the Sun will be covered with the moon. When you will rise, O best of Demon, you will always get a share in the good deeds of bathing, chanting and in performing sacrifice, donation, Shraddha ceremony, and the worship of gods at the time of eclipse. Having said so the lord disappeared. (42-45) Taking the nectar (soma) which was left out after drinking the lord of the group of gods put it in the heaven and Indra the killer of Vrtra raised the strength (army). (46) All the groups of Demons enraged by cutting off my head, and by taking away nectar and whose illusion was gone away, preferred armies and then went away. (47)

Thus ends the chapter 42 entitled "The distribution of the nectar" during the discourse between Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

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43. The description of the battle between gods and demons

Rahu said : The great ocean having the tortoise in the form of Bali and Bana, terrible due to Shambara-vart, having the great alligator in the form of Anuhard (a son of Hiranya-Kasipu) having vast waters in the form of Kalakeya, having great jewel in the form of Hiranyaksha and having the immovable mountain in the form of Prahlada, having the waves in the form of Namuchi and having the sound of Hrad and Samhrada, having the lustre in the form of Hiranya-kashipu, having the cloud in the form of Kalanemi-was much disturbed because the nectar was taken away. (1-3) Having heard that the agitated Demon had come out for the war, all the gods who were prepared for desiring the war came out (marched). (4) Then a war between gods and demons, broke out wishing to kill each other. It was terrible and causing fear in cowards. (5) When the weapons of great souled gods and demons were being thrown on the armour flaming fire was produced. (6) Very much crushed dust was raised by the hooves of the elephants and horses. It was looking like the smoke of the fire burning and causing the end of three worlds. (7) When that terrible dust spread and causing fear to the cowards. (8) An endless battle of gods was fought with the demons. When blood was spread on the earth from the bleedings of the demons and gods then the dust settled down in a moment. (9) The blood of demons like the liquid lac was seen everywhere on the flags, umbrella, chariots, elephants, chauris, fans and horses. (10) The intoxieated elephants driven by the Mahavats (Keeper of elephants) wandered in that terrible battle killing Demons and Danavas. (11) In the battle field the elephants killed by the brave and the other by their own armies were seen in hundred ways. (12) The elephants whose tusks were cut off, whose flags were broken, who have no trunk and legs, and looking like rocks were lying there adorning the battle field. (13) The horses like the horses of the Sun having no warriors riding upon them wandered there and many whose faces were deformed were seen dead there in hundreds of ways. (14) The demons stuck up to the ankle in the mud of the blood were lamenting. There were elephants killed by the charioteers and the chariots destroyed by the elephants, the horse pierced by the elephants. The elephants

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killed by charioteers and the foot-soldiers killed by the charioteers and the riders of the elephants and there were big chariots, elephants and the charioteers killed by the foot soldiers. Therefore a river flooded with the multitude of blood began to flow. (15-17) That river with great noise had the alligators in form of missiles, fishes in the form of bows, the tortoise in the form of disc, the swans in form of umbrella, having cobra or elephants, and variegated by the Shaivala (moss like plant) in form of hair, the stones in form of the head of the demons. It was terrible and causing fear to the cowards, increasing joy of the brave. It had the snakes turning round in the form of hands. (18-19) It was filled with a heap of foam so it was not possible to cross it by the foot soldiers. (20) In that very terrible, fierce and horripilating war the lotus like faces (of gods) and open mouths of having big canine teeth of great souled demons, and the hands and bracelets smeared with the red sandal paste of blood, trunks of elephants barbed missiles and very costly swords. (21) Fans, spears and umbrellas chawries and sticks and crowns and earrings were scattered on the earth thus the decorated ground was adorned. (22-23) Then the angry demons desiring to get heaven by war attacked the lord of gods Purandara-Indra having a thousand eyes. (24) Seeing that demons were attacking in the battle, very mighty Indra, the king of gods with thousands eyes sitting on an elephant attacked Anuhlada who was killing the gods. (25) Hutashana, the fire-god also attacked Namuchi and similarly the moon attacked Anuhlada and Varuna, the water-god attacked Bana and Yama, the god of death similarly attacked Bali, Rudra attacked and Vayu the god of wind attacked Vrtrasura in the battle, Shambu attacked Virupaksha and Dhanesvara kubera attacked Hiranyaksha. (26-27) And the other Daitya demons united in hundreds along with Danavas entered into thousands of combats with the multitudes of gods. (28) Mostly the defeated gods broke off and fled away in all the ten directions, and the demons getting victory forcefully chased the gods. (29) All the gods who broke off, and who were chased by the demons went to the residence of Nara and Narayana for protection. (30) Then Nara and Narayana asked them not to be afraid, with the weapons like chakra the disc and the conch-shell stood there for the battle. (31) Seeing Nara and Narayana that disturbed sea of demons began fighting by releasing all the weapons. (32) There was a rainy day

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of the demons, which was covered by the clouds of elephants, the rain of stream of arrows, and the lightning of whirling creeper like swords. (33) Then Nara pierced the limbs of the enemy by arrows having the tips adorned with gold and having good eyed feathers having colour of the fire and the sun, and cut off the heads along with Kundala-earrings. (34) Then, Narayana great personality with the best valour and splendour also tore off the limbs of the demons, the sons of Diti, in that terrible fight. (35) The demons whose warriors were killed and disappointed, whose nectar was carried away and whose only life was left out, quickly went to the residence of Varuna, the god of Water. (36) In this way getting victory in the battle, that great souled king of gods, and conquering Prahlad worshipped the two sons of Dharma, who were great personalities and the chiefs of the group of the asceties. (37) Having worshipped the two sons of Dharma, Indra the chief of gods who had conquered the enemies went to heaven, followed by jubilant gods, became happy and free from the anxieties. (38) The Lord Vishnu so powerful, I never like enmity with him. Therefore O King, for the sake of your well being make a treaty with Indra, the killer of the enemies. (39)

Thus ends chapter 43 entitled "The description of the battle between gods and demons described by Rahu", during the discourse of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

44. The words of Salva

Markandaya said : Then Salva with great valour who was thus told by Rahu as fraternity the words which were substantial and without any intention. (1) Salva said : O Planet in this eternal world one should always think about the salvation from the life which always comes and goes or for acquiring the remedies for it. There are three types of living beings in this world and their behaviour is of three types. (2) O the lord of planets, they are Tamasas having Tamoguna , Rajasas having Rajo-guna, or the cause of all activities and sattvikas having sattva guna the quality of goodness. They have turned their faces away from destroying the chain of life and for the remedy of life. (3) Those who are fallen in the two worlds, whose desire for the destruction of life is polluted and stayed in helping the life are called Tamasas, having

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Tamo-guna. (4) O Demon, those who are mediocre amongst all the creatures, and who had no desire for helping life are said to be Rajasas, having Rajoguna. (5) Those who desire for salvation from life are praised as Sattvikas, but due to Tamo-guna, O demon I did not have desire for salvation from life, so O the best amongst planets I am repenting for trying to rule the kingdom which is to parish when the Manvantara age of a Manu is completed. (6-7) They are disturbed by the Death the fear caused by the Death is great. O demon, here in this world all have invariably to die. (8) I, who was fallen from salvation, wish to be killed by Keshava. I made sacrifices, performed sacrifices and stayed on the head of the enemies. (9) When the death is certain I wish to die by the hands of Rama, getting death by Keshava I shall get the best state of life. (10) O the best of planets fallen from the heaven, defeat Indra again and again, I shall get the Kingdom again. (11) Then how I, who love life, shall make a treaty with him? Rather then bowing down before the king of gods, the death at the hands of Keshava is better. (12) Thinking well, I see that I shall get death from Keshava and by doing a treaty with Indra shall get the residence in patala the nether-world. (13) Moreover, the groups of demons will abandon me as a young beautiful wife abandons the old husband. In the space this earth, heaven, underworld patala, sky and water the Death chases the creatures. None can escape from it. All the groups having risen, at last fall down. All the meetings and in separation and the life ends in death. O planet Rahu always this is the fate of all. (14-16) If one having virtues die in the battle-field and worshiping Hari according to the duty of a Kshatriya, thereby getting the death one shall obtain a nice state of life that which one does not get by worshipping Hari offering oblations, flowers, incense and such other things. (18) O the best of demons, the elder brother and the friend wishing welfare should tell people that Hari is satisfied by his performance of duty. (19) O Lord, you have told me, but unfortunately I do not like that. O greatly fortunate one, you go into the space. O planet you will see me again with divine eyes when I obtain another body. Markandeya said : having heard the words of Salva befitting the time and knowing it great souled Rahu, the chief in the worlds did not say anything. (20-21)

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Thus ends the chapter 44 entitled "The words of Salva", during the discourse between Markandeya and Vajra in the first part of Shri Vishnudharmottara.

45. The marching of Salva

Markandeya said : When Rahu did not reach the space, and king Salva went to the assembly the messenger (named) Akrtvrana sent by Rama who reached there. (1) When he entered the beautiful assembly and was worshipped with the water for washing feet Arghya-homage, Achamaniya, sipping water etc. and took a seat and said these words. (2) Akrtvrana said : O Salva, I am the messenger sent by Rama with clear actions. After hearing the words of Rama, do according to your wish. (3) Bhargava Rama sent by Shankara (having three eyes) for fighting with you, has said to you:, O the king of demons, you be immediately prepared for the battle. (4) You have driven off Vasava (Indra) from the heaven and have always defeated the gods in battle for this terrible act, O one with bad intellect, get its fruit. (5) I never strike on the unaware and trusting, Therefore I have sent a messenger to you. So be ready for the battle. (6) Markandaya said : Salva who was addressed at that time said these words to the Brahmin (messenger), O Brahmin I shall never be prepared to fight with Rama but with all the army ready and clad in armours (Varuthina) I shall defeat Mahadeva Shankara who is sent by Rama. (7-8) If Rama, wishes the Victory of Mahadeva then he will fight with me along with the prepared army I shall kill him in the battle. (9) So you go to Rama as you desire, and inform Rama the words of great souled Salva. (10) He went to Rama, knowing the religion and duties and told the words of Salva and praised the behaviour of the son of Simhika. (11) By those words Rama also with anger went to the city of demons. When the messenger of Rama went away Salva inspired demons. You be prepared. We shall conquer and kill Bhagasudana the slayer of Bhaga. Then all the demons inspired by Salva prepared themselves and from their house went to the royal palace. (12-13) With the sounds of the elephants and the conch-shell and Bheri-trumpet there was a great noise of the royal palace. (14-15) After giving oblation into the fire and taking a bath and Salva worshipped Brahmins and then he mounted on an intoxicated elephant as the Sun mounts on the top of the mountain.

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(15-16) Seeing the king of demons going out (from the royal palace) the lords of the demons who were as proud as the proper time itself, hailed him saying "You conquer invisible Shambhu catching him in the battle". (17)

Thus ends the chapter 45 entitled "The marching of Salva" in the battle between Bhargava (Salva) and Rama during the discourse between Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

46. The bad omens by the army of Salva

Markandeya said : O King, now the left arm of Salva throbbed, the heart and the left eye also throbbed. (1) The uneasy and vacant mind also trembled often and from the crown main jewel having lustre like a star also fell. (2) The elephants also trampled, the right leg with the left leg and similarly covered the left tusk with the trunk. The intoxicated (elephants) abandoned rut and the horses touched the left side with the left nostril. Similarly the wolves, jackles, tigers, cats, donkeys and rabbits coming from the left side of the demons went to the right hand side. And the black antelopes, boars from the back went on their left side. (5) In the shining direction the beasts made bad sounds similarly in front of the marching demons came oily mud, cotton, burning charcoal, hide, hair and grass. Such bad omens occurred before the eyes of Salva. (6-7) O Yadava, seeing them Salva made up his mind that death is approaching, he went to fight with Mahadeva having trident marched on towards Kailas mountain with a great army having four divisions (Viz. The division of Elephant, horse, chariot and the foot-soldiers. (8-9) When the lord of demons who was eager to fight in front with terrible speed was seen by Rama adorned with splendour of valour as red and tender as the corals. (10)

Thus ends the chapter 46 entitled the looking the bad omens by the army of Salva, during the discourse between Markandaya and Vajra in the first part of Shri Vishnudharmottara.

47. The Sight of Bhargava Rama in the battle

Markandeya said : Adorned by the colour of lips of flames of fire, and the matted hair like the disc of the sun risen in half of the sky in the summer. (1) The support of all gods, and glowing with the lustre of the penance, worshipping, without any garment

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having yellowish (golden) limbs, tormenting the enemies. (2) Only one hero without any one close by him, adorned with hundreds of thousands, as if the embodied (lump-sum of) lustre of the Brahmins and the Kshatriyas of the whole world. (3) Shinning with the skin of the black antelope, on the upper part of the body, arrogant due to the strength; mostly reddened as if by the love like Parvati. (4) Adorned by the two massive hands like shining bars of gold, holding down the sharp, having the lustre like the clear sky. (5) not looking like a Tapasvi - ascetic, but having anger like the god of Death (Yama) at the end of the Kala (era), and similarly making the whole world tremble by his stride. (6) like the disc of the sun, releasing all the lights in the morning, having the limbs with shining complexion like gold, and white sacred threads. (7) like the peak of Meru mountain adorned by the current of the Ganga river, and in the lustre like the fire which causes the destruction of people. (8) like the third terrible eye of Pramathesha (Shankara) and intolerable, unavoidable, unsurmountable, cutting down the life. (9) as if the left hand extended for (killing) the demons. Seeing (such) Rama from all sides of demons beating that one other in the battle field there was an uproar. (10) They cried out to each other, "kill this Brahmin who has become impious due to the weapon, and who is fallen from his own (Brahmanic) way, and whose behaviour is bad. (11-12) He, Rama prevented the speed of those many Atatayis (enemies) attacking in this way, as a mountain prevents the speed of the wind. (12-13) Though he was hit by the arrows, Tomaras, clubs, similarly by mace, clubs, nooses, Bhushundis, Guds, Pattishes, Bhindipala, Hutas, Tridents, Axis he was not perturbed as the rain was not disturbed by winds. (13-15) Thus though he was surrounded from all sides by the armies, and though he had not seen the battle on the battle field that great souled one having terrible speed on the battle field considered the ocean of the demons only a pit of water (the pit made by) the hoof (foot) of the cow. (16)

Thus ends the chapter 47 entitled The sight of Bhargava Rama in the battle, during the discourse of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

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48. The Killing of the army of Salva

Markandeya said : Rama who was being hit in the battle by the army of (Salva) the son of Simhika, killed like Yama, the god of death all (demons) who were visible. (1) As the beasts are slained by Parashu-axe, he cut down the intoxicated and rude demons, and they lied embracing the earth. (2) Those whose heads were cut off with the sharp edge of the axe, which was difficult to be seen because they covered the battle-ground as the altar covered by Kusha grass. (3) Blood moved along as water from the bodies of the demons which were cut off with the edge of the axe, so much mud was caused due to blood. (4) Though they were cut off by Rama, they rushed to Rama only as the locust rushes to the fire at the time of their death. (5) O King, the demons who stood in front of Rama were killed only in a moment. (6) O Yadava, in the battle field no elephant, horse or foot soldier was seen, whom the son of Bhrgu gave second blow. (7) There in the battle field we saw along with Brahma, the mountain like demons who received only one blow. (8) Frequently great noise of demons being killed by Rama which was heard as the noise of the burning of the forest. (9) Similarly, forcefully jumping, with the feet on the board of the chariot he cut off the heads (of demons) with sharp axe. (10) When Rama was attacking on the chariot the Charioteers and horses whose heads were scattered on the ground (left their lives.) (11) Tearing off elephants, he killed the warriors sitting in the chariots and he wandered here and there alone like the death created by Time. (12) In the battlefield Rama having wide-eye going from one chariot to the other cutting off the heads of the warriors as a bird goes from a tree to other tree. (13) He struck arrows on all the limbs and stained with blood Rama was shining in the battle field like the sun with rays. (14) That (Rama) very harsh in the battle field cut down with the edge of the axe, the weapons released in hundreds of ways by the hands of demons. (15) fire broke out from the weapons which were being cut down by that (fire) only they were quickly burnt to ashes on the ground. (16) due to the great number of the demons Rama was covered in the battle field and he was not seen because of the heap of big missiles like mountain. (17) He, the destroyer of the lustre of the demons reappeared removing the heap of missiles as the sun (reappears) having

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thrown off a terrible heap of clouds. (18) O Yadava, Brahma, praised (worshipped) that fighting along with the multitude of gods and great souled sages saying "Well done". (19) They saw often fighting with the bows and similarly (fighting) with the swords and the shields, which became objects of astonishment. (20) Similarly gods also said, "This battle of Rama having terrible weapon of battle-axe, with many (demons) is unparalleled. (21) In the battle that Rama worshipped by gods, having flowers in hand, cut off the heads of demons in hundreds. (22) O Yadava, then they saw that Bhargava Rama, having the limbs smeared with the blood of the demons and having quick strides, who was looking like the fire-brand. (23) By that terrible (Rama) wandering on the battle field and having vigour like Kalagni-fire of destruction great rivers of blood was made by the excitement of battle. (24) In the battle that Bhargava (Rama) crossed (the river) using the elephants killed with the edge battle-axe, as the foot (resting) rock. (25) Placing his feet on the tusks of the head of elephants and quickly moving like a hawk, he killed the warriors riding on the elephants. (26) We saw Rama happily moving in the battle, climbing on elephant and going from one elephant to the other elephant. (27) Again coming to the ground Rama did a terrible slaying (slaughter) with his battle-axe as the fire arisen at the doom's day. (28) Standing on the earth we did not see the dark directions stained by the blood of elephants who were without tusks and whose trunks were cut off. (29) He having the valour like kalagni. - the fire of destruction, fighting in this way killed millions of demons. (30) Rama did not tremble though his limbs were wounded by the blows of the demons whose blows even this earth could not tolerate. (31) Having seen the fierceness of the blows and having seen that great demons were killed, in the battle-field the groups of demons fled away to the shelter of Salva. (32) Seeing that the few remaining demons had fled away and came to him for their welfare, Salva desiring to fight with Rama on his elephant went to Rama. (33)

Thus ends the chapter 48 entitled "the killing of the army of Salva" during the discourse between Markandeya and Vajra in the first part of Shri Visnudharmottara.

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49. The Killing of Salva

Markandeya Said : Then Salva having great lustre and knowing religion charged with his speedy elephant towards the son of Renuka. (1) The intoxicated elephant with steady ears and widened eyes, making its trunk round rushed forward moving its neck. (2) Seeing its speed Rama also only with his loud roar (Humkara) paralysed it who was speedily coming. (3) He paralysed the best of elephant which was like the peak of the king of mountain; and he who liked fighting stood before Salva. (4) Holding in his hand the battle-axe he looked like Vishnu having the best lotus in his hand. (5) Seeing that Rama desiring to climb the back of the elephant that speedy one stopped the speed (of Rama) with arrows (discharged) with bent-joints. (6) The multitudes of demons with their best weapons in the battle field covered Rama whose strides were hindered by the multitudes of Salva's weapons. (7) Rama covered in the battlefield by the great heap of the missiles then with closed eyes and threw his battle-axe for Salva. (8) Salva avoided in the battlefield the battle-axe speedily coming with weapons and that killer of the enemy could not do (anything more). (9) But he (Rama) completely breaking off the multitude of Salva's weapons hit Salva's head adorned with the best crown. (10) Rama also taking from the ground a club adorned with gold piercing killed terrible Salva seated on the elephant. (11) and (killed) two (elephants' drivers) holding the goads and two best (warriors) having the swords and shields, and one (soldier) sitting on the back of the elephant with the flag. (12) He (Rama) with the body of Salva and the beautiful flag he came on the ground. (13) O King, hearing the war-cry of Rama like lion the elephant's driver with loud fearful cry of agony fled away. (14) When the duties of Rama were done in the battlefield he quickly picked up from the ground the battle with the desire of killing the demons. (15) Seeing Rama with the battle axe and Salva thrown down the saved demons entered the residence of Varuna. (16) At that very time gods along with Indra as their leader with Pitamaha-grandfather (Brahma) in the front went to the warrior (Rama). (17) Rama causing pleasure to the father bowed down to them. And after worshiping Rama the gods also went to their residence. (18) O King, Indra also obtained the three worlds with the help of

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Rama and went to heaven, and maintained three worlds. (19) Mahadeva also straight away went to the peak of the best mountain Kailasa taking Bhargava (Rama) with him in a chariot Yoked by lions. (20) Hara - Shankara anointed his (Rama's) body with love so that Rama become powerful, without any wound and very renowned. (21) Shankara spoke these words to Rama who had come after having victory, whose wounds were healed up and who had acquired beauty. (22) Shankara said : O Rama, having a great luck, I am satisfied by you, therefore I shall give you a collection of matchless missiles. (23) O Bhargava in this world only you are capable of holding this missiles your patience is unique and your strength is matchless. (24) O my son, staying here you will gradually acquire the skill of the missiles, and O Rama after getting the knowledge of all the missiles you will go to your father. (25) O you the sinless one this divine battle-axe is given to you by your father, Whenever if you throw it will again come back to your hand. (26) Similarly this will be your designation, I shall remove your doubts. O my dear son be happy. (27) Markandeya said : Thus said to Rama that great souled whose work was accomplished, and who had conquered the army, stayed there with Pramath (demons attending Siva) learning all the missiles. (28)

Thus ends the chapter 49 entitled "The killing of Salva, during the discourse between Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

50. Giving of missiles

Markandeya said : Rama living there by the grace of Mahadeva learnt these and other missiles with their secret, and usage and the method of counter-acting them. The missile of Brahma, of Vishnu, of Rudra, of Agni, of Indra, of Nairrta, of Yamya (belonging to Yama), of Kubera, of Varuna, of Vayu, of some of the sun, of the mountain, and the disc missile, the thunder-bolt missile, the noose missile and of the serpents, of Gandharva, of (inducing) sleep, of goblins, and similarly auspicious one of Pashupati Shankara, of attracting desiring, repelling, devouring of Bharunda and similarly of dancing. (1-3) - of the Aditya preventing the missiles, of Revata, of Manu and similarly repelling the eyes, of Bhima, and similarly yawning and preventing. (4) of Suparna, of Parjanya (rain), of the (Rakshasas), demons and

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similarly enchanting, the missile of Kala - the death, the missile of (Danava) demons and similarly the missile of Brahm-shiva. (5-7) Thus living there the time of intelligent Rama passed away, the son of Bhrgu, obtained the faith due to the grace of Hara-Shanakara. He, Rama, the best of religious persons and most excellent in the family of Yadu having observed Hara engrossed in meditation, out of curiosity he was surprised in his mind. (9)

Thus ends chapter 50 entitled "giving of missiles", during the discourse between Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

51. The question of Rama in Shankar-Gita

Markandeya said : On the beautiful Kailasa peak, variegated due to various metals, covered with various trees and creepers resounded by various birds always having sweet sound produced by the streams of the Ganges, Bhargava asked Mahadeva (Shankara) the god of gods. (1-2) Rama said : O Mahadeva the god of gods having his hair waved by Ganga, and having very bright mass of melted hair. (3) O One who has given his half body to Parvati, the destroyer of the body of Kamadeva, the god of love, O the destroyer of the eyes of Bhaga, who is inconceivable, who has taken away the teeth of Pusan (the Sun). (4) I do not see any god greater than you. The gods along with Indra always worship your Linga. (5) O god, the group of the sages praises you and meditate upon you every now and then and worship you with faith. (6) I believe that you are the only cause of the creation, life, death and maintenance of this world and everything lives in you. (7) O Lord of gods I have a great doubt "How to meditate upon you? O Lord kindly tell me if you favour me. (8) O the chief in the world, due to your mercy and the vicinity having obtained trust, bowing down the head before you, I who have curiosity ask you who is fit to be worshipped ? (9)

Thus ends the chapter 51 entitled "The question of Rama in Shankara_Gita in the Parashurama-Upakhyana (the sub episode of Parashurama) during the discourse between Markandeya and Vajra, in the first part of Vishnudharmottara.

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52. The instruction for Meditation

Shankara said : O Rama, O lotus-eyed one, O born in the family of Bhrugu, you are the only person who deserve to hear (the answer of) the question asked by you. (1) O the son of Bhrgu, He who is my supreme abode and who is imparishable and not manifested and there is no one superior to him. He is to be known by knowledge, knowable by knowledge and is situated in the heart of all. (2) I always meditate upon him Pundarikaksha (lotus-eyed) Janardana. O Rama, this is secret which I have properly told you. (3) Those who are the devotees of that Lord are not defeated. (I meditate upon) that lord, who is not born, is unmanifested and attached to all creatures. (4) To Narayana who is not indicated, the cause of all causes of the world having the extremities of hands and legs on all sides, and having the eyes, head and mouth on all sides. (5) In this world he has ears on all sides, he pervades all he who has perception of all the organs, senses, but is without all the organs of senses. (6) He is unattached from all sides and he is having no gunas (Satva, Rajas and Tamas) qualities yet he enjoys all the qualities. He is inside and outside of all the moving and non-moving creatures. (7) He should be known minutely. He is situated far off and near; he is undivided but is situated as divided in the divided things. (8) He should be known as living in all the creatures and as the destroyer and the creator. He is the light of all lights and the supreme darkness. (9) He is the supreme Brahman. It is said that he has existence yet nonexistence. He is Prakrti-nature and Vikrti-transformation and is the creator of all the creatures of the worlds. (10) There is no one superior to him. I remember that god. All the three worlds with moving and non-moving creature are created only by his wish (11) He is the chief god of all gods, I remember that god in whom is everything and everything is from him and he is everywhere. (12) I remember that god Vishnu who is (Yogishwara) The lord of the sages, Padmanabha (having a lotus in the navel) victorious and the lord of the world. (13) I remember the lord of the world, the master of the world who has large eyes and who is radiant, supreme spirit transcendental and the supreme lord, the swan with clean footed. (14) Having joined my soul with him who is the soul of all. I take shelter of the lord of the people, in whom all the universe and the creatures reside and enter. (15) in

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the lord of all creatures when the permanent thread is spun, all the creatures having qualities are fixed as the gems in the thread, it looks like a garland (16) The universe which exists and does not exist is woven into him, who is the body of the universe and the acts of the universe. (17) Hari having a thousand heads, thousand legs and eyes is called Lord Narayana who is the resort of the universe, minutest of all the minutes and the greatest of the great. (17-18)He is the biggest of all bigs and the best of all the bests. In Nisads and Upanisada (sitting and standing positions) in the Vak-language and Anuvak, the language that follows they call him, having true actions (Satyakarma) and Truth in all truths and in the Sama veda, and the four vedas, he is called Satvastha residing in Sattva and the lord of the Satvatas. (19-20) They worship to god with divine and secret supreme names. The unique and one without desires making himself sinless and performing sacrifices for Ananta-the endless one, sees Govinda residing in himself. He is called Purana Purusa and in the Ages etc. he is called Brahma. (21-22). In the dwelling place he is called Samkarshana. We worship him who is worthy to be worshipped, and who is one and who manifests himself in many ways and who is Adhoksaja (Vishnu) (23). The devotees of other gods performing rituals do not worship him who gives everything, and who is called the Kosha of all the worlds, and in whom all the people are placed. (24) In him these worlds throb as the birds flutter in the net. The Brahman is Truth, only one and endless. He is the supreme Truth of existence and non-truth or non-existence (Sadasada) (25) The gods and the sages do not completely know him who has no beginning, middle and the end, the gods, demons and Gandharvas along with Siddhas, great sages and snakes with great efforts always worship him who is the supreme and the supreme remedy of unhappiness and who is the god having no beginning and end, who is born from himself and also eternal. (27) I remember Hari, Narayana, Lord who can not be guessed or known, or having the deeds surpassing the wind or Indra and having the light surpassing the sun and fire. (28) I take resort of that Prajapati, the lord of people who is transcendental to the intelligence and all the senses who is really the creator of the universe and the master of all who live in the world. (29) They say that he is the superintendent and the supreme imperishable position. The fire is his mouth, space the head, the

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sky the navel and this earth is the legs. (30) I remember him, whose eyes are the sun and the moon, all the three worlds are in his belly (stomach) and the directions are this chariots. (31) I remember that god whose breath is wind. He is one with special qualities among the creatures indulging in the objects of senses. (32) I remember that god who is called to be the controller of the objects of senses. He is beyond time, beyond sacrifices and beyond good and bad (truth and untruth). (33) I remember the god, who has no beginning, but who is the beginning (source) of the universe, from his two legs this earth is born and similarly from his ears the directions are born. (34) I remember that god whose front is the heaven and whose navel is the space, and from whose two nostrils the wind is ereated. (35) From his perspiration water is created. I remember that gcd. (36) O Rama, I always bow down mentally to that god who had the head of a boar, who took the form of manlion (Nara-simha), who is the lord of gods and who had taken the form of dwarf, and who is the lord of all the three worlds, who gives boons and who is most worthy. (37) From his mouth Brahmins were born, from his chest Kshatriyas were born, from his two thighs Vaishyas, and similarly from his two feet shudras were born. (38) Similarly, O Rama I mentally bow down to that lord of gods who gives boons and who is not worthy, and by that lord all the creatures are born this entire world is pervaded by his Vibhutis (manifestation). (39)

Thus ends the chapter 52 entitled "The instruction for Meditation in the Shankara Gita answering to Bhargawa-Rama during the discourse of Markandeya and Vajra in the first part of Shri Vishnudharmottara.

53. The killing of Hiranyaksha

Rama said : O Maheshwara, I want to hear from you about the advent of great souled Varaha (the boar incarnation), Narasimha (the lion-man incarnation) and the Vamana (the Dwarf-incranation). (1) Shankara said : Aditi and Diti were the two wives of Kasyapa. Aditi gave birth to the gods in whom Indra was the leader (2) Diti gave birth to two sons who were very heroic. Hiranyaksa was very difficult to fight with, Hiranyakashipu was also like him. (3) Then Prajapati coronated Indra as king of god's kingdom, similarly very powerful Hiranyaksa was made the king

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of demons. (4) Having coronated them he gave the states of the heaven and the Netherlands (Patala) to the two (kings). In that way when great demon Hiranyaksa was ruling the Patala-Nether-land. (5) O Lucky one, formerly the mountains with wings, inspired by the destiny left the earth and speedily went to the sky. (6) The earth left by the mountains without the tides but swayed the entire city of Demons and covered with water. (7) Having seen his city covered by water the best of the demons with suspicion directed his army towards gods. (8) He attacked with the demons' army including four types of divisions, conquered the gods and snatched away the city Trivistapa (Indra's heaven) (9) the gods whose powers were snatched away by taking Indra the king of gods in the front went to the shelter of Vasudeva (Vishnu) who is leader and all-pervading. (10) Janardana (Vishnu) gave a promise to gods who were driven away by Hiranyakasha, not to fear and allowed them to go. (11) After sending back all the gods Keshava began to think with which form I shall be able to kill the tormentor of the Gods ? (12) Due to boon of Brahma that killer of the gods cannot be killed by the birds-beasts, men and the gods. Therefore with a desire to kill him I shall be a man-boar nor a god, nor a man and then I shall kill him in the form of the beast (13-14) Having said so by himself the lord became a human-boar who looked like the powered rock of collyrium and having the garment like molten gold (15) His body was as black as the whirlpool of Yamuna and the hair on his body, was also like its stream. He was as irrestible as its (Yamuna's) flood and in splendour he was equal to its father (Yama) (16) He was as undisturbed as (Yamuna's current and was as huge as its flood, he was having pure as a body as its current and as beautiful as its current (17) He was having black limbs like the collyrium with water and having the appearance like the cloud full of water. Then he with his yellow garment was shining like the cloud with the lightning (18) Wearing the necklace on the chest he looked like the moon. He being the soul of all the creatures was looking like a cloud full of cranes (19) His two tusks (canine teeth) looked beautiful like the crescent moon (or they were) like the two sections of the moon's disc separated by the cloud (20) Rama holds in his hands the conch-shell and disc like the moon and the Sun and looks like the mountain ! like a pedestrian (21) He was like a great cloud and shone like a cloud and has the speed of a

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great mountain and with great strength and vaolour (22) He with the desire of killing the lord of the demons went to the assembly of Hiranyaksha. Hiranyaksha also seeing that Janardana (Vishnu) in the form of human-boar inspired the demons to kill that extraordinary creature, "Catch hold of it, kill it or keep it for playing (23-24) When that agitated one said so in the battle, he (Varaha) killed with his disc hundreds of demons who had noose in their hands with a desire to catch him (25) When the demons were being killed, Hiranyaksha inspired the demons who were agitated because the boar was extraordinary (26) The demons with weapons in their hands and inspired by the lord of the demons poured the rain of weapons on the lord Keshava (27) The fearless demons though tried (their best) striking with their weapons could not fail the attack of the lord of the gods-Vishnu holding Chakra (disc) (28) Though Madhusudan(Vishnu) was hit by the lord of the demons yet the lord killed in hundred and thousands demons with his disc (29) When the army was being killed Hiranayaksha then took his bow and showered arrows on the lord, the best of gods. (30) But Hiranyaksha saw that the arrows became futile (ineffective) like the bees realized the great danger (31) Then he faught with the missiles with the god of gods holding disc, but the lord himself made them (missiles) fruitless (ineffictive) (32) Then the king of demons threw a club covered with golden plate and decorated with a group of web of small bells but the lord made that terrible one futile(33) then the demon threw a shakti (weapon) which had the splenodur of the meteor and fire and was tormenting and variegated and pierced in the middle by a plate (or spear) upon the body of the Boar but shakti was burnt by the (humkara) roar and fell (on the ground (34) Then the king of the demons speedily realized a trident with its front burning, which went straight into the group of gods in the battle but as it was seen, it fell on the ground (35) And the great souled Janardana (Vishnu-Varaha) only by the sound of the conch-shell made all the demons fleed and with the disc he violently cut off the head of the king of demons along with his ear-rings (36) When the king of demons was killed, the god (Varaha-Vishnu) was worshipped by Indra and Pitamaha (Brahma) and with all the gods went to the regions which we liked (37) And the great souled and the best of religious Indra also

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having obtained the heaven cut off the wings of the mountains, and protected all these three worlds according to religions (38)

Thus ends the chapter 53 entitled the killing of Hiranyaksha in the advent of Man-boar incarnation in Shankar-gita during the discourse between Markandeya and Vajra in the first part of shri Vishnudharmottara.

54. The Advent of Nr-Simha incarnation

Shankar said : When the demon Hiranyaksha was killed the brother of that great-souled one, by name Hiranayakashipu observed a great penance (1) He took resort by bathing, silence and vows and engrossed in chanting and fasting for ten thousand and ten hundreds years (2) O sinless Bhargava, by his penance, quieting the mind and curbing the passions and by his celibacy Brahma was pleased in mind, came in person, with his shining aerial-car having the lustre of the sun and yoked with swans; along with the Adityas and Maruts and Ashvinis (3-4) (He came) with Rudras along with the universe and Yakshas, Rakshas, Pannagas or snakes with directions and sub directions, similarly with khecharas (moving in the sky) and with great planets (5) With rivers and seas and with the group of union of months, seasons and the topics of Cancer and Capricorn, with the constellations, moments and the divisions of Time (6) with the godly sages, who were most sacred and similarly with siddhas and seven sages, with most sacred king-sage, with Gandharavas and the groups of female divinities (7) That Brahma honourable spiritual master of all moving and non-moving things and the best of all knowing Brahman was surrounded by all the gods said these words to the demons (8) Brahma said - one with good vows I am pleased with this penance of the devotee. O good one, choose a boon which you wish, you will surely get it. (9) Hiranyakashipu said : O the father of three worlds, O the best of the Yakshas, Rakshasas, men or Pishachas may not kill me and the sages having penance also may not with anger curse me (10-11) And I may not be killed with a weapon, with a missile, with a mountain, with a tree, and not by dry or wet things.(12) I may become the sun, the moon, the wind, the fire, the water and the space, constellations and ten directions (can become) anger, Kama (love), Varuna (the lord of water), Vasava (Indra), Yama (the lord of death), kuber (the lord of wealth), similarly the

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president, Yaksasa and the lord of Kinnars. (14) Brahma said : O my dear son, I have given you all these wonderful boons. There is no doubt that you will fulfill all these desires. (15) Shankara said : having said so, lord went to the heaven, his abode called Vairaja which is worshipped by great sages. (16) Then having heard that the boon is given (to the demon) the gods, Nagas, Gandharvas and the sages came to grandfather Brahma (17) Gods said : O lord, by this boon the demon will kill us, Therefore, O Lord be pleased with us and think about his killing. (18) The Lord of all the creatures, (Brahma) who was Svayambhoo (self-born) the lord who created in the beginning, who was a creator of oblations, both to the gods and to the spirits of deceased ancestors and who is the unmanifested nature and Dhruva (immovable) (19) Shankara said : That god, the lord of all people (Prajapati) having heard the sentence doing welfare of all the people and the giver of boons then said these words to all the groups of gods. (20) Brahma said : O gods having three stages of life he should certainly obtain the fruit of his penance, but when (the fruits of) his penance are exhausted Vishnu will kill him (21) Shankara said : Hearing this sentence from Brahma the Lotus-born; all the gods went with joy to their divine places. (22) That demon Hiranyakashipu being arrogant by the boon he started to harrass all people. (23) In the ashramas (there were) selfrestrained great saints and the best sages, indulging in true religion and following praiseworthy vows; for them he (the demon) was invincible. (24) That great demon having defeated the gods living in all the three worlds and having got three worlds under control lived in the heaven. (25) When that arrogant Danava due to the boon lived in the heaven made the demons to perform the sacrifices and not allowing gods to perform the sacrifices. (26) (Then) the Adityas, Vasus, Rudras, Vishvedevas and two Ashvinas, Bhrgus, Angirasa, Sadhyas, Marutas, along with (Vasava) Indra. went to the shelter of Vishnu with great strength and worthy to give shelter, god Vishnu who is Brahmamaya (one with Brahman), become Brahman and eternal (27-28) The gods went to the shelter of Narayana who is the lords of past, present and future, who is attached to people, all pervading and fit to give shelter. (29) The Gods said : O Lord of gods, you protect us from the killing of Hiranyakashipu. O the best amongst gods, you are really our supreme lord of Brahma etc. (30) O one

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having, eyes like the blooming and spotless patels (of lotus), causing decay of the enemy-side, for the destruction of the demon family give us shelter. (31) (Shri Bhagavana) The lord said : O gods, you give up the fear. I give you a word for security. O gods, go to your residence without delay. (32) I shall kill this powerful demon-the king of demons who has become arrogant due to the boon, and who can not be killed by gods and Indra. (33) Shankara said : Having said so the Lord sent away gods and assumed the form of Nara-Simha-manlion which was like the Sun having thousands of rays. (34) The body was like the rock of shining gold adorned with the cluster of flames, and having the lustre of Vadavanala (submarine fire) of great ocean in the form of the demons' army (35) He was like the cloud attached to the Sandhya-Evening and was having blue garments and was infallible. It was like the great mountain covered with the forest of Devadaru tree. (36) With full curved canine teeth like the piece of the moon he was like the ocean of gold, full of white pearls. (37) His two hands adorned with the nails and like the corals and like the sprouts of anger were to cause the death of the lord of demons. (38) Having a load of curly mane as yellowish as the tips of flames of fire, he looked like the mountain covered with Davanala the forest fire. (39) His raised active tongue which sometimes seen and (some times) hidden in his mouth, was like the active flash of lighting of the cloud at the end of Pralaya (annihilation) (40) His huge body was covered with a series of dense hair massive loins and the shoulders were difficult to took at like a firebrand (41) His roar was like that of the cloud at the end of (Kalpa) universal destruction and his breathing air was like flames, and was difficult to look at, difficult to fight with and terrible like the middle part of the thunder. (42) Having assumed the form of Nr-Simha man-lion) he went to the assembly of the king of demons and he the increaser of the danger of the demons speedity destroyed it. (43) On seeing the assembly being destroyed by the great souled Nr-Simha (man-lion) the king Hiranyakashipu inspired the demons (44) "This terrible and extraordinary born creature has come here. You kill that one which is difficult to fight with and by whom this assembly is destroyed. (45) Hearing his words the demons in hundreds and thousand ways hit Janardana (Vishnu Nrsimha) the lord of gods with different weapons. (46) O Bhargava, those different

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thousands of various weapons were seen breaking on his body as the pieces of clay (being broken) on the mountain (47) Having made the weapons of the demons ineffective and killing demons in hundreds and thousands of ways by the blows of hands and feet. (48) He then quickly caught hold of the demon Hiranyakashipu for Nrsimha discharged missiles like a huge cloud. (49) Quickly placing him on the lap tore off the chest of the big mountain-like king of the demons very easily like the leaf of the banana tree. (50) The angry Nara-hari-the Man lion who was himself Keshava-Vishnu making the king of demons lifeless and accomplished the destruction of the demons. (51) When the demon was spotted with the drops of blood and killed, the gods along with Vasava-Indra worshipped (him-Nrsimha) and with joy went to their own places, and the god Vishnu also subsided that Form in him. (52)

Thus ends the chapter 54 entitled the advent of Nr-Simha (Man-lion) incarnation in Shankara gita during the discourse of Markandeya and Vajra in the first part of Shri Vishnudharmottara.

55. The Advent of Vamana

Shankara said : When the demon Hiranyakashipu like thorns for the gods was killed, the demons who were left out took shelter in the Patala (the lower world). Amongst the demons residing in the land of Patala was Bali very famous and religious minded, the grandson of Prahlada and the son of Virochana. (1-2) -having pleased Pitamaha Brahma with fierce penance got a boon from him that in the battle field he would not be killed or defeated by the gods of demons. (3) Knowing that Bali had obtained a boon the demons, the sons of Diti who were pleased with the consent of Prahlada, made Bali the king of demons. (4) Having got the kingdom of the demons and with the four parts of army conquered Shakra (Indra) the king of gods took away Amaravati, the abode of the immortals. (5) The great Indra who had lost his position took the shelter of Kasyapa, and then with Kasyapa went to the shelter of Brahma. (6) Told by Brahma he went to the shelter of Hari having lustre like that of the cloud filled with nectar and holding the conch-shell, the disc, and the club. (7) The god (Vishnu), gave assurance of safety to the 'destroyer of power' 'not to fear' spoke these words with a speech deep as the rumbling of a cloud. (8) The God said, "O Indra go. O destroyer of power I shall be your

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protector, Taking a divine form I will cheat that Bali. (9) Shankara said : Indra, who was thus told, went to the Ashram of Kasyapa and requested the embryo of Aditi who was always a part (of Vishnu). (10) While residing in the womb he took away the lustre, from the demons. Then at proper time Aditi gave birth to a dwarf figure. (11) When he was born the multitudes of gods and the greatly fortunate omniscient sages were extremely joyous. (12) At that very time that venerable Bali, the king of demons who was initiated for Haya-Medha (the Horse sacrifice), was residing in spali-grama(?) (13) O the tiger amongst Bhrgus, Brhaspati, the spiritual master of the gods brought Him (Vamana) to the sacrifice carrying him on his left shoulder, really by his Maya (illusion). (14) O Brahmin having gone to the sacrifice enclosure Vamana satisfied with the sacrifice by himself like the fire covered by ashes (15) Bali who was the best of religious persons allowed him to enter and he saw the highly fortunate Vamana capturing the mind. (16) having all the limbs massive and short in size. He was adorned with black hide of a deer, matted, a staff and (a Kamandalu, a gourd-vessel) (17) As a lion desiring to jump lurks in his body similarly, he taking strides on the earth was absorbed in his body. (18) At that very time he who was initiated into the Horse sacrifice begged from him, "O King, give me three strides. (19) Bali the king of the groups of demons who was thus told by the god gave him water and said, you purify. (20) And O the best of Brahmin take any other thing which you wish, Then Hari (Vamana) accepted the water when it was poured. (21) Being seen by demons with uplifted face like a cloud, Hari (Vamana) was taking stride over the worlds, the demons having weapons in their hands and having various kinds of faces and heads, having the faces like the eagles, having faces like swards and similarly having faces like peacocks began to run with speed. (22-23) Terrible demons having the faces like the crocodiles and having the faces of Jackals, having the faces of the rats, frogs and with terrible faces of the wolves. (24) Having the faces like swans and crows, having the faces like lizards and (shalyaka) porcupine, having faces like goats and the buffalloes. (25) Having the faces like lions, tigers, foxes, and like panthers monkies and birds and having the faces like elephants, horses, cows, asses, camels and snakes (reptiles ran here and there). (26) Having the water of acceptance

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then Hari-Vaman expanded himself, being seen like a cloud by the gods with upwards heads. (27) The demons having weapons in their hands saw Hari Vamana taking strides over the worlds. Their faces were like fish, tortoise and the frogs. (28) (They were) having big teeth, with wide eyes and similarly with long lips and belly, with yellowish eyes, wide mouth, and having various kinds of hands and heads. (29) With thick nostrils and short neck and big chin and temples. Some were wearing silken clothes on the upper part of the body and some had the clothes of hides of black deer. (30) Others were having the ornaments of snakes and some were adorned with the crows, Kundala-earrings, and bracelet and some had heads with helmets. (31) Others wee holding bows and arrows and others had Tomara weapons in the hands. Others were having swords and shields and the others had clubs studded with iron in their hands. (32) (The demons) having shrtaghni missile killing hundred of warriors and the disc in their hands and having clubs and maces in their hands, having the machines to throw the stones and similarly having Bhindipala weapons. (33) Having the spear and the mortar in hands and holding battle-axes, carrying big trees and the warriors who fought with big mountains. (34) They attacked from all sides Hrsikesha taking strides, but he, the soul of all the demons and Danavas who were in front of him. (35) as a great elephant crushes big lotuses he crushed all the demons under the hands and feet. (36) He took a huge form, soon took away the earth. When he was taking stride on the earth the sun and moon were between his breast. (37) When he moved further they were at his navel, and then when he rose further they were at knees. (38) When he went still further up, the two gods (the sun and the moon) were at the feet. Having conquered whole of the earth and having killed the best of the demons. (39) Vishnu the best of the powerful gave the earth to Shakra and taking his own form he said to the best of demons. (40) The God said : O great demon, In your enclosed place for sacrifice I put my foot on this saligrama and measure this Earth. (41) My first step was placed on Naurbandha peak (of the Himalayas), the second on the peak of Meru (mountain), but the third step was not placed anywhere. (42) Therefore O best of demons, choose a boon, because I have received your donation. Bali said : O God, as much earth is made by you that much, O god of gods, is not enough for your three

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strides. O great God, whatever is not created by you, how can it be mine? (43-44) O god that which is not existing, is not belonging to anybody. The lord said : O the best of demons, you are not fulfilling (my wish) as it was heard. (45) You reside with restraint in the Patala underworld named Sutala. I have created there a beautiful city with my intelligence. (46) You live there happily with your religious minded caste fellows. There you will enjoy various pleasures from the god who destroys the armies. (47) You will get the enjoyment which are not obtained by rituals in this world. (You will be able to) roam in the (three) worlds with freedom of will. (48) In the second era of Manu (Manvantara = 4,320,000 years of human beings) you will become an Indra. By my lustre you will be appointed as Indra in power. (49) Then I shall, kill all the groups of your enemy. You are like Brahma and, you are fit to give shelter, performing sacrifices and speak agreeable. (50) You are an asetic, giving donations and well-versed in Vedas and Vedantas that is why I have joined you for increasing fame and prosperity. (51) Even though living in Patala-underworld you will enjoy pleasures more than Indra the king of Gods and O King of demons I shall stay there. (52) And you fit to be wished for sports with me and with gods also. In Savarnika (Manvantara) becoming a Shakra (Indra) You will be free from all the bondages and will sport with me. (53-54) Shankara said : Having said so, the best of gods having the lustre of cloud full of water, like molten gold and having clean garments disappeared and Shakra got all the three worlds. (55)

Thus ends the chapter 55 entitled "The advent of Vamana, in Shankara Gita, during the discourse between Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

56. The description of divine power

Rama said : I want to hear from you the divine powers of the god of gods who has immeasurable splendour. (1) Shankara said : It is not possible to describe the divine powers of the god of gods in details therefore I shall tell you in general. O Brahmin, listen with concentration. (2) In creation he is Brahma, in maintaining, Vishnu and similarly in the destruction he is Hara-Shankara. (3) He is Varuna the god of waters, Vayu the wind god, the sky the light and similarly the earth. The directions, sub-directions, and

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similarly the lords of directions, The Adityas, Vasus, Rudras, Bhrgus and similarly Angiras. (4) Sadhyas, Marut gods, and similarly Vishve-devas, Two Ashvinas, Puruhuta, and the groups of Gandharava and Apsaras. (5) O Bhargava (He is) the mountains, oceans, under worlds (three) worlds, islands, slanting, upward, down-ward, and Palpitation and one who does not move. (6) O one with great luck, he is the Truth, non-truth, natural and the transformations, and similarly, he is the worms, insects birds, ages and similarly the divine procreative energy. (7) He is Vidyadharas and similarly Yakshas, Nagas, serpants and Kinnaras, Rakshasas, Pishachas; Pitaras and the unions of time (Kala-Sandhyas). (8) He is Dharma-religion, Artha-money, Kama-love and Moksha-the salvation, and virtues for acquiring the highest wisdom, all the requisites of the sacrifice and the four kinds of Bhuta-grama.....Whole aggregate of living beings, born from the womb and born from the eggs, born from the perspiration, and born from the water. He is the one light of Marutas and Vasus He is the fire. (10) He is the Shiva of the Rudras and similarly, the sound of two Ashvinas, Narayana, Sadhyas and the Kratu-sacrifice of Bhrgus. (11) He is Vishnu of Adityas and the Ayu-life of Angirasas. He is agreeable to universe for gods. (12) He is Vasava-Indra of all the gods and the fire of all illuminated objects, the restraint of all persons having self-control and Virupaksha earth-supporter (a mountain) (13) He is the Varuna of Sea-monsters and the wind of the floating Vessels, Kuber the lord of money, Yakshas, and Rudra amongst the sentiment of wealth. (14) He is Ananta-Shesa-naga in all the Nagas, and in the illuminated (objects) he is the Sun, in the planets he is the moon and in the constelletions he is Kruttika. (15) In the devouring he is the best Kala-death, and in the Yugas-Ages he is Krta-yuga-the age of Truth. In the lords of millenniums he is Kalpa, and he is fourteen Manas. (16) He is the god who is the soul of all and similarly the lords of gods. In eras he is the Samvatsara (a year) and in the Ayanas advancing Surya he is Uttarayana. (17) In months he is Marga-Shrisha and Kusumakara-vasanta (Spring) in seasons. In the halves (of the lunar month), he is the brighthalf and in the Tithi is lunar dates he is the poornima-the full-moon-day. (18) In the cause he is said to the Vadha murder and in the Muhurta auspicious time he is Abhikita. In Patalas-under worlds he is Sutala and in oceans he is the ocean of Milk (19) In the

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islands he is Jambudwipa-India. He is called the truth of the people. In mountains he is Meru and in the countries he is Bharata-India. (20) In the immovables he is Himalaya and similarly Jahnavi-Ganga in the rivers. He is Puskara in all the religious piligrims and similarly an eagle in the birds. (21) He is Chitra-ratha in all the Gandharvas and Siddhas he is sage Kapila, Bhrgudeva in the sages and in the gods among the sages he is Narada. (22) And he is praised as Angira among Brahmarshis the Brahmin sages, and in all Vidyadharas he is god Chitrangada. (23) He is Kambara in Kinnaras, and Vasuki in serpents. He is Prahlada in all the demons and Rambha in all the damsels. (24) In the horses, he is Ucchaishrava and kama-dhenu the cow which satisfies all desires in the cows. He is Airavata in the king of elephants and the lion, the king of animals among all animals. (25) He is similarly the Vajra-thunderbolt in the weapons, and the kind in the mankind. That god is tolerable in the people having endurance and intelligence in intelligents. (26) Similarly he is the desire which is not contrary to religion in the religious people. The god is religion in religious minded and the penance in the people doing penance. (27) He is the sacrifice of chanting in all the sacrifice and the Truth in the truthful. He is Samaveda amongst Vedas and the lord of light in the lights. (28) In all the Mantras he is Gayatri and the speech in the explanation, he is alphabet "A" in all the alphabets and the bow in all machines. (29) In all the learning he is the learning of Supreme spirit, and in all the enlightened he is Ushanas, (Shukracharya). He is the life in all creatures and the mind in all the senses. (30) That god is Brahma in the persons in all those who know Brahman and the knowledge in the learned people. He is the fame, beauty, speech of the women and similarly the memory, intelligence and forgiveness. (31) He is the fourth (Sannyas) Ashram of all the ashramas and the Brahmin in all the castes. He is (Skanda) Kartikeya amongst the leaders of armies, and the most pitiful in all the Sympathies. (32) He is the victory and the occupation and similarly the lord of those who have enthusiasm. He is Asvatha (holy tree) in all the trees and Yava (Barley) in all the herbs. (33) He is the death of the dying and the birth of the future generation He is the crocodile amongst the fishes and similarly the gambling in the cheaters. (34) He is honour in all the secrets, and similarly gold in all the jewels. He is

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the patience, juice and light on the earth and the splendour in the fire. (35) He is the wind in those who has the quality of touch and the sky having the quality of the sound O Bhargava, in this way he resides pervading everything. (36) O the best of Bhrgus, by his only one portion his three parts are in the space (maruts, Vayu and Indra). O Bhargava O Brahmin, the gods, sages, Brahma and myself do not see him by the eyes without the process of spiritual knowledge. It is said that Janardana is the knower, the object of knowledge and similarly the meditator and the person to be meditated upon. (38) That Govinda is the sacrifice and the performer of the sacrifices, similarly he is the Kshetra (body) and the kshetragna (Knowing the body) he is said to be the food and the enjoyer of the food. He himself is of three qualities (modes). (39) That all pervading lord having entered the senses sustains the creatures by the splendour and becoming the Moon having the qualities of juice maintains all the herbs. (40) O Bhargava, he is the fire residing in the stomach digesting the food which is eaten. O Brahmin he is the wind which resides in the body of the living beings who does the activities. (41) As the light in the Sun illuminates the whole of the universe. It is said that he is the light which is there in the moon and in the fire. (42) He resides in the heart of all so he is the memory, knowledge and the reasoning power only. He is to be worshipped by all gods and he is the maker of Vedanta and Veda. (43)

Thus ends the chapter 56 entitled "The description of divine power" in Shankara-gita during the discourse of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

57. The result of devotion

Rama said : O Lord, O Shankara, you kindly tell me the rituals by which the lord is worshipped, and that which is giving happiness to all the living beings. (1) Shankara said : O Rama, it is nice of you, O greatly lucky one, O the killer of the demons it is very nice of you that O the knower of the religion, you ask me about the worshipping of Keshava. (2) If one has a devotion of Keshava even for a day, for half a day or even for the fraction of a day, his entire sins are destroyed. (3) After many thousands of years passing through different wombs when the sins are destroyed a living being develops devotion for Keshava. (4) One who is not

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blessed, does not pray Keshava, one who is not blessed does not worship the lord, only the blessed bows down to Hari and one who is not blessed does not know Madhava. (5) O one who knows the religion, it is the (real) mind which resides in Keshava, and that is the (real) intelligence which always occupies only, in his vows. (6) O son of Bhrgu, that is the speech which praises god Keshava, and those are two ears by which his auspicious stories are continuously heard. (7) one knowing the religion, similarly knows that by performing his worship, the hands become real hands and that is the only fruitful action which is done for Keshava. (8) The sense organ is useful by which the two main results are achieved. What is the use of that mind which does not dwell in Keshava ? (9) O the best amongst Bhrgus, if Hari is not praised with the intelligence it is useless, or the tongue is with disease. (10) The two ears by which the vows about Brahman and their rituals are not heard and then they are (like) two pits. O Brahmin, what is the use of burdensome hands of that beast like man. (11) by which that lord having a conch, disc and the club is not worshipped? O Rama, those two legs are blessed which go to the manifestation of Kesava in the temple, O one having a great luck, they have two (real) eyes which nicely see Hari. (12-13) What is the use of his legs which do skillful work, but by which the person does not go to the temple of Keshava to see him. O the best of men, O one who knows religion, I think that the man who does not see again and again the worship of Keshava, is like a blind man. (13-14) O the son of Bhrgu, the action is useless and only produces worry. (15) O Rama you always see those acts which are always done during the day. After worshipping Keshava you see Indra the husband of Shachi and, Yama, Varuna and similarly the lord Vaishravana. The position of Indra the lord of god is very prosperous and where all the prosperities blossomed at his foot. (16-17) From the tree in form of devotion to Hari comes flower and from Rajasa, Satvika fruit and Anima, Mahima, Prapti, Prakamya, Laghima and similarly. (18) Ishitva, Vashitva and all the desired things are obtained by worshipping god Keshava. There is no doubt about it. (19) O Rama, only by his grace a victory is obtained in the battle where the battlefield is made red & with the blood of the each and every limb of the wounded elephants. (20) And the beautiful goddesses having massive buttocks on the slope of great waist, having raised

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and massive breasts having the face like the spotless moon and having black hair, play in dreams with the man, who worships the god only once or who in a play bows down (before him). (21-22) O one who knows religion should be known as the state of the sages, whose bodies are in the form of Veda and Vedangas (the parts of the vedas) and whose thought are fixed on the supreme spirit by his grace. (23) O Bhargava by praising the lord by any other name also one gets the position of a Vidyadhara and enjoys with the charming women. (24) Even by remembering keshava, he sleeps in the cots of gems, and enjoy great enjoyments, fanned by lovely women. (25) O Brahmin, it is said that the Yakshas wander through pleasure on the beautiful kailasa mountain in the fragrant forests full of bent down flowers. (26) If his story is heard, they play with the Gandharvi women in the land of beautiful Nandana garden variegated by the gems. (27) The kings who enjoy the earth having the tides of four seas and having the breasts in form of Meru and Vindhya enjoy the fruit of bowing down to him. (28) That is why I relate to you that by doing this the lord Hari is easily satisfied and is pleased. (29) That great souled one who gives boons should be always worshipped and that one who is to be bowed by the world should be always praised, that one who removes all the sins should be always meditated upon. O Rama I have related to you this very secret. (30)

Thus ends the chapter 57 entitled "The showing of the result of devotion" in Shankara Gita during the discourse between Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

58. The Characteristics of Devotion

Shankara said : O Rama, Keshava is pleased with him who follows nonviolence, Truthful words, pity and shows favour to the creatures. (1) Keshava is pleased with him, who treats his mother, father and the elderly persons nicely, and who does not touch wine or meat. (2) Keshava is pleased with the man who does not eat the meat of the pigs and the fish, and who abstains from drinking wine. (3) Keshava is pleased with him who does not accept the things offered to other gods and does not eat food offered to other gods. (4) O One with great luck, Keshava is pleased with him who gives away non-Vaisnava things or food offered to the gods. (5) Keshava is pleased with the man, who holds on his head the things

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offered for the worship of Keshava and who does not eat anything without offering to him. (6) Keshava is pleased with the high-souled person whose actions do not give pain to others, and who shares the pains of the creatures. (7) Keshava is pleased with him who listens to all the religions, bows down to all gods, does not envy (any one) and who conquers anger. (8) Keshava is pleased with him, who does pilgrimage and fasting, who serves the groups of the twice born Brahmins etc., and who worships the devotees of Vishnu. (9) O the tiger amongst Bhrgus, Keshava is pleased with him, who worships the chief persons as gods, who knows Pancharatra Vidhi (lasting for five days). (10) Keshava is pleased with him who is devoted to the worship and who is always pleased with his wife and approaches her the time after the courses (favourable for procreation). Keshava is pleased with him who gets up at the dawn and chants his thousand names, absorbed in mind by that. (11) Keshava is pleased with the man whose intelligence is boundless, who always does the sacrifice etc. chanting Purusa Sukta. (13) Keshava is pleased with the great souled one who does not betray the friend, master and the spiritual teacher, and who has no desire for the wife and money of other person. (14) Keshava is pleased with the king who rules according to the preachings of scriptures, and who has always love for the rules relating to the kings. (15) Lord Keshava is easily pleased with the woman who is chaste and faithful to her husband and loves him as her own life, so he is pleased with her. (16) Keshava is pleased with the learned man who is occupied in Agnihotra and who is never lethargic in performing sacrifices and who gives oblations to gods. (17) O Brahman, Keshava is satisfied with him who lives according to the religion (and duties) of his Varna and Ashrama, worshipping Madhusudana, he spends his time. (18) O the best of Bhrgus, he pleases Keshava who observes fast, wrships him on the twelfth day of the fortnight or on the Wednesdays in the Shravana-paksha (fortnight or on the third day observing fast. (19) Keshava is pleased with him who goes to Hari and offers not (only) flowers but (also) a fruit, a jewel, or a Linseed (Ksuma) (20) Keshava is pleased with the high-souled intelligent person who sees everything in Krsna and sees Krsna in every things. (21) Keshava is pleased with him, who is occupied in his stories, and who relates his stories, fixing his mind in Him(Keshava) and handing over the

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life to Keshava. (22) Keshava is pleased with him who is connected with the welfare of all the beings and engrossed in the welfare of all the beings and sympathetic to all the beings. (23) Keshava is pleased with him who does not begin his any work without bowing down to Hari, and who has not omitted his limits. (24) Keshava is pleased with that greatly lucky one who always chants his name at the time of sneezing, falling down etc. (25) Keshava is pleased with him who offers fresh leaves, fruits and flower to Madhusudana and then enjoy them. (26) O brahmin, Keshava is pleased with that man who does not swear by the name of the lord of gods even at the time of calamity and distress. (27) Keshava is pleased with him, who having taken from the god the offered things does not cross over the (Dhupa) incense and similarly the ashes of fire. (28) Keshava is pleased with him who having seen the worship being done and congratulates with devotion and also he himself worships. (29) O greatly lucky one Keshava is pleased with him who daily worships with devotion the lord of gods according to his capacity. (30) O Rama, the lord of gods is not pleased with various donations, or by collecting jewels or money but Keshava is pleased with devotion. (31) O the best among Bhrgus, the Lord is not so pleased with various donations, pilgrimage, fasting, observing vows and Darshans (seeing) but he is pleased with devotion of the persons whose mind is absorbed in him. (32) O Rama, I have told you this much secret. In this world it should not be given to the envious persons and not to the persons whose minds are bewildered by imagination (arguments) or scriptures, not to non-Vaisnavas and not to non-believer of god. (33) Thus ends the chapter 58 entitled, "The characteristics of Devotion" during the discourse between Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

59. The result of Worshipping

Shri Rama said : O Vrsa-dhvaja (Shankara having the sign of a bull on his flag), I want to hear from you who is narrating (to me), the things by doing which the desired things are obtained. (1) Shankara said : O greatly lucky one, if the (the Lord) is worshipped with great efforts for a year on sundays after taking a bath and observing a fast, it gives long life. (2) O greatly lucky one (If worshipped) on Monday it gives health, and (if worshipped) on

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Tuesday, O Rama it gives prosperity. (3) (If worshipped) on the day of the son of Soma, the moon (i. e. on the Wednesday) it fulfills all desired things and it gives the (worships) on the day of Indra (Akhandala) and Brhaspati (Guru). (4) (If worshipped) on Friday it gives extraordinary good luck similarly on Saturday it kills all enemies. (5) Similarly by worhsipping in Krttika (constellation) one gets extraordinary sacrifices and by worshipping with Prajapatya one gets very good progeny. (6) By worshipping Hari in naksatra Mrgashirsa one gets Brahmavarchas (divine glory) and by worshipping in Raudra (naksatra, Adra under Rudra) one gets the power of doing violent actions. (7) One who is fallen gets the (lost) position if he worships in Punar-vasu. If the god is worshipped in Pusya, it gives the leading Pusti-growth. (8) Similarly by worshipping (Hari) in Ashlesa the man gets wealth and by worshipping in Pitrya (month Magha) he gets the pleasures of Pitrs ancestors. (9) Similarly by worshipping in Phalguni one gets a great luck, and (by worshipping) in Uttara Phalguni one gets a good progress. (10) One who worships the god in Hasta (naksatra) gets excellent elephants, and by worshipping in Chitra the man gets garments. By worshipping the god in Apya (constellation) the man gets gems similarly by (worshipping) in Uttara-Asadha one gets eternal fame. (12) By worshipping Hari in Shravana one gets all desired things. Similarly by worshipping in Dhanistha one gets wealth and by worshiping Varuna one gets health. (13) By worshipping in Aja (Purva Bhadrapada one gets cattle and after that cows. If worshipped in Pausna (nakstra Revati) one gets good character (chestity) and by worshipping in Ashvina one gets horses. (14) O one with big hands, by worshipping in Bharani one gets long life. By (worshipping) on the Pratipada (first day of the Lunar month) one gets money and gets matchless metals. (15) By worshipping on the third-day one gets all the desired things and (by worshipping) on the fourth day cattle and on the fifth day the best of wealth. (16) By worshipping on the sixth day one gets good health, and (worshipping) on the seventh day one gets good friends and similarly (by worshipping) on the eighth day (one gets) servants and by (worshipping) on the ninth day one gets fame. (17) By worshipping Hari on the tenth day one gets accomplishment in his work and by worshipping on the eleventh day he always gets royal dignity. (18) By worshipping Hari on the

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twelfth day one gets desired goal, and by worshipping on the thirteenth day one gets excellent beauty. (19) By worshipping on the fourteenth day one does not get misfortune and O great sage by worshipping on the fifteenth day one gets all the desired things. (20) Thus I have told you the desired fruit which is obtained by nicely and properly worshipping the lord of gods who is the ancient personality worthy to be described. (21)

Thus ends the chapter 59 entitled "The result of worshipping" in Shri Shankara-Gita, during the discourse between Markandeya and Vajra in the first part of Shri Vishnudharmottara.

60. The rite of fasting

Rama said : O great god, kindly tell me who is asking, what will be great result of the only worship of the persons who has no strength of fasting and living near the god and worshipping him? (1) Shankara said : O Rama, the Dwadashi - the twelfth day of the Lunar month in Sravana Nakshatra which is done along with Shravana - hearing (the scriptures), is great. One who stays near god after taking bath and worshipping god, gets the fruit (result) of the Dwadashi without any effort, O one knower of the religion. (2-3) By giving to a Brahmin on that day (Dwadashi) a pot with curds and rice & filled with water and wrapped by cloth, and an umbrella and the shoes one does not get bad destination and gets the destination from other. (3-4) If it is a Wednesday on the twelfth day of Shravana Nakshatra, one gets imparishable position. There is no doubt about it. (5) That one is praised as Atyanta Mahati-very very great. (If on that day) Bathing, chanting, donations, sacrifice, Shraddha paying homage and the worshipping of god is done. O the leader of Bhrgus one gets all imparishable things. Similarly one who takes a bath on that day at some place of confluence (of the rivers) one gets the result of a great rite sacrifice from bath, there is no doubt about it. (6-8) In the Shravana Nakshatra all the confluences of rivers give the results and give prosperity more. Thus it is combined with Dwadashi - twelfth day and combined with the Mercury and Shravana, Trutiya - the third day, similarly, should be known as fulfilling all the desires. O one who knows the truth like the Third-day (Trtiya), the fifteenth day (Panchadashi) is also auspicious. (9-10) The fasting on the day touching the three days and O Rama, the worshipping Vishnu and giving up the

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donation and chanting etc. give great result. (11) Rama said : O my lord, what type of the day touching the three days is there? It is my doubt. O the god of gods, Oh one having a bull in the flag, tell my doubts. (12) Shankara siad : O Brahmin, when the days are passed, and the Tithi (Lunar day) is also passed away, and the night still remains, then the Tithi-day becomes the Sprsahti-Tithi-the touching day. (13) O the best of Bhrgus, due to the touch of the three days, the day and the night are said to be Touching three days, which is auspicious and extremely purifying. (14) The persons wishing to fulfill the desire staying there taking a complete bath upto the head should worship the god, and should chant, perform the sacrifice and give donation Thereby they will get great result. (15) On that day one should not do the other works, and O Rama, a feast of three sweet things should be served to Brahmins. (16) O the best of the Brahmins, only one full-moon-day (Paurnamasi) becomes important. On that day one who worships Janardana (Vishnu) along with fasting, O one knowing the religion it is decided that it becomes equal to worshipping Hari on all the full-moon night for the whole year. (17-18) O Bhargava if one gives a small donation, it becomes a great donation. Similarly the chanting, then sacrifice and other good act also becomes (great). (19) Rama said : Shankara having a bull in the flag, O the Lord of the world tell me, kindly how the importance of full moon day in a year should be known? (20) Shankara said : The full-moon-day on which the powerful Jupiter comes in a contact with the full moon. O Brahmin it should be known as an important full-moon day. (21) O Rama by observing a fast on a solar-eclipse or the Lunar eclipse day, it destroys all the sins. (22) O the best of the Bhrgus, the bathing, donation and similarly the chanting are praised as indistructible. The Shraddha Kriya and the worshipping of fire are also like that. (23) Rama said : O god of gods, having seen the Naksatra constellation and the date-Tithi that has come out, O Shankara one knowing the date should do according to that. (24) Shankara said : The day (Tithi) in which the sun is risen; is the Tithi day for the whole day and night. One should perform the rituals. The decrease or increase is not the same. (25) In the bright half of the month the Tithi-day should be known in which the Sun rises and the nakshata constellation should be known in which the

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sun sets. (26) Or O Rama it should be decided by the joining with the moon at night. (27)

Thus ends the chapter 60 entitled "Upavasa-Vidhi" the rite of fasting in the Shankara-gita during the discourse of Markandeya and Vajra, in the first part of Shri Visnudharmottara.

61. The time of Approaching in Shankar-gita

Rama said : How do they obtain the permanent and imparishable place of Vishnu with the immeasurable splendour and body having supernatural power. (1) Shankara said : O Rama, those who are (entire) Akhanda-kari of Vishnu having immeasurable splendour obtain that permanent and imparishable place. (2) Rama said : O Lord, O Shankara, how can one become Akhandakari? O the god of gods, O one having a bull in the flag, this is my doubt, kindly tell about it. (3) Shankara said : O Rama, the killer of the demons one who knows the Panch-kala-Vidhana- the ritual of five actions by which the Supreme Power manifests and who is engrossed in doing its duties becomes Akhanda-kari (entire). (4) Rama said : O Lord which are the five actions and how their rituals are performed? - this is my inquisitiveness, O the god of gods kindly satisfy it. (5) Shankara said : The first is approaching Rama, Upadana with drawing the (organs of) senses from the outer world is the next, Ijya-making the sacrifice and the recitation of the Veda similarly there is the time of Yoga (Self-concentration). (6) O the son of Bhrugu, I shall tell you the rituals of each of them. O one with a great luck, you understand it heartily with effort. (7) O Rama, getting up early in the morning cleaning of the teeth one should take a bath according to the scripture, sipped water, well concentrating the self in meditation. (8) One should enter the temple chanting the Mantra of the lord and O Rama one should bow down on the knees with hands and head. (9) Then sitting down nicely one should join the self-meditation, and mutter the Mantra of Om and concentrate the meditation and give offering. O Rama, similarly the Mantra pertaining the approaching to the deity should be offered chanting "Bhagavato balena" etc. with this valour and splendour. (10-11) Then after worshipping well a wiseman should wash the Vedi-altar made of gold, silver, copper, clay or iron. (12) Or made of stone, sandal-wood or Deva-daru-pine tree, Shinshapa (Ashok Tree) aksota (Wall-nut), Sarala

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(straight) pine, Kadmba or Arjuna Tree. (13) Or O Rama it should be made of extended Salva, Ashva-karna, then washing new pots fill them completely and cover, them with cloth on left. (14) O the son of Bhrgu, four Kalashas-pots should be made from gold, silver, copper, brass or bell-metal. (15) Water of washing feet, sipping from the palm of the hand, taking a bath homage should be offered the water for washing the feet with the ritual and the water for bathing with the ritual (should be offered) (16) Similarly the sipping water should be offered with the mantras of Sipping water similarly donation should be given with pleasure and should be given extensively with love. (17) And presenting libation of water Tarpana and Arhana adoration etc. should be done from the Arghya oblation then one should chant 'Dwadashakshara' Manta (with twelve syllables) and sit well. (18) Then O Brahmin, the altar should be sprinkled with the purifying mantra and similarly one should do so on one's self things offered and the three paths. (19) One should always do Vidya-learning, knowledge then Karma actions, similarly Brahma-Chakra (the circle of the Universe) three paths (Marg-traya) and the Arghya-Kalasha (the pot for oblation.) by name. (20) Pani-marga, Kurcha-marga and similarly madhu-marga. Kurcha (a bundle) is produced from the roots of Ushira (fragrant plant) scacrifice is made from that. (21) O the son of Bhrgu the life and death also should be accomplished. Then I should wash according to respects. (22) O one with big hands, O Bhargava the (Asana) seats should be made with variegated gems of gold, silver, copper and stone with chanting the prabhava (mantra) then Avahana (invocation) approaching should be made to the deity. (23-24) then again bowing down, salutation should be made chanting "Brahmashvakranau", and "Prabhavena mantra. (25) Then O one with great luck, Asana (Seat) should be offered and after that the god should be worshipped with devoted mind. (26) After(that god should be worshipped) by offering Arghya oblation with water and then all feasts (Bhogas) with chanting 'Padyabhih padya' (water for washing feet) should be offered (27) Then O Rama the god of gods should be worshipped with (Paduka) wooden sandal. Then for offering Achamaniya-water for sipping one should approach the god of gods. (28) Then one should offer to god the sipping water, stool of wood for cleaning the teeth and then the tongue-scraper. (29) Then the water for rinsing mouth and

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washing the face should be given, similarly Achamana-water for washing mouth and after that Tarapana-the water for oblation should be given. (30) After that flowers, lamp, ornaments multitude of incense and then the offering should be made according to the rituals. (31) O Rama, then roots, seeds and again praise-worthy things, Madupark (mixture of Honey etc.), curd, clarified butter and honey should be offered. (32) If curd is not available milk should be taken and similarly if honey is not available molasses should be used but there is no substitute of purified butter, it should be offered with great efforts. (33) It is the ritual that Madhupark may be contained one or containing all elements, A learned man should always try to abandon (the Madhupark) having no contents. (34) Then a wise man should offer a mirror and then a Nirbhartsan-Red paint and they sitting well Achamaniya-the sipping water should be given according to the rituals. (35) Then fragrant things should be offered for Hasta. Then a wise man should apply Madhupark with rituals to the animal. (36) Or the leaf of Ashvattha, holy fig tree, smeared with Madhupark should be offered. And after that pure curd and betel-leaf (with nut etc.) should be offered. (37) Dakshina-donation should be offered to the Brahmins. Then auspicious things should be offered to the god according to the ability. (38) Then Abhigama-kala at the time of enjoyment-one should offer to Purushottama Vishnu, the things which are brought for offering and then send off should be given. (39) After that a wise man should take shelter of the fire and satisfy the fire-god; and then donations to Brahmins should be given to according to the capacity. (40) O the moon in the family of Bhrugu I have told you the ritual of approaching the god which man should do. (41)

Thus ends the chapter 61 entitled, Abhigamakala the time of Approaching in Shankaragita, during the discourse of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

62. Bringing the things for offering to the god

Shankara said : Then O Rama, O the son of Bhrgu one should obtain the things of enjoyment (Bhogas) by their own action and unstable (not long lived). (1) O Rama, the Bhogas (things to be enjoyed) such as Asana-seat etc. Which are inderstructible after a long time, is called stable and the remaining objects are called

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Charas (unstable). (2) O Bhargava, the flower, the leaf, the root and the auspicious green-vegatation, water and other things for worship are obtained on the day. (3) When the family menbers go quickly for bringing them the house-wife should set out with cleansed utensils and vessels. (4) O Rama, the seeds which are to be prepared, the animals and the nicely prepared vegetables and sauce or condiments (Vyanjanas) should be procured by one on the day before. (5) Having gone to a sacred place persons with good qualities and helpers should always prepare Shakti - power with its fire and self-control. (6) Everything to make free from hair, worms etc. should be washed. O Rama nothing should be put on the ground which is not smeared. (7) Then everything including cereals etc. having good smell, colour and full of juice should be cooked. O Rama it should be cooked daily and nobody should taste it at anytime. (8) The householder having brought the things which are to be prepared, he entering the houses should put the things washed on the smeared place. (9) Then washing the place the sacred things, should be placed there. Having brought the things in this way one should then take a bath according to the rituals. (10) O the prolonger of the Bhrugu family then one clad in washed clothes with devotion and having sipped water according to rule with altogether one should enter the temple of the God. (11) After that at the end bringing the things one should take and perform bowing-down etc. (12) O one knowing the religion one should perform the rituals which are to be done at the time of the worship. (13) O one with a great speed on the battlefield, when the sacrifice is to be offered he is near everyday one should worship with a controlled mind, and anger, and being one with the sentiment. (14)

Thus ends the chapter 62 entitled 'Upadana Karana' - 'Bringing the things' (for offereing to the god) in Shankara Gita during the discourse of Markandeya and Vajra, in first part of Shri Vishnudharmottara.

63. The procedure for the time of Sacrifice

Shankara Said : Having done the rituals of footrest (stool) as said before, in order naivedya an offering of eatables, mirror (1) Then having done Nispunsavana (male-production rite) the water for sipping should be offered and similarly the turmeric and the citron should be offered (2) and oil to be offered for rubbing the

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body to the god. (3) O Bhargava, Varnaka, Tagar, Priyangu, white mustard and the seeds of all trees and vegetations and all the fragrant things (should be given) (4) Then O Rama, the water of the jewels and different kinds of water for bathing and then fragrant things should be offered. (5) After that nice and beautiful Kalasha-pots filled with fruits, leaves and flowers and fragrant things, sanctified with pious things and holy waters of the rivers of holy places should be offered O Rama (6-7) According to the exalted position many of them should make at that time a great roaring sound of victory along with the tumultuous sound of conch-shell mixed with Bheri (Kettle-drum). Then water should be offered for accepting the garment. (9) Then, O Rama, a pair of washed and auspicious garment should be given. Then putting the filled Kalasha-pitcher on the right hand side, and O Rama, beautiful flowers and leaves should be scattered on the altar and then water for sipping should be offered as before. (10-11) Then an intelligent man should offer the main auspicious things, and request the god, sitting on the seat of truth, O the lord of gods here-after, I shall worship you, Kindly leave this seat of bathing". Then beginning from three paths and ending with Pada-pitha again all the rituals of avahana and Visarjana-inviting and sending off should be done. Then the paste of smearing-Anulepana should be offered and fanning, should be done with a fan (12-14) Then Vitaka (betel or pan) should be offered and purifying of Kurcha-bundle of Kusha grass should be done, and garments, ornaments and various flowers (should be offered.) (15) a girdle of turban, a garland and beautiful Kankana-Bracelets and attractive neck-lace (Pratisaram) and good powder and eye-collyrium (should be offered) (16) A mirror, lamp, incense and water for sipping, song and notes of musical instruments. (must be offered.) (17) the words Punyaha and Jaya-'Auspicious day' and "be victorious" and the songs of praise should be sung. Similarly a pair of shoes, an umbrella and a chowrie (Chamara) should be offered. (18) And a vehicle a carriage, flags and banners and then things supplementing the sacrifice should be offered. (19) O the best of Brahmin, after preparing the things for the offering food etc. according to one's ability the things of enjoyment which are absent should be imagined in order. (20) In this way having worshipped the lord of gods with all the offerings, one should worship with

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attentive mind, Madhuparka if it is not a Pashu-Yaga-the animal sacrifice. (21) In animal-sacrifice Madhuparka is recommended after cleansing and smearing with cow dung etc. After sipping Madhuparka, one should worship with other things. (22) Here some other persons desire to have seats, so in the beginning a deserving cooking vessel should be given and then (23) Cooked food mixed with green herb should be eaten along with condiments, and then offer a mirror and then Nispunsana mantra should be given. (24) After sipping the water in order and to be distributed among the deserving (persons) (25) Then being attentive cooked food again should be offered as before and then mirror offered and then the water to wash the feet and then a cloth (26) After giving sipping water, garment should be offered and after that something should be given to dry hands. (27) After offering betel-leaf to the god, the Fire should be worshipped. Having worshipped the fire one should perform the work (28) And then O Bhargava, the guests and the protector of the family should be worshipped. And then at the time of the sacrifice pious things, a seat, vessels, and food should be offered. (29) Then sitting down with controlled mind and should offer eight morcels of cooked Food in the eastern direction chanting "Idamagne" O fire this is-etc. Mantra, with strength and Firm and while going one should enter the god's temple. (30-31) Then sitting attentively one should continue the sacrifice. Then with controlled mind one should do Visarjana rite sending off the gods. (32) Thus, O Rama, I have narrated to you this procedure of Ijya-kala the time of sacrifice. (33) I shall narrate the powers of Lord Vasudeva then Balarama, Prayumna, and Aniruddha. (34) Similarly the unmanifested soul of Sankarshana (Balarama) is called Pradyumna and the god residing in all the elements is Aniruddha with great fame. (35) He is the controller of all the worlds and the destroyer of this creation and O best amongst brahmins, similarly he is the Satya Purusa-True person and imperishable Achyuta. (36) Lord Vasudeva is illustrated as imperishable. O the knower of religion, these four are mentioned as Vasudevas. (37) From whom all the creatures come into existence, denote the word "Bhagavan (Lord), O Rama the supreme personality is praised as Vasudeva. (38) All the remaining elements are called "Bhagavat" Lord Aniruddha who is the origin of all the creatures and who has the great fame. (39) He is the

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controller of all the worlds and the destroyer of the creation. O the best amongst brahmins his valour is praised in the Suktas (hymns of Vedas) (40) His one fourth is the universe and the creatures, his three fourth is the nectar in the heaven. His two hands are Love and Light. His vital breath is refreshment and Arhanam-adoration. (41) The offering the Achamana sipping water is in eight ways according to the Mantras. At the end of adoration one should again offer adoration. (42) Similarly at the end of Achamana, one should offer Achamana. At the end of dinner one should offer food along with mantras. (43) In quantity wealth, wooden foot, wear, mirrors, umbrella, the fan of hair chowries (chamara) and similarly the fan of the palm tree. In the shoes and vehicles and O the best of Bhrugus in the carriages, in the flags of the ocean and in the banners they are praised (44-45). In the remaining actions, enjoyments they should be always praised and everywhere they should be pleased, that is the decision of the Mantra. (46) Four separate arrangements of gods' Foot-rests, pitchers and similarly fire and the seats should be done. (47) The mixing of the pitcher, seat and the fire should not be done. Similarly the symbol of the foot-rests should be made. (48) O the best of Bhrugus in Prapana-attainment, and Madhuparka-mixture of honey etc., and in wealth, flowers and nicely worshiping O Rama, one should try his bests. (49) O Rama, excellent flowers are offered to the lord of gods. Therefore they are always called of good hearts from which they come. (50) It terrifies me by terrible danger therefore the quantity is very much praised. It will take me to the place which is always void of unhappiness. (51) O the best of brahmins, it leads there, therefore it is called Prapanakam-leading there. O Rama that is called Madhu-honey or sweet (52) That which is obtained by it is called Madhuparka. O the moon in the family of Bhrgus, I have briefly narrated the procedure of Ijya-sacrifice. Here after O Rama, you know the Punya, auspicious and the time of studying. (53)

Thus ends the Chapter 63 entitled "The procedure for the time of sacrifice" in the Shankara Gita during the discourse between Markandeya and Vajra in the first part of Shree Vishnudharmottara.

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64. Telling the time of self-study

Shankara said : O Rama, at first one should sit nicely at a place offered and one should worship the god, with a controlled mind and with self-study. (1) And after that, when sun sets, completely setting well, one should enter the god's temple and perform the Nairajayarituals. (3) having performed properly the Padapithantaka rituals (pertaining to the foot-rest as described before O Bhargava having given Arghya-offering, Achamaniya-water for Sipping and washing feet. (4) a big dish of pure food for offering should be given at the first instance and then it is said that one should perform completely Anuyaga sacrifice carefully and sitting very well. (5) Having performed the Anuyaga according to the procedure one should enter the temple of the god and then should continue one's own reading of the chapter properly. (6) Having brought the Yogakala, afterwards one should do Visarajana-dispersing. Having done Visarjana one should perform yoga meditation diligently for the Yama period. (7) O Bhargava after performing meditation one should sleep. In the middle of the Yoga even the Time itself is considered. (8) If one has not to take a bath at that period the enlightened person should perform meditation in the fourth period the night, as it destroys the enemies and gives the intelligence for creation. (9)

Thus ends the chapter 64 entitled "Telling the Time of Swadhyaya-self study in Shankar-Gita during the discourse by Markandeya, in the first part of Shree Vishnudharmootara.

65. The completion of Shankara-gita

Shankara said : One should put a seat for oneself, knee-high, soft and auspicious with cloth, the skin of the deer or from Kusha (Darbha) grass, in a (clean) pious place. (1) One should fasten one of these four seats, and shoud perform Yoga according to the ritual as told before. (2) Rama Said : O Lord, kindly tell me which are the four postures of Yoga, out of which selecting one a man should perform yoga (3). Shankara said : There are four kinds of Yoga asanas-postures of Yoga : Swastik, Sarvato-bhadra, paryanka and Kamal. I shall tell you their characteristics. (4) The posture in which both the knees are brought together, are (put) arranged very nicely, the left (knee) is on equally the other (right) leg and the left

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thigh and shanks is pressed, called Swastik posture which is the first and very auspicious. (5-6) The posture which both the shanks, thighs and the knees are equally placed, O the best of men, know it to be Sarvatobhadra posture. (6-7) The posture in the bedstead when back is tied by the cloth for the Yoga (meditation) placing the (left) leg nicely from outside withdrawing both the knees and the right (leg) is placed on the left shanks forms the Paryanka-Asana. (7-8) In the Sarvatobhadra posture, when a man keeps his legs raised up and sits on the shanks then it becomes Kamala-Asana-Lotus-posture. (9) You know from me who is telling about the limbs of one sitting in a particular Asana-posture. O Bhargava when a learned man puts two hands slanting-bringing them on the root of the Shanks, keeping them raised up and equal, and place the right on the left, a learned person should put the fingers covering the fingers. (11) O Rama having raised the chest expanded and loose from all the sides, one should somewhat withdraw the thumbs and hands (12) A wise man (with good intelligence should withdraw the back and the body should be raised on the shoulders and the tender neck (ruju)should be very firm, not trembling, not very stiff and not withdrawn, the head should be done straight, one should look at the tip of the nose and not look at his own direction. (13-14) The eyes should be somewhat closed one should not touch the teeth with teeth, and the tip of the tongue should be placed in the middle of the palate. (15) The learned man with controlled sense-organs should conquer the wind (breath) by practice and the intelligent one having conquered the wind should unite with the Yoga according to the capacity. (16) At first one should think about this world having five qualities, then the great Yogi who has obtained the aim (Laksa) should nicely abandon the contact with this world. (17) O Brahmin, then one should do the meditation having four qualities in the water. The Yogi, who has obtained the vision in the water should abandon completely the contact with the water. (18) After that O Brahmin one should meditate on the light having three qualities. Having got the vision in it one should abandon the contact with the light (19) O Brahmin, then one should meditate on the wind with two qualities. Getting the vision in it one should abandon completely, the contact with the wind. (20) After that one should have meditation on the sky having one quality; getting the

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vision in it one should move towards the meditation of mind. (21) It is said that at first that mind is the middle of the moon region. A wise man should look up at the middle region of the moon. (22) One should fix his mind on the person who is only of the size of a thumb, and who is like hundreds of moon and adorned with all the ornaments. (23) And having the aim there also, one should move one's intelligence, at first towards the region of the sun. (24) An intelligent person should visualize it entirely with the Yogic meditation that person who is situated in the middle of the sun-region, and having the brilliance of hundreds of suns. (25) Who is only of the size of a thumb and adorned with all the ornaments. Then sitting nicely one should ponder about the name of that one who is beyond that. (26) O Bhargava, having the aim of that also with Yogic meditation one should visualize the eternal Soul who resides in the soul. (27) As the person having the size of only a thumb, and residing in the disc of the sun is seen, one should visualize him in the self, by the Yogic meditation. (28) O the best of Bhrugus after getting the aim in the pericarp of the lotus in form of the heart which is facing downwards, one should think of that unmanifested place. (29) One should meditate upon that place of which inside, outside and every part is entirely occupied by the (divine) light and not by the sun and not by the moon. (30) Getting the aim one should meditate upon the absolute person. The wise, learned and intelligent sages call that meditation, the meditation of the unmanifested person. (31) After getting the aim of the manifested one, it is possible to meditate upon the unmanifested one. Otherwise the meditation of baseless (unmanifested) one would be very difficult. (32) It seems to me that the controlling of the mental action is very difficult. There one should always try to conquer the mind. (33) By controlling the activities of the mind and conquering the wind (breath) and by Upasana-worship of the (void) unmanifested is done. (34) O Rama, the meditation of the person who having no form, smell and mind, who is devoid of words and touch, and having all the qualities of the senses and O Rama who is situated in everything and who can reach every where. (35) (The meditation of a person who meditates that person is Shoonya Dhyana, and meditation of the unmanifested which is praised.) O Rama, one who meditates upon him having known his form becomes free from all the bondages. O one who continues the

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lineage (family) of Bhrugus, the state of fruitlessness is created for the man who always continuously does (meditation) like that. (36-37) O one with big arms, when one hundred year passes away, with three-fourth part of it i.e. seventy five years. O Bhargava he, surely attains the state of fruitlessness and the absolute place. (38) Rama said : O Lord when one hundred year passess away along with three fourth of it (seventy five years) one is not living, then, O Shankara how can there be the state of fruitlessness ? (39) Shankara said : If it is continuously done that (state) is obtained even in one life, O Rama it is surely obtained in many lives according to the sequence of lives. (40) He has to complete surely the time of one hundred and three fourth of it (seventy five years). Then one who accomplishes it in many lives gets the highest state. (41) O Rama, one who does it continuously for two lives surely gets that highest state which is the supreme place of Vishnu. (42) Rama said : O Lord, you have said of continuously doing it for two lives, then which position is obtained by a shudra or a woman ? (43) Shankara said : The wife who does it continuously gets highest position and the Shudra who is busy in his own actions (duties) with a dedicated mind to Keshava gets another caste due to his feelings for performing Bhaktiyoga devotional meditation, It becomes continued and then gets that place. (44-45) Markandeya said : When this was said by the god Tryambaka (Shankara) having a great soul, and who satisfied Rama, told him the secret which was worshipped by the sages. (46) O the best amongsst Yadus it should not be told to one who is having no devotion, and similarly it should not be told to a (Nastika) non-believer of god, to a fool or whose reasoning is wicked. (47) But it should be told to the disciple or the son who listens, Or it should be given to the person who gives whole of the earth along with the mountains and the Forests. (48) This is worth hidden very righteous holly, destroying the sins, increasing the life, giving fame and the destroyer of the bad dream of Kaliyuga, the age of quarrels. (49) The words of Shankara should be studied well. He (such a man) who becomes free from all the bondages gets the highest place. (50) Tripurantaka (Shankara, the destroyer of three cities) who was satisfied with Rama having great strength, said this much to him. O King, I have related it to you as it was told you should always keep it as it is. (51)

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Thus ends the chapter 65 entitled "The completion of Shankara-gita" during the discourse between Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

66. The orders of Shankara to Rama

Markandeya said : On the beautiful Kailas peak, when (Parashu) Rama was sporting there came Purandara (Indra) the god of gods to see Hara(Shankara). (1) He (Indra) having come to the Lord of gods (Shankara) bowing to Vrshabha-Dhwaja, Shankara with joy told these words nicely, in the presence of Rama. (2) Shakra (Indra) said O the Lord of gods your grace O god Trivishtapa my enemies are killed by Rama. (3) The demons who had become rude and ill-mannered due to the strength of the boon, and who were unslained by the gods (having three stages of life) were made unslained by the human being, by Brahma having a very great soul. (4) O god, those (demons) residing in the under-world, who are unkillable by the group of gods and are destroyable by human beings harass my people, O the lord of the world. (5) O Lord you get them killed by Rama with clear-cut actions (5-6) Markandeya said : Having said "He will do so", he allowed the lords of gods to go. (6) And he said these words to Rama who was there in front of him. Shankara said : O Bhargava, you go to the under-world and kill the demons (residing in the under-world,) who are the enemies of Indra, who cannot be killed by human beings, and whose conduct is very bad. (7-8) I have put Vishnu's gem like bow in the hands of father, take it and similarly take the quiver full of arrows which is never exhausted. The Sharp arrows kill the demons. (8-9) Markandeya said : And saying so he gave him the quiver in which the arrows would not be exhausted. And after giving it, the Lord (Shankara) said to Rama destroy the armies of the enemies. (10) Shankara said : O Bhargava, when the work is over you give this quiver to Agatsya, and O Virtuous one the gem like bow should be given to (Raghava) Rama. (11) Agastya having great lustre also will give the quiver in which the arrows are never exhausted to Raghava-Rama of great fame. (12) After seeing Raghava Rama, you do not take the weapons in hand. O Rama, one seeing (Raghava) Rama your lustre belong to Vishnu, will then enter (Raghava) Rama for doing the works of gods. (13-14) O Rama tormenting the enemies, as long as you will

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have the weapons having lustre, you will win over in the battle field, all groups of the enemies. O the best of brahmins the armies of the demons will not be able to stay before you who is discharging the arrows. Bringing that bow of Vishnu and similarly with that quiver, you kill the enemies of gods in the battle. (13-14-15)

Thus ends the chapter 66 the orders of Shankara to Rama, during the dialogue of Markandeya in the first part of Shri Vishnudharmottara.

67. The advent of Vishnu's bow

Rama said : O Lord, if it is the gem-like bow of Lord Vishnu why was it deposited in your hand ?And O my Lord what type of gem-like bow is it ? (1) Shankara said : O Rama, it is the Maya-the mystic power of Vishnu by whom formerly gods and the sages were bewildered when they went and stood worshipping inwardly. (2) While they were worshiping Lord Brahma who was born from the lotus, who is the highest support, master (controller) of past, present and future and to whom all the worlds bow down. (3) The gods said : We want to know who out of Vasudeva (Krishna) and Mahadeva (Shankara) surpasses the other and why ? (4) Shankara said : Brahma who was thus asked by all the gods, sages, and grand-fathers laughed and told them all-Brahma said : O gods, go there with sages and (you) create enemism against each other when the enemism is created and then will be a fight between the two. (5-6) Then O gods you will know the difference between the two There is no doubt about it. Shankara said : All the gods who were told thus along with the groups of sages, O son of the Bhrgu wishing to find out the supremacy, Vishnu bewildered by his Maya created anti feeling between us two. (7-8) Then to show the power, between them in the fight I made a fight with the god. (9) O the tiger amongst the Bhrugus, when the extra-ordinary battle, terrible for all the creatures was near by and the fight between us two was about to start-Brahma having four faces arrived at that place. (10-11) At the time of our fight, when gods, pious Brahmarshis and Rajarshis (sages of royal descent) had gathered Brahma to whom all the worlds bowed down said these words. (11-12) Brahma said : Most terrible fight should not be fought between two lords of the world. By your fighting this entire three worlds will be destroyed

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(13). Let Shankara having the trident fix the chord of the gemlike bow which is held by god (Vishnu) having the disc, and let Janardana Vishnu fix the chord of Trident holders (shankar's) bow. (14) By the act of fixing it I shall know the difference between the two gods. Shankara said : When it was said Vishnu took the bow from my hand, but with all efforts I had no strength to fix (his bow) (15) And then I whose ignorance was gone, know the Great Lord. and then knowing him I who left the bow worshipped the Lord. (16) O one who could not be understood even by the best of gods, I bow down to you. O one who is a hidrance to all qualities I bow down to you. O one who is worshipped by the groups of gods I bow down to you. O one who is beyond all the qualities I bow down to you. (17) O one who is not understood the whole day of the great grandfather (Brahma) is only your wink's-time, and only a wink's time (Brahma's) night in which the whole of the world sleeps. (18) O Lord I do not know the reason for your creation. Similarly I do not know the reason for your destruction. You have no beginning, middle or the end. You are the only lord and the 'Primeval male' Vishnu. (19) Similarly you are situated in all the creatures and O lord, all the creatures are yours. Though you pervade in the whole creation yet you do not reside in it. That is a great wonder for me O god of gods. (20-21) O god, in the Earth (element) you are the Gandha-smell, and you are the Rasa(element)taste in waters, similarly there is sparsha-touch quality of yours in air. Similarly, in the fire of light there is your form or beauty and in the sky you are the sound. Thus all the qualities of yours are in the entire creation. (22) In the mind you are the feelings or intentions and similarly you are thinking or arguments. In an intelligence you are the decision or resolution here. O god of gods in 'Atma'-soul you are in the form of 'chit' or mind. Though you reside unmanifested, you are three qualities. (23) You are the creatures and their qualities. You are different in different forms (or idols), yet you are not different in the creatures. You are all the elements, and beyond the two you are said to be divine person. (24) O God, by your wish all the three worlds are created, and similarly they are destroyed. How can one praise the actions of a person like you who is the supreme abode. ? (25) When the best of the gods was thus praised by me, he said to me in the middle of the group of Gods. You are the same god as I am and

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the great-grandfather Brahma is also the same god. (26) Taking the form of these gods, O shankara three kinds of actions from the acts of god (viz). creation, destruction and the maintenance are accomplished by me during three durations of time past, present and future. (27) In all worlds yours is my Furious Form which is created for the act of destruction, due to the pride. O the lord of all, you are Lord (Shankara) Bhava, who is the cause of all causes and worthy of worship for all the gods. (28) Those who will bow down before you who are the chief in the world and those who will have your devotion and will worship you with devotion, for them my abode is easily obtainable. (29) Give my bow which is like a gem in the world to the son of Bhargava the son of Ruchika who has much good qualities. His son will take it from him. (30) He also, killing the enemies, O the lord of gods and making this world humble will give them gem like bow to Raghava who is well-known as Rama. (31) That Rama also having done the action with it, will give the bow to Varuna, from him Falguna with great soul, and having the only wish to do the deeds for gods will take it. (32) Give your own gemlike bow to Janaka who is in this world called Nimiti. The king born of it will do great deeds with bow. (33) Having said so the lord with great soul went to place which he liked mentally and O the chief of brahmins, in that way the gem-like bow was given by me to the kings in this world. (34) That Vishnu's best of the bows whose form was like Vasuki (Naga) which was given in the hand of your Father, O Rama can not be fixed with the Chord by anyone in the fight except the work of god. (35) O Rama, who is expert in the battle, that bow made from the unknown thing, expert in the acts of gods and which obtained the honour of resting in the hands of Govind was thus deposited in the hands of your father who was fond of war according to the words of Hari (Vishnu) (36)

Thus ends the chapter 67 entitled "The advent of Vishnu's bow" during the discourse of Markandeya in the first part of Shri Vishnudharmottara.

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68. Sight of the stone-city by Rama

Markandeya said : Rama who was thus told by Shambhu the god of gods, bowing his head to the god (Shambhu) and similarly to Parvati the boon giver. (1) Rama the destroyer of the army of the enemies embraced by the goblins with the anxious heart went towards the hermitage of his father. (2) In a short time he reached the circle of hermitage and saw his father who was advanced in age, advanced in the penance, and shinning with light. (3) He who killed the brave soldiers of the enemy, always followed religion and controlled his sense organs bowed down before the feet of the father, mother and brother according to the order. (4) He, the one with great penance was kissed and was consoled by them and when asked about the grace, he completely said everything. (5) Then he told about going to the underworld obtained the work of the gods and the gem like bow of Vishnu. (6) Then Jamadagni, having great lustre hearing the words of Rama gave the gem like bow worshipped by god. (7) Giving it to that Rama having the lustre like fire, he said having entered the abode of Varuna through Western sea. (8) And having worshipped god Varuna and getting his permission and going there O Rama with great strength you will with this bow of Vishnu the demons residing in the under world, who are the enemies of Shakra (Indra) (9-10) Killing the demons in the battle and going to the abode of Varuna, you should ask the god Varuna, all the paternal religion. O my son Rama, having listened religions from Varuna according to the procedure, O one with huge arms you come to me at that time. (10-11-12) When Rama, the best of religious person was told thus by his father, bowing before Father, mother and brothers according to the rite, Rama having the lustre like the fire went to the residence of Varuna (12-13) Entering through the sea due to the mercy of the great god Shankar he (Rama) saw there the best city of stones. (14) It was pleasing to the mind, variegated due to the crystal stones and full of the best horses and the best of elephants. It was adorned by lords of snakes and full of hundreds of gardens and vapis (the wells with steps) (15)

Thus ends the chapter 68 entitled "Sight of the stone-city by Rama" during the discourse of Markandeya, in the first part of Shri Vishnudharmottara.

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69. Seeing Varuna etc.

Markandeya said : In that best and beautiful city Rama saw the brave (Varuna) sitting on a throne variegated with gems and having beautiful kundala (earrings) and eyes. (1) Looking like smooth Vaidurya gem, shining with white silken clothes, having the body full of a heap of garland putting on beautiful arm-ornaments (Keyura) (2) Laden with (Pravala) Korals, gems and pearls and resting on the snakes, whose head was covered with a crown and taking resort on the group of (Yadus) aquatic animals. (3) (He saw) such son of Aditi (god) Varuna, Lord of waters, having the residence in the water, who was the lord of the people, was great and removing the fear of devotee. (4) That part of Vishnu was having huge shoulders, wide eyes, and big arms. It was being served by greatly fortunate gods (with three stages of life) and similarly by brahmins. (5) And by greatly fortunate and huge demons (the sons of Diti) with great valour, and by Sund, Upasunda, Shakraksha, Shambara and Amarakantaka. (6) By Haya-griva, Maha-griva, Dasha griva and Sura and a Yama Bhima, Bhimaksha, Vikata, Utakata and Marana. (7) By Atikaya, Mahakaya, Bhimakaya, who were rude due to their strength, by cobras having huge body and huge hood put in that part of world. (8) by the king of cobra Vasuki, Shankha and Kuru and similarly (by Maha-Padma, padma, Karkotaka and Dhananjaya) (9) By Airavata elephant, Takshaka, (Naga Prince) and Bala, and by two kambala and Ashwatara and by Aryaka having a great soul. (10) O king, the rivers having the fans of Coconut leaves such as Ganga, and Sarayu, Vitasta, Yamuna and (11) Iravati, Chandrabhaga, Narmada and Maha-nadi, Payoshni Brahmani, Gauri, Vipasha and similarly Devika. (12) Shatadru, Kampana, Sindhu and many others fanned in thousands of ways. Similarly he was being served by the wells and bonds having (human) body. (13) O the best of Yadus by the lakes, oceans and seas, O king seeing that Varuna, the best of Bhrugus bowed before him. (14) Similarly even Varuna worshipped the best of Bhrugus with water for washing the feet, and for washing the face etc. and with a seat and water. (15) When Rama who was chosen for killing the demons took the seat, he communicated the words of Mahadeva Shankara to Varuna. (16) And he (Rama) permitted him went to the large city of the demon.

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And O Yadava, Varuna also who had great lustre by the words of Rama. (17) had a dialogue with Rama who had decided the time of fighting (17-18) Then O King with the massengers of Varuna the demons who were widely renowned came out of the city with the army having four parts. They who were preapared were waiting for Rama having wonderful heroism. (18-19) And then they saw the fortunate holding the best bow, terrible hand of death and ready to torment this world. (20) (They saw) the archer-(holder of the bow) who was having a net of shining rays, terrible speed in the battle, and having the light of hands of the Death, and who was a great personality, unconquerable in the battle, and licking the hand of the best of the serpents. (21)

Thus ends the chapter 69 entitled "Seeing Varuna etc." during the discourse of Markandeya in the First part of Shri Vishnudharmottara.

70. The killing of Ayah-Shanku

Markandeya said : Seeing the multitude of demons who prepared and having hundreds of banners, musical instrument of different kinds, and the violent army roaring like the lions-Rama having great lustre made his great bow ready and covered the army of the demons having a great strength with arrows. (1-2) By the arrows discharged by Rama, the sky was covered as if with the cloud, and from all sides it was filled with the arrows slanting in the upper and middle region. (3) Like the Sun, Rama situated in the middle of the (rounded) bow only by the sight arrested the eyes of the enemy in the battle. (4) The wicked hearted demons drowned in the darkness of the arrows became(Blind) like the owls only on seeing Rama. (5) That Rama discharging arrows on the demons shone like the bumble-bee always falls on the new flowers full of honey. (6) Then Rama the best of intelligent person was covered (merged) in the huge darkness of the arrows, then created the Maya (illusion) belonging to Fire god. He (Rama) burnt the multitude of arrows. (7) So gods-the son of Diti-who were covered with the darkness came out of it (the darkness) and they properly surrounded Bhargava in the battle-field. (8) Though he was harassed by the multitude of weapons like huge arrows called, Ardha-Naracha, Vatsadantas Sachuchukas, Varaha-karnas, Bhallas (spears) Kshurapras sharp-edged like a razor Chatakananas,- (9)

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Tomaras, Bhindipalas, Pashanas (stones), Lagudas (sticks), auspicious swords, Prasas, and similarly with discus and the blows of clubs, maces. (10), Paridhas, iron spears, Tridents and similarly with Shaktis in the battle-field (11) he having the great lustre, was not disturbed (pained) like the Fire god in which ahutis-offering are done. (12) When the best of demons could not kill the brahmin in the battle (then) greatly lusterous king Ayah-Shanku, the king of the group of demons made a great missile and with all the demons in a moment covered Rama who was fighting with divine missiles which were charmed (mantrita) (14). Bhargava with his missiles avoided the missiles of the best of the demons and cut off the bow with the arrow and the golden staff and the flag. (15) And he (cut off) the head adorned with the halmet from the torso. Having done this act with the right hand. (16) He took the sharp (Parashu) axe, tearing off the bodies of the demons and speedily attacked on a chariot-shaft, (Ratha-Kubara) in the battle. (17) With speed of feet killed the best of the horse in the battle, he broke the head of the best of the demons sitting in the chariot along with the halmet and the shinning earrings. (18-19) When Ayahshanku demon was killed then all the angry groups of demons quickly covered Bhargava, and the one born in the family of Bhrugus cut off the multitude of their missiles in the battle. (19-20) And in the battle that Rama having great penance also cut off the limbs and heads in a moment and from the body of the demons he caused a river of the volumes of blood, which was having the moss and grass in the form of hair, the fish in the form of arrows, the crocodiles in the form of bows, the row of the swans in the form of big umbrellas. (21-22) (Which was) going to the ocean in the form of the world of ghosts, which increased the sins of the cowards. It was terrible and having the rocks in the form of elephant, beautiful snakes in the form of their tails. (23) When the battle field became like this in action on seeing Rama unharmed the demons who remained unkilled fled away. (24) Then Maya, Taraka etc. entered the city when they were running away, Bhargava did not kill them in the battle. (25) When only some demons were left away and the groups of thousands of demons were not killed Rama went to the stone-city. (26) When Rama entered by the order of Varuna the particular gods adorned the city with banners and flags. (27) The water of sandal, was sprinkled by the Nagas and the demons, a

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heap of incense or fragrant substances were thrown and the city was adorned with the flower-garlands. (28) Then Varuna having great lustre came out surrounded by his sons and grand-sons, for welcoming Rama (29) Worshipping Varuna made him sit on his own chariot and got him enter into the city offering many horses. (30) Then when Rama entered, the dancing groups of Apsaras, sang songs along with the chief Gandharvas and the Bards praised. (31) Now he entered the city and the house of Varuna and one with religious soul lived there nicely worshipped by Varuna. (32) and acquiring religions from Varuna along with the sons. (33) In this way, that Rama who killed the brave enemies having gone to the residence of the Lord of the group of aquatic persons stayed there with Varuna and his sons, being worshipped by that Lord of waters. (34)

Thus ends the Chapter 70 entitled "The killing of Ayah-Shanku in the first part of Shri Vishnudharmottara.

71. The prayer of Parashurama to Varuna

Vajra said : O the son of Bhrugus, tell me in short all that were heard by that religious-soul from Varuna, because I have a great curiosity. (1) Markandeya said : Rama the son of Jamadagni residing at the house of Varuna, one day said to these words to Lord Varuna. (2) Rama said : I bow down to you O the lord of all the water and the multitude of aquatic animals who is the lord of gods, worshipped by the group of gods and demons and who is attached to the well being of cows and brahmins. (3) You are the path of Vishnu having unmeasurable light and the god of gods. you are therefore called Vishnu and Narayana. (4) You yourself are these whole-moveable and unmoveable things-Brahma, Vishnu and Rudra have taken resort in your body (5) You yourself are Indra, you are Dhanad-kubera, you are the Lord and you are the wind. You are the fire and you are Yama-the god of death, you are the support of all and you are Achyuta-Infallible one. (6) O one with huge arms, you yourself are the lord of gods and similarly the lord of Nagas-serpents and the lord of the seas and lakes and rivers. (7) You are the lord of wells, Vapi (the wells with steps), ponds, piety and the supreme persons and you are the moon with great sons who is the left eye of Vishnu. (8) This Mandala is made from you, all the stars are also made of you, you yourself are the

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sea, the lord of rivers and the lord of aquatic animals. (9) O Lord of this world you are the support of all the gems and learnings. The life-wind, soul and that which is called blood of all the creatures having body are made from you. (10) O Lord you are all prevading Rama, the lord of all the living beings O God, you have controlled the demons with terrible noose. (11) Taking resort at the gate of the underworld, you stay fearlessly, and O lord your city built by the god is on the top of Meru mountain. (12) And o one with great luck your third city is on the north top of Manasa (lake) O the lord of water you reside in the palaces in three cities. (13) O one from whom all the creatures are born everywhere, you are worshipped by god and you are really the support of the penance, piety and the world. (14) O god, all the three worlds are your nature and its modifications. O greatly fortunate one, you are eager to show mercy to me also. (15) Therefore O Lord, you (cut off) totally remove the doubt which are there in my mind. Varuna said : O one with a terrible speed in the battle, as this weapon destroyed three cities and the soldiers holding weapon, I will cut off all the doubts which are there in your mind. There is no doubt about it. (16)

Thus ends the chapter 71 entitled "The prayer of Parshurama to Varuna" during the discourse of Markandeya in the first part of Shri Vishnudharmottara.

72. The description of the month of the Sun etc.

Rama said : O Lord of waters and the aquatic animals, O one with huge hands and who is like the lovable Vaidurya gem I want to hear from you the phenomina of Kala-the time. (1) Varuna said : The Kala-time is without beginning or end. He is called Rudra and Sankarshana. He is like all the creatures, so he is praised as Rudra. (2) As he has no beginning or death he is the great lord. As he is more minute than a wink's time, he is minute and more minute. (3) O one with great fortune, the minuteness of that Kala, who is more minute than minute and the supreme lord, can not be known even by the Yogis. (4) When a thousand petals, the lotus are pierced by a needle, the time equal to that is thought to be the division by the arrogant man. (5) O brahmin, when that is divided according to the time, it is the minuteness of it (Time). O Brahmin, the division of that minute of the minutes is not possible. (6) The name and the number should be known by the motion of the planets. There are

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five star planets and two should be known as Maha-grahas-great planets. (7) In this way there are nine planets (Bhaum) Mars, Mercury, (Jiva) Budha, Bruhspati Venus and Saura (Saturn) are known as star planets. (8) O Rama similarly two-the moon and the Sun are great planets and O Bhargava the two Rahu and Ketu should be known as (Upa-grahas) sub planets. (9) when the time is divided according to the great movement of the Sun, O Bhargava, I shall tell according to the movement of the both. (10) Twelve (Rishis) Zodiacs should be known by the whole of the group of stars. Similarly the thirteenth part is called as (Rishi-bhaga) the part of the Zodiac. (11) The twelve parts are separated from the sun, and similarly O Rama, when there be the moon, it is by half the month. There is no doubt about it. (12) By the twelfth part itself on every (Tithi) date in sequence at the end of the darkhalf (Krusnapakhsa) the moon comes together with the sun (Amavasya). (13) Beginning from Amavasya (coming together of the sun and the moon) till the other Amavasya is called a (Chandra-masa) lunar month. (14) Similarly from the sun-rise to the sun-set, are called thirty sunrise (days) in a (solar) month. As the sun enjoys the Rashi(zodiac) it is praised as a solar-month (Saura month) (15) The month due to the change of position of all the bears constellations, the month is called the month of the constellation (Nakshatra masa). According to the measures of the moon the day is known as Tithi lunar day. (16) One day and night is called the day (from sunrise to next sunrise). The solar day is declared (to be completed by the enjoyment of the share enjoyed) (17) When enjoyed by the moon and the constellation the day is called Nakshatra-day (Sidereal day) In measure the Nakshtra-masa is of twenty seven days. (18) In the rest of the months there are thirty days as it is said in the scriptures. O Bhargava when it is one year by month. (19) according to the measurement of solar-day, how many days should be added ? O Rama, the lunar Year is said to have six nights less. (20) When it is measured at the end of solar year with the measure of the lunar-year. O the son of Bhrugu it (becomes) has eleven days more. (21) Therefore in two years along with eight months and sixteen days at the end of four Nadis (Nadikas) a month is more. (22) It is called Adhika-masa-additional month, which is (reproachable) not recommanded for desired rites. (23) When according to the lunar-measure the year is

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complete then according to the (sidereal) measure (of the constellation) the month becomes Varshika (annual). In this way the measurement of minute time is said to four-fold. (24) You know the (Karya) work which is to be done by whatever measure (of time). (25) The passing of a year is the act of the movement of the planets. It should be always decided according to the Solar measure. The satra-term of six months are also (counted) by the solar days. In this world, the acts of (religious and social) dealings (should be done according to that.) (26) When the loss of the former time is to be completed it is done according to the lunar-measure and of both Rahu and Ketu. The Satra-term of constellation and their Ayanas-movements should be done according to the lunar-measurements in the reference with the whole canopy of stars. (27)

Here ends the chapter 72 entitled "The description of the month of the sun etc. When the Parashuram asked a question to Varuna during the discourse by Markandeya, in the first part of Shri Vishnudharmottara.

73. The description of the number of Time

Varuna said : The measures of time, which is equal to the short letter (Laghu-akshara) is praised as 'Nimesha'-a wink's time. O the best of Bhrugus the time minuter than that is not grasped. (1) as a substance minuter than a molecule is not possible to be obtained. Two Nimesha (wink's time) should be known as 'Truti' and ten Trutis are called 'Prana' (the time for breathing) (2) It is believed that six pranas make a 'Vinadika' and sixty that (Vinadikas) is considered as Nadika. Sixty of them (nadika) make a day and night. Always it is praised by them. (3) Similarly it is said that there are thirty Muhurtas in a day and night. O Rama, fifteen (Muhurtas) are always said to be passing during the day (excluding the night) (4). When the sun passes over the northern kastha region (limit) according to the sequence, then O one with huge hands, there is an increase of the day. (5) O Rama, as the day increase so it should be known that there is a decrease in Muhurtas depending on that. (6) But when the sun passes over the southern Kastha region it should be known that the day always decreases. (7) When the day becomes shorter, its Muhurtas also decrease in number accordingly, and (the number of) those (Muhurtas) of the

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night increase when the night becomes longer. (8) When the sun (with thousand rays) reaches Mesha-Aries and Tula-Libra zodiac the time of the day and the night are equal which is denoted by the world Vishuva-equinox. (9) then, O Bhargava, even a small donation becomes big, in the same way the fruit of the good actions like Shraddha-paying homage to forefathers chanting, giving oblations and donation or other things which are done. (10) At the end of passing of the sun the solar month comes to an end. O Rama the duration of two solar months is called a season. (Rtu). (11) Three seasons, one Ayana (passing of the sun (towards north or south) and the two (Uttarayana or Dakshinayana are called the Sama-duration of the time, and O Rama it is called one-day (and night) of the gods. (12) When the sun is in the six zodiacs beginning with Aries it is their (god's) day and when the sun is in six zodiacs beginning with Libra it is said to be their (god's) night. (13) By the lunar month, it is said to be the day and night of the manes (Pitrus-forefathers) and it is said that at the mid-day of Astami-eighth day of the black half, their (Pitrus') night begins. (14) At the middle of Astami-eight day of the bright half of the moon is their (Pitrus'-manes') evening. The mid-night of the Pitrus is illustrated as the mid-night. (15) At the end of the dark half, it is called their (Pitrus) mid-day. Therefore at the end of the dark half Shraddha-funeral-oblations are given to them (Pitrus), One who will always do the rite of Shraddha oblation-giving at the end of the dark half they (Pitrus) are satisfied and thereby the Pitrus are imperishable. (16) The Tishya-yuga-the age of kali is said to be of the duration of twelve-hundred years of the divine persons-gods. The dwapara yuga should be known as twice that duration, and Treta is said to be three times (of the first). (17) The Krtayuga-The age of Truth is said to be four times the total number of years. O Rama, total twelve thousand years of the four ages are praised. (18) Here after you know from me who is telling the state of things of the ages. (In Krta-yuga) the whole religion is having four legs, and in the world brahmins were superior. (19) Lord Hari is having the white complexion, and the human beings are always having the knowledge. Their life-span is praised as four thousand years. (20) All the men had equal valour. In them there was no lower or superior. But O Rama, in Treta-yuga the religion was having three legs. (21) Lord Keshava had become red, and the human beings

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had the life span of ten hundred years. And the auspicious sacrifices consisting violence were always performed. (22) O Bhargava, then the world becomes such that the Kshatriyas are superior In Dwapara-Yuga the religion is having the form of two legs. It is said that (the Lord) had turned yellowish. (23) Then the human beings lived for four hundred years. The people had great enthusiasm, fond of war and the Vaishyas were (considered) superior. (24) And then the differences about scriptures and the differences of opinions had arisen. You know that the life-span of human beings was very short, and Vishnu had assumed the form of man. (25) The only the Yajur-Veda was worshipped and their disciples and the disciples of the disciples again and again worshipped that one veda. (26) The best of brahmins were divided into hundreds of branches and when the religion stood on one leg (support) and Keshava had become darkish. (27) When there was differences about the religion, the names of gods were not decided. O Rama, there was not certainty about the lifespan. (28) O Bhargava, in that Tishya-Kali-Yuga the babies in the womb similarly the children and the youth also died (prematurely) and the Shudras were (considered to be) superior. (29) Then on the surface of the earth in the religion the (idols) deities were installed. And O Rama the wicked prospered and the religious minded are ruined. (30) O the son of the kings are mostly shudras and the thieves live on the money, and the brahmins eat all types of food (even not-vegetarian food). (31) O Rama, then, there does not live any king who is religious-minded for a long time; and at that time only the righteous people have devotion towards Keshava. (32) In a short-time Keshava is pleased with them, O Rama in that Kaliyuga only the blessed people make penance. (33) And with a little penance they certainly get accomplishment. In this worldly duration of seventy one. Four-ages (Chatur-Yuga) is called a Manvantara. (34) O Rama, the duration of fourteen Manus should be known as a Kalpa. O the best of Bhrugus, O one giving honour of the beginning, in the middle of (between two) Manvantaras and in the interval there is a Sandhi, according to the duration (measure) of the Krutayuga (Satyayuga). But the wise said that one thousand Chaturyuga (four-ages) is equal to a Kalpa. (35-36) And a Kalpa is said to be a day of the supreme lord Brahma, and O Bhargava his night is also having that much time in which he

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sleeps. (37) O Bhargava, in this way counting the number of day, month etc. Brahma lives for complete hundred years. (38) It is said that the day of Pururshа is divided by the lifespan of Brahma, and its night is also of that duration to whom this world belongs. (39) O great one, the number of his days that has passed and which of us are to come, due to the eternity and endlessness of the supreme lord are innumerable. (40)

Thus ends the chapter 73, entitled "The description of the number of Time" during the discourse of Varuna and Rama in the dialogue of Markandeya in the first part of Shri Vishnudharmottara.

74. The description of the end of a Yuga

Vajra said : O Bhrugunadana, a doubt has arisen on hearing this which was told by Rama to Varuna, a great soul (1) O Brahma, you are worthy of telling the state of things which will arise in India (Bharata) at the end of the age (2) Markandeya said : In every age, O Yadava, when the time is exhausted, generally the best kind of people are killed in Bharata (India) due to war (3) Vajra said : O son of Bhrgu, I want to hear about the war, the three ages have been passed out of the four (4) Markandeya said : At the end of Krta Yuga (the Satya Yuga) an extremely terrible war was fought between Brahmins and Kshatriya in the same way between Vaishyas and Shudras (5) In that war the Kshatriya defeated other three castes. Then some of the Brahmins asked "Oh you Kshatriya though you are few in number how you defeated us" ? Highly spiritual and true of their vows the Kshatriyas then replied (6-7) We have one unity, best amongst the Brahmins, and we highly learned well versed in all the scriptures as our commander in-chief and we follow his advice (8) Because you are not unanimous and differ with one.another at every stage, we conquer your huge army, do not think it otherwise (9) The staunch performers of rites-The brahmins thus told by the kshatriya at once approached king Shashank-Soma best among Kshatriyas (10) Then the king Soma the righteous one said to the worthly brahmins There resides in Prayaga a Bhrugu descendent of brahmin, learned and keen in performance of duties (11) He is known valiant and always righteous in duties. His son named Pramati is best amongst the religious minded (12) Well versed in all the scriptures and skillful

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in the science and archery, he, as if Lord Vishnu in human form has descended to fulfil your aims (13) You appoint him who has the mark of black antelope skin in his banner as your commander in-chief and then you will conquer all unrestrained Kshatriyas in war. (14) Then all the brahmins thus told by Soma did accordingly and lessened almost all the burden of the earth by destroying most of the Kshatriya. (15) Thus Kshatriya forces formerly had made this earth derailed Vaishyas, Shudras and Brahmins, in the same way, there took place a fierce battle at the end of Krita (Sat) Yuga (16) The cruel demon was loving wars in the same way achieved all the kingdoms one by one and killed the kings along with their followers at the end of Treata yuga (17) Then king Bhimratha, a descendent of Divodas family looking like God Vishnu in human form, killed those demons (18) The victory aspiring demons and Lord Keshava destroyed those Kshatriyas in war at the end of treata yuga (19) Oh King !, Krishna and Arjuna both incarnation of Nara and Narayana lightened the burden of this universe like this, Lord Madhusudan again divided the same Yajurveda four-fold in every Dwapar Yuga (21) When this Dwaparyuga was over, there was born in family of Vasistha, a son of Parashara highly illustrious and who was known as Vishnu Dwaimpayana (22) He then illuminated the world by his moon like composition The Bharata legend then before, Janamejaya-the son of Parikshita and the ruling king-(23) Vaishampayana, the well read disciple of Vyasa will narrate, this great epic which is capable to destroy all the sins and fear. (24) Oh you delighter of Yadu family, this (Bharata) legend has always been an enlightenment to all the four huuman objects (aims) viz. -Dharma, Artha, Kama and Moksha and has increased the learning power of the wise ones everywhere-(25) A person, desirous of attaining the supreme abode, should always listen to this, wherever there the recital of Lord Vishnu's account and eternal sacred texts related to Goddess -(26) Oh King, a person however sinful he does not find place in hell by crossing through this Bharata Legend. (27) Oh fortunate one, delivering ten times (Bharata Legend) one becomes able to stay in the region of Keshava (Lord Vishnu) who has composed this Bharata (28) Then dividing vedas in four parts sage Vishampayana imparted its teaching to his pupils. Know them by name from me (29) He taught Rigveda to Paila, Samveda to Jaimini, Atharvaveda to

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Sumanta and to the great sage Vaishampayan he taught Yajurveda (30) He imparted then teaching to his pupil namely Vaishampayan. To Lomaharshama charioteer, Vyas taught Vakovakya, (Vedic text) Purana and Bharata composition, the four Vedas with their (six) divisions, the science of investigation, logic science together with Dharma Sastras and historical legends make these fourteen branches of learning (32) The vedic literature is called six fold - namely science of Phonetics, the books on sacrificial rituals, grammer, the science of etymology, astrological facts and the science of metres as the sixth one (33) Know that Sankhya, Yoga, Panchratra, Saiva and the Pashupata sect these five are the ways leading to the search of Brahman (39) To get rid of mundane existence and as means of worship, all these together with the post Vaishnava religions, I depicted in short the main essence (35) I described before you this whole knowledge of treasure, and hundreds and thousands other learning branches have sprung from this treasure. (36) Suka, that forest dwelling son of Vyasa and who is a disciple of his father (?) That very almighty God Vishnu (37) Then in twenty fourth Tretayuga, Valmiki born in Bhrigu family, he himself composed glorious life episodes (38) The story of Rama is highly purifying and bestows the abode of Lord Vishnu to the listeners. Oh the best of kings, when this present kaliyuga will come to an end (39) The Kalki, Vishnuyasha (tenth incarnation of Lord Vishnu) will become the Lord of the universe,and he the destroyer of enemies' power will kill all the non aryans. (40) He will return to his abode by making this earth free from non aryans, prevailed by them and restoring again the right code on it. (41) The religious minded people will then enter into Satyuga. God Vishnu repeatedly takes birth in this way then one yuga is over (42) O Yadu's scion, thousands of his incarnations have occured in various forms to restore the righteousness on earth and in future also numerous in number God Vishnu's incarnations will take place (44) I have narrated before you, oh moon like emperor, what happened on this earth at the end of a Yuga, now, oh king, the top most amongst illustrious ones tell me what more should I tell you ? (45)

Here ends Chapter 74 named Description of the end of a Yuga in the dialogue of Markandeya in the first part of Shri Vishnudharmottara.

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75. Description of Manvantara

Vajra said : Oh honourable twice born one, you deserve to describe the state of this universe at the end of the Manvantara (Yuga) (1)

Markandeya said : When a Manvantara (Yuga) comes to an end, the presiding deities of that Manvantara purified from sins, go to Mahaloka and stay there (1) To gether with Manu and other Gods Indra O scion of Yadu dynasty, reach Brahmaloka, from where one becomes free from birth (3) And those seven Sages though they do not possess the title (of Brahma), but who very closely resemble him and stay permanently there (4) The forceful great lord, being in the form of waters and wearing the garland of waves pervads this entire world. (5) O son of Yadus, everything relating to earth vanishes at that time but o worthy king those famous kulaparvata (a chief mountain range) do not perish (6) (They are) Mahendra, Malaya, Sahya, Suktiman, Rikshavan together with mountains Vindhya, Pariyatra, Malyavan and Gandhamadana (7) And also the mountains like-Himavan, Hemakoota, Nishadha, Nila, Sweta, Shringwan and Meru remain undestroyed. (8) Then when all the remaining animate and inanimate objects come to an end, then oh descendent of Yadus the Virtuous Goddess in the form of a vessel. (9) (She) sustains all those seeds, would be the forth coming Manu and future Sages. (10) Those seven, o best among kings who are renowned Sages on earth sit on it. Then Vishnu the Lord of universe (11) in the form of a fish, and having horns drags that boat easily from one place to another. And the highest Lord the protector of the universe dragging the vessel (12) All the sages extol that imperishable one for his divine performance. Then shaking to and fro in the waters forceful and full of waves. (13) The boundless valoured one (fish) the supreme Lord of universe then carries that whirling boat near the peak of the mountain Himalayas (14) That fish disappears, but those who were there, remain O king, that purification resembled to that one, made as it was in Satyuga. And the waters also were like those waters existed in past. The sages and Manu make everything then (16) O, Lord of Yadus, thus I narrated before you the condition of the universe at the end of a Manvantara, what more I should tell, oh king, you tell me. in brief. (17)

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Here ends the Chapter 75 namely Description of Manvantara in the dialogue of Markandeya in the first part of Shri Vishnudharmottara.

76. The description of the end of a Kalpa

Vajra said : Oh Brahmin, you are worthy to narrate the condittion of this world which occurs at the end of a Brahma's day. (1)

Markandeya said : O king, when the act of purification in all the four directions at the end of a kalpa takes place, seven fierce Suns arise then in the heaven (sky) (2) Then they drink the whole water stored and make the entire three worlds dry. At the time of the destruction of all the creatures. (3) O King, this earth becomes as hard as an ironball and all the creatures are burnt, but only remain these pious souls. (4) Reach to Janaloka and reside there fearlessly. O Kin at that time the earth, Antariksha, heaven and Mahalokas are destroyed. (5) But o king, people residing in Janaloka do not perish. Then to gether with tremendous heat those Sand also vanish. (6) Then Highly violent and sky wandering clouds appear. Some of them resemble to the heap of Collyrium, while some look like elephant troops. (7) Some are like big ramparts, others look like poverty embodied likewise they look blackish as durva grass and Shine as vermilion (8) Some of them resemble to the feathers of parrots, while some have the lustre of blue lotus. These clouds wearing the garland of lightning roar, (9) Pervading the sky, Oh king, they by their fall of showers looking like the stream of Gangas Sprinkle (fill) the earth so often (10) Then oceans with waves breaking their shares, oh king cover the entire earth burnt by sunrays. (11) Samvartaka wind at once then destroys the clouds. Lord Brahma gathers wind in his own body. (12) He rests in the huge ocean when inanimate and animate world come to an end, and when the Moon, Sun, wind, planets asterisms and Stars also disappear (13) The almighty God, the Lord of universe resting for thousands of Yugas then awakes and creates the world as before. (14) On each kalpa O Virtuous kikng, he creats the universe repeatedly and so at the end of creator's night creatures come in existence. (15) As it is born, it is named as creatures (having birth), O king, this much I have revealed before

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you, what happens here at the end of a kalpa. Now a chief of all the Yadus, tell me, what more should I narrate ? (17)

Here ends the Chapter 76 named The description of the end of a kalpa in the dialogue of Markandeya in the first part of Shri Vishnudharmottara.

77. The description of Mahakalpa

Vajra said : O Sage, please narrate the condition which occurs at the end of a Mahakalpa, because you are a big treasure of learning like Lord Brahma. (1) Markandeya said : When a period of hundred years is over, after destroying the entire universe Lord Brahma rests again then in the unique ocean. (2) He discards his body by means of Yogic power, attains the Supreme being, and when the almighty God achieves final emancipation. (3) All those residing in the abode of Brahma become freed, then the entire interior part of the egg is filled with water. (4) Oh king, at that time all embodied beings perish and O Lord of the universe, the egg then bursts due to inner waters. (5) It then merges with outer waters when the life span of Brahma is completed. Thus the supporting stream of the world dissolves with that water. (6) The water melts with the light, the light with the wind and the wind disappears in the sky and the sky rests into mind. (7) The mind melts with intellect, and the intellect unites with the soul, and the soul rests into the Indistinct one in the highest being then resides the Indistinct being. (8) The lord of the universe simultaneously destroys all those eggs enumerated by me, before hand. (9) Then when he resides in the material source it is known as his night. When the period of hundred Brahma years is over then again the lord of the universe (10) (O the knower of duties) the Supreme God then again performs all that as it was done before by preparing an egg in sequence of the indistinct object. (11) The four faced, and immensely lustrous God Brahma himself, O worthy king, lives in the form of that egg. (12) The Lord of the universe, O noble one, then simultaneously takes various, desirable forms of his own accord in that egg formed body, o king. (13) I have thus described before you the condition of the universe at the completion of Brahma's life span, now, o you reddish and large eyed chief of Yadavs, tell me, what more you want to know from me. (14)

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Here ends the chapter 77 named the description of Mahakalpa in the dialogue of Markandeya in the first part of Shri Vishnudharmottar.

78. The Narration of the dignity of the Child

Vajra said : O illustrious one after the completion of Brahma's Manvantara, today is the seventh day since your birth. (1)

How did you pass your time then at the end of the kalpa ? You are worthy to remove my doubts, as you resemble principal lord. (2) Markandeya said : O highly lucky one I then passed my time by resting in the boat by the repeated grace of that great Lord. (3) And when fire took place at the end of the Kalpa, I took resort in Janaloka and passed my time there. (4) Separated from Janaloka, I fell on the earth when fire broke out in the terrible sea in form of final disaster (5) It was really, fierce valoured device of that very God that though fallen in huge ocean on the earth. (6) I was lucky enough not to loose any life due to the blessings of that God, and being senseless I fell into those whirling waters. (7) Then tossed here and there by the water waves, oh desendent of Yadu, I was unable to see the earth surrounded by mountains, forests and woods. (8) O you destroyer of enemies, I felt depressed of such long life, and found miserable and grieved in that water havoc. (9) Thus I saw in the midst of waters a fig tree, with big branches, thick shadow and shining with tender sprouts. (10) Reaching there by arms, I see on that baniyan tree resting on the branch and dazzling like a sun (11) A bed heavenly and studded with jewels, and I see a child with lotus like eyes on that couch. (12) The child was looking like flax flower and was adorned with yellow garments. The imperishable being had feet, like lotus leaves and itself was resembling to the lotus. (13) Adorned with ornaments and looking beautiful on account of locks of hair, it was matchless among thousands due to powerful lustre. (14) Looking at me, smilingly that child said, "O expert in religious rites, if you feel tired then through my mouth into the body (15) enter and take rest as long as you desire" (thus he told) O Scion of Yadu family, I felt ashamed when he told like this. (16) Then being helpless, I entered its body and O king there I saw the universe, surrounded by mountains, forests and woods, looking beautiful by cities, it was full with Gods, demons and serpents and decorated by best oceans.

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(18) It was pervaded by kingdoms, and looked nice due to businessmen. Noisy with the recital of Vedic literature by Brahmins it possessed Varnas and Ashramas. (19) Rich with rivers, mountains and trees and occupied by sacrificial ceremonies on seeing it. I felt astonished by the execution of that child. (20) Wandering to and fro, I desired to witness the end, but when I was not successful to know that child's doing then. (21 Even though at the completion of thousand of Yugas. Then O king inspired as if by future happenings I took shelter of that child. (22) Coming out then from its moon like face, I saw there in its belly the entire animate and inanimate three worlds. (23) O best of kings, I noticed everything outward. I then laid down before the fact of that highly distinguished one. (24) That child along with that branch then disappeared. Thus O very noble king, I spent the night in the belly by blessings of that huge bodied and infinite Brahma. (25)

Here ends Chapter 78 namely The narration of the dignity (glory) of the child in the dialogue of Markandeya in the first part of Shri Vishnudharmottara.

79. The episode of lotus navelled God Vishnu

Vajra spoke : Who was that in child form not known by you though repeatedly seen, at the end of a kalpa ? I feel highly surprised in this matter. (1) Markandeya spoke : Even though I saw that God the Lord of the universe, again and again at the end of a Kalpa, I have failed to recognise him as if bewildered by his own device. (2) But after the final disaster, I become fortunate to know about that unobstructed father, the Lord of universe from Lord Brahma. (3) Vajra said : how you are able to know of that god, who is very difficult to perceive, the source of the universe and the origin of all the beings from Lord Brahma ? (4) Markandeya said : I became wonder struck, by the enchantment of that highly lustrous child, and my mind, was greatly astonished seeing the whole universe in its belly. (5) I reached the abode of Lord Brahma and asked him "I saw in the unparalled divine ocean, the highly brilliant child and when I found myself helpless then I entered into its belly, O God the whole animate and inanimate (6-7) world I saw there but failed to recognise the child. Surely, you being the preceptor of this world and omniscient deity are capable to know it. (8) Thus asked, the teacher of the universe told me." O

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Markandeya I very well know about that unobstructed teacher of the world. (9) But to Sage, even at the end of a kalpa you would not be able to realise him properly. As you noticed the world O sage ! resting in his body. (10) So also I have noticed it residing in that supreme source of universe, o scion of Bhrgus, sometime at the end of my day. (11) When all the living and non living world destroyed in that big ocean, I then saw the supreme being resting on serpent bed. (12) Beguiled by him, I failed to recognise him at that time, and, full of surprise I then asked that God who was he ? (13) Similingly he replied "I possess this entire world but you do not know me, the almighty power of the worlds truly." (14) I also told that lord of the deities this whole world belongs to me. During the destruction it remains specially with me. (15) If you do not trust then entering into the belly witness the entire three universes, destroyed by me. (16) When I told him thus, for any reason he entered into my belly and came out within a moment. (17) And coming out he said to me, o Lord of the universe, I saw all the three worlds resting in your belly. You also see them in my belly." (18) Saying so he then rested on the hood-bed of the serpent, and eager as I was, entered into his belly. (19) O Brahmin, I found there the world surrounded with mountains, forests and woods, and it looked beautiful on account of seas, rivers, islands and under world regions. (20) I saw the earth thus dwelling in his belly but when I came out, oh you descendent of Bhrugus, I could not see his body. (21) I found myself wandering in the space without any support, then fatigued by wanderings, I took his shelter. (22) There I found this body without any outlet (hole) and then I became helpless to come out from his body. (23) O highly fortunate king, I took his resort because, there was no exit (way to come out.) Reaching there, oh Brahmin you spotless one, I found an exit (hole) (24). It was more subtle even than the tip of the hair. Then through that lotus stalk, I came out and saw myself liberated. (25) That lotus had sprouted from the naval pond of that bow holder God. Dazzling with the jewel on Sheshnaga's hood, it was covered with moss, big and had bloomed petals. (26) I became famous as 'Lotus born' in the world. O scion of Bhrugus, the lotus was grown from the navel portion of that God. (27) It possessed big circumference and mountain Meru was as its pericarp. There I was born from that God with disc in hand. (28) That God is Vishnu, the

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Lord of the universe, the supreme power and highest of all the beings. He was seen in the form of a child by you at the termination time of all this living and non-living world. (29) Thus curiously I dwelt in his belly. O king, at the end of every kalpa bewildered by his own device. (30)

Here ends the Chapter 79 namely episode of lotus navelled God in the dialogue of Markandeya, in the first part of Shri Vishnudharmottara.

80. Description of passed time

Vajra said : I wish to hear o highly illustrious scion of Bhrugu's race, the length of time elapsed since the birth of this (present) Brahman. (1) Markandeya answered : Eight years, o king, of this Brahman (who is) the Lord of the universe, have passed and five months, measured by the measure of his 'ahoratra.' (2) And four ahoratra have elapsed (reckoning) from the present day. Listen to that what I shall now narrate before you. (3) Six Manus as well as Seven Sandhis have passed, likewise twenty seven chaturyugas have passed. (4) Three yugas have elapsed. Since the beginning of present chaturyuga, and also ten years are less from the present Kaliyuga. (5) At the time of your Ashwamedha sacrifice, together with a fortnight o descendent of Yadus. The number of years (continued in) the time of the past and the future Brahmas, O giver of plenty of gifts in the Sacrifice (6) is not able to express exactly as it has no beginning. The sand of the Gangas and the drops of the rainfall sent by Indra. (7) Can be counted o king, but not the passed Brahmans. The wise one knowing that each lord of the universe is with an end, seeks that path of Vishnu which is the highest abode. Vajra said : O wellversed in religious performances, how long myself and (king) Parikshit shall rule over this earth ? O best among Bhrugus please tell me. Markandeya answered : O lord of the king, after the passing of fifty years since today, (8-10) When great emperor Parikshit, O scion of Kurus will leave for heaven, then you will be able to protect this earth in absence of king Parikshit. (11) Taking resort to final departure, You will then reach to the world of snakes. And, o best king when both, you and king Parikshit will get heavenly abode. (12) Janmejaya, the son of king Parikshit then will be installed as king of Nagapura (serpent town) and your son

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Achala will be the ruler of Mathura. (13) Your highly valoured and duty loving son will then rule over Khandavaprastha abanbdoned by demons Maya and others. (14) The demon Maya thus was ordered by Arjuna before leaving to his final departure, O king desiring to benefit you. (15) (O Maya) you shall protect this assembly by my order as long as Vajra residing at Khandavaprastha rules over the earth. (16) As promised to Dhananjaya, he protects this (assembly) And when you will attain heavenly abode, ordered by demon Maya. (17) The demons known as kinkars will carry to Bindu lake at Himalayas from which it was constructed before. (18) I thus narrated before you the life span as determined by time. Now tell me, O best of law abiding ones, what more should I describe, o king ? (19)

Here ends the Chapter 80 namely Description of passed time in the dialogue of Markandeya in the first part of Shri Vishnudharmottara.

81. The Similarity of Kalpas

Vajra said : O you expert in the law, I want to hear the presiding deities of time and of its subdivisons, which you have briefly and so often narrated. (1) Markandeya answered : of which day and night of Purusha, you have heard, o scion of Yadus, the Lord of that is Purusha who is time and the ruler of all the creatures. (2) The prime deity of a Kalpa is Brahman who pervades this whole universe, but the lords of Manvantaras are Manus and they are fourteen. (3) From them Svayambhuva Manu is the first, then come Svarchisha, Vaivasvata, Savarni as well as Brahmaputra (4) Dharmaputra, Rudraputra and Dakshputra, O descendent of Yadu dynasty likewise they are Rauchya, Bhautya and Vishvatma. Thus there are fourteen Manus. (5) Vajra said : These fourteen Manus as described by you a Sage, do the same, Manus preside over the Manvantara in their order ? O you knower of laws, or there are other too mentioned before me by you at present, please remove my this doubt. (7) Markandeya spoke : O great king know that these are only fourteen Manus, who preside over each kalpa in order. You should not ponder over it. (8) All these three kalpas should be known uniformly. They sometimes differ partly only because of Brahman's device. (9) You should also know the oneness of all the years and especially of Manus in every kalpa.

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(10) Vajra soke : Sometime there is no similarity existing among people in every kalpa, O knower of law, I want to know that reason. (11) O twice born one, During every kalpa they are released and due to the power of time, the entire world will be deserted. (12) Markandeya spoke : The beings get liberation by the other way. Then the God whose power is beyond judgement always fills this universe. (13) Those taking resort in Brahmaloka, along with Brahman become liberated. And at the time of Mahakalpa, others resembling to them are created again .(14) Those who are free from birth attain that highest abode like this. O king, all the kalpas possess equal number of creatures. Those beings are gone to Brahmaloka, Vishnuloka, and Rudraloka. (15) There are so many Vishnulokas and like wise Rudralokas but those creatures resting in Sweta dwip do not find birth. (16) But o Lord of kings, all the lokas are not able to give liberation (salvation), but only those Rudra and Vaishnavlokas which are (above) the Brahmaloka (17) narrated by me, by attaining them one is liberated from rebirth. At the end of Mahakalpa all these creatures though attain to that Supreme deity (18) return back a scion of Yadus, without getting the knowledge, and so the God again make them reborn in mundane world. (19) Those creatures who have abondoned their bodily forms full of knowledge either in midst of a kalpa or at the end of a kalpa are above to attain the highest abode of Lord Vishnu (20) O king, the knower of law, the supreme lord fill that place for any reason in another creation by the seeds of creatures. (21) Vajra said : O scion of Bhrugus though the kalpas resemble with one another still there lies a difference amongst them. Being highly curious I want to listen about it. (22) Markandeya answered : Listen, O king to the differences between the kalpas which exist inspite of their resemblance. As in the past kalpa, when the sixth Manvantara had gone. (23) And o king out of the twenty fourth Tretayuga, the seventh when Rama killed Ravana together with his troop in the battle. (24) Then O king, the same Rama slew Kumbhakarna. Thus, o descendent of Yadu family what happned in the present kalpa ? (25) Valmiki then composed in verse, that holy life of Rama. That which happened in the past kalpa. I narrated it to Yudhisthira, son of Dharma in Kamyak forest. Thus I narrated before you this difference between the kalpas though they look very similar. (26-27) O King, you

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should know their true nature, as well as their order, their creation by Brahman and their difference. Also get knowledge of the various forms of Kartikeya, (28) Lakshmi, and God Shiva, O king the scion of Yadu dynasty along with those of kalpas elsewhere. (29) O Lord of the earth, I narrated before you the similarities as well as differences, lying among different kalpas. Now, listen o king, various deities presiding over them from me as in different Yugas. (30)

Here ends chapter 81 namely The similarity of kalpas in the dialogue of Markandeya in the first part of Shri Vishnudharmottara.

82. The narration of result (fruit) of Years

Markandeya spoke : Worshipful God Vasudeva, as well as lord Samkarshana, Pradyumna, and Aniruddha are the deities of Krita (Sat) Yuga and others (i.e. of three ages). (1) O king, twelve Yugas in past are also declared here. They will come back separately after the fifth year and will come back completely in the sixth year. (2) I will tell you now, their deities separately. (They are) Vishnu, Brihaspati, Sakra (Indra) as well as Vahni (fire God) and Treta (3) Also Ahirbudhnya, Pitrus, Visvedeva, Nishakara, Indragni (together) the two Nasatyas, and highly powerful Bhaga. (4) These twelve deities of partial Yugas, I described before you, I will now recite sixty names of years, know them. (5) In this present kalpa, when sixth Manvantar has passed, of this very twenty fourth Tretayuga o king. (6) When Rama killed Ravana together with his followers in the battle, then Lakshmana slew, O king, Kumbhakarna (7) Since the bright half of Magha till the Moon and the Sun entered into Vasava and Ruksha, in the world of living beings it is called the period of Sixty years. (8) Prabhav, Vibhav, Shukla, Pramoda and Prajapati these five are the auspicious years in the Vaishnav Yuga. (9) Angira, Shrimukha, Bhava, Yuva as well as Dhata these five years are of Jivayuga, out of these, five first are said holy. (10) Ishwara, Bahudhanya, Pramathi, Vikram and Vasha, These five consist of Sakra's Yugas first two part out of them are known sacred (11) Vahni, Svabhanu, Tarana, Varida and Avyaya these five are declared as Agni's Yugas. The second is inauspicious Sarvajit, Sarvadhari, Virodhi, Vikriti and Khara these five belong to the Yuga of Tvastra. Out of these five, the second

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one bestows goods (13) Nandana, Vijaya, Jaya, Kama and Durmukha, these five are of Ahirbudhnya Yuga. The first these are said beneficial, out of five. (14) Hemamali, Vilambi, Vikari, Sharvari and Plava in Pitru. These five take place, and the fifth one is good rewarding. (15) In Vaiswa Yuga, O king, these five are said auspicious they are sokakrut, Subhakrit, Krodhi, Visvavasu and Paravasu or it consists two years of Vaisvadeva namely Dwip and chamoo (16) Plavamga, keelaka, Saumya, Soma and Rodhakrit are the years of Saumya Yuga out of them the first and the other two are declared as sacred. (17) When Indragni preside as their deities then all these five namely Dhavana, Mathana, Veera, Rakshas and Anala become fortune indicatives. (18) in Ashwin Yuga Pingala, Kalayukta, Siddharth Rudra, and Durmati are five and out of them the fourth one is praiseworthy (19) In Bhagya Yuga all these five viz Dandubhi, Angaraka, Rakta, Krodha and Kshaya are known as good, especially the fifth one. (20) O king, I recite before you the retribution connected with there twelve Lords of waters according to the course of movement with their fruits. (21) When Jiva lurks in Agneya, the Vahni becomes the presiding deity of that year. And it indicates disadvantage to these living on cows (cattle), brahmins and fire. (22) When Jiva rests in Saumya and Rudra, it is called the Saumya year. All the six calamities occur there together with the lack of rain. (23) When it (Jiva) enters into Adityapusya, that year is famous with Guru as ruling deity. It promotes happiness it is beneficial and bestows happiness, good health and absence of famine. (24) And when Jiva is in Sarpa and Pitrus, the year is declared as Paitrya. It is love abiding, gives plenty of rain and brings prosperity and abundance of food on the earth. (25) The year when it is in both the Falguns and Hastanakshatra it is named as Bhagyam. It is full of thieves, is terrible and miserable for women. (26) When Jiva stays in Chitra and Swati, that lucky year is known as Tvastra. It destroys the barley grain but increases shibi (flesh) and grain. (27) Jiva going in Vishakha and Maitra, the presiding deities where are Indragni, that year is lucky for sacrifice performer and pleasing to human beings. (28) When Jiva reaches in Jyestha and Mool constellations that year is called Shakta. It destroys barley grain and increases the fear of creatures. (29) The year is known as Vaisvadeva when Jiva enters both the Ashadhas the year is neither good nor bad. It causes

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war amongst the kings. (30) The year is described as Vaishnava, when Jiva is in Vishnu and Vasava. It gives happiness, plenty of grains but causes harassment to wicked people in the world. (31) Jiva when lives in Varuna in both the prosthapada, it first brings grain and then ruins the grains. (32) When Jiva finds stay in Paushnashwiyamya that year is Ashwidaivatam. It brings good rainfall and prosperity and is without terrorists. (33) The lord of the universe, o king made all this when the day in the beginning of the bright half of Chaitra took place. (34) Brahman always makes one planet as the lord of a year. O, wellversed in laws, they are Naga, Yagna, as well as Gandharva. (35) That planet is said as the lord of that year which clings with Aditya when seven planets cling & then become less the age of vices. (36) O king Anantashake joins with Aditya together with Gandharva, Chitrangada and demon Dirghabhadra. (37)

Vasukinaga, demon Purnabhadra and Gandharva Chitrasena all these are called identical with Saumya. (38) Takshakanga, demon Manibhadra and Chitraratha Gandharava are installed together with planet Bhauma. (39) and snake Karkota, demon Yaksha bhadra and gandharva Tumburu-all these three are installed as chiefs. Simultaneously with Budha also (40) Padma snake, demon Dirghabahu, and the Gandharva named Mahateja with mighty Shalishira become Lords along with Jiva. (41) O king, the snake Mahapadma, Gandharva Narada and the demon Mahabahu join with Sukra. (42) With Saura are installed as chiefs of the year, serpent Sankha, demon Mahakarna, and Gandharva urnayu. (43) O Lord of the earth, now I will recite the condition of a year, resulting due to supremacy of particular planet. The remaining all depend upon it. (44) The Bhaskar year has sharp sun, remitted fish absent of clouds, powerful lustre, and snakes and diseases in abundance. It is full with deserts. (45) The Chandra year possesses heavy rainfall, plenty of grain, and cow gives milk in excess. It is liked by lovers and there the surface of the earth is marked with funeral piles. (46) The Bhauma year is full of fire, thieves and diseases. It causes the enmity (war) among kings. Bereft of grain and with many serpents, it is the killer of children. (47) The Baudha year enriches brahmins, Kshatriyas, and crop, grain along with artists. The soil is rich with plenty of food grains on it. (48) The Jiva year has in it sacrifices, and plenty of food

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grain, and is advantageous to cows, elephants and horses. It brings abundance of rain, is gentle and make twice born people prosperous. (49) The Sita year is rich with crops, religious performances, and is without terrorism. It is full of water, fulfils the desire of lovers, itself is lovable and brings happiness to kings. (50) The Shanaishchara year creates famine, plague diseases and stromy wind. It also causes war amongst kings and gives misery. (51) O scion of Yadus these five years have a change I will narrate their heads, names and fruits (effects) (52) The learned people always know that year as the begining of the year. (53) The first is declared as Samvatsara, second as Parivatsara, the third one is known as Ida, and fourth is Anuvatsara and hear the fifth one is named as Idvatsara. (54) Agni is Samvatsara, while Arka is Parivatsara, divine Shashanka is named as Ida, Svayambhu Brahma is called Anuvatsara and lord Siva is Idvatsara. (55) The rain fall is moderate in the first year, while there is plenty of rainfall in the second one. The third year releases the rain after its proper period passes away. In the fourth, there is scanty of rainfall while the fifth one is deprived of rain (i.e. no rainfall) (56)

Here ends the Chapter 82 named the narration of result (fruit) of years in the dialogue of Markandeya in the fist part of Shri Vishnudharmottara.

83. The description of exalted account of deities

Markandeya spoke : The Sun's progress towards the north i.e. Uttarayana is known celestial Residence of Gods while Sun's movement towards the South direction is said the abode of means. Vasant (Spring) has Agni as the presiding deity while Grisma is called Indra as the deity. (1) The monsoon is equal to Vaisvadevi and Sarad is called Prajapatya. The winter is none other but Vaishnava while Sisira is Marut. (2) Chaitra has Tvastra as presiding deity while Vaisakha has Agni deity, Jyestha is with Indra as chief and the month Asadha has Vaisvadeva as its presiding deity. (3) Sravana has Visvadaiva and the month Bhadrapada has Aja as main deity. Month Aswin is connected with Aswa while month Kartika is called Agneya. (4) The month Margasirsa possesses Saumya and Pausa has Jiva as presiding deity Magha month belongs to manes (Pitrus) while Bhaga is the deity of Falguna month. (5) The bright half portions of the months

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are known as the presiding deities of those months. O Sinless one, I will recite before you the presiding deities of dark half portions of every month. (6) O king, the dark half of month Chaitra is declared as Yamya (belonging to Yama) the dark half of next month is of Agni, Dark half of month Jyeshtha is said of Rudra, while the dark fortnight of Asadha is called Sarpa, (7) Month Sravana is Paitra, and the next one is Savitra. Maitra is called the month Aswin and Saksa is having Agni as its deity. (8) Likewise Nairuta is known as Saumya and Pausa has Vishnu as deity. And Varuna is Paitra (ancestors) and Falgun is known as Pausna (9) After this I will narrate the identity of a deity with a particular planet. (Just as) Agni signifies Arka while Varuna is said Soma, Kumar resembles to Angaraka and God Hari is Budha, Brihaspati is declared as Sakra and Sukra is similar to Goddess Parvati. (10-11) Lord Prajapati resembles to Sanaischar and planet Rahu Should be known as Ganadhipa (the chief of troop) Ketu is Visvakarma. I have already mentioned about these planets before you. (12) Now I will recite the deities of constellations. Krittika is Agnidevata, while Rohini is declared as the Goddess of Sun (Arka) (13) Indvrksa is Saumyadaivata And Ardra is Raudra, Punarvasu is called Aditya and Pausya is said Gurudaivata. (14) Aslesa is the serpent Goddess and, Magha is named as Pitrudevata. The Purva Falguni is with Bhagya as deity while the uttar Falguni has Aryama as Goddess. (15) The Hasta is Savitra and Chitra is known as Tvastri while Swati is described as Vayudaivata among the constellations. (16) O descendant of Yadu dynasty, Visakha is known as Indragnidevata, Anuradha is, Similar to Mitra nakstra, while Jyeshtha is called Sakra. (17) Similarly Mula is known as Nairutya devata and Asadha. Purva is Apya, but Ashadhottara is Vaisvadaivata. (18) The wise ones declare Dhanistha as vasava. (19) Purva Bhadrapada is casual to Aja, and Uttara Bhadrapada becomes Ahirbudhanya. O King Satabhisag in Varunadaivata among constellations. (20) Abhijit is Brahmidevta and Sravana is known as Vaishnava. Revati is Pausna (belonging to Pusan) and Aswini has Aswidaivats. Bharani is Yama likewise. Thus I declared the deities of constellations. (21) Brahma, Prajapati, Vishnu, Yama, as well as Soma, Kumara seven Sages and eight Manus. (22) And Pisacha, Dharma, along with eleven Rudras and twelve Adityas and kamdeva. (23) O King, Yakshas and Pitrus are

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known as the deities of a day beginning from the first day of a month, now you listen the names of karanas (divisions of the day) (24) O king a Karana (an astrological division of the day) is always enjoying a half of a Tithi out of eleven karanas, four are fixed but know that seven are movable. (25) At the end of fourteenth in the dark half of a month and on the second day of the month it is known as Sakuni. And on the full moon day and in the dark half of the Krishnapaksha it is named "Chatuspada'. (26) But O king it is called a Naga Karana' in the second half of a month and "Kimstughna' Karana takes place when it is the half of a bright pratipad (first Tithi of a month.) (27) I recited before you, O king, these stable "Karanas' kali is their Dharma while Vayu becomes their deity (28) O scion of Yadus when it is half of bright first day and the second day. (29) And on the half day of the fifth as well as on dark Astami and on the half of bright Dwadasi also on the Paurnamasi. (30) In the first half of the fourteenth of dark half of a month, and on Seventh day in the dark half as well as on the half of the bright half Astami. (31) The Karana is named as Bava with Sakra as its deity. It is on the half day of the formar Dvitiya as well as on the half of Panchami of the latter fortnight. (32) On the half day of bright Navami and on the half day of dark dwadasi from the half day of dark first day and on the half of Chaturthi (33) As also the Karanas is called Balava with Brahma as deity on the half of bright Astami and on eleventh of dark fortnight. (34) In the first half of the Dvitiya as well as Sasthi in the bright half of the month and on the half of bright Navami as well as in the end of dark trayodasi. (35) In the half part of dark first day, as well as in the first of the fifth day and also in the half of the second one and in the first of eight and the twelvth day of the month. (36) That Karana is named as Kaulava with Mitra as its deity. It is on the first half of the bright third day, and also on the half of dark sixth day. (37) In the first part of dark Second day as well as in the half of dark fifth one and in the former half of ninth as well as on the half of the letter twelvth. (38) The wise men declare that Karana as Tautil with Aryamna (deity). It is on the end of half of bright third day and in the first of the seventh. (39) And at the end of the half of tenth as well as in the beginning of fourteenth,, and on the end of the second one of the dark half of the month and in beginning of the half of dark sixth day. (40) As well as in the end of the nineth

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and in the beginning of the thirteenth. That Karana is called Gara with Prithvi as its deity. (41) On the half of the bright fourth one and on the dark fourteenth. (42) In the beginning of dark third one and on the half of dark sixth day as well as on the half of bright tenth and on dark thirteenth. (43) That Karana is named as Vaniya and Shrideva as its deity. It is in the end of the fourth day in the bright half portion and in the first of the eight. (44) On the half of ekadashi in the dark half portion of the month together with the first of the fifteenth. And on the end of the third of dark half and in the first of the seventh. (45) On the second of half of tenth and on the first of fourteenth, the karana is vishti and the deity is Mrityu. (46) O best of kings, This one is always declared censured in every rite. Twenty four hours are there in a day. (i.e. day together with night.) (47) Since from sunrise till the regent of a week day it is known as lustre (effect) of Rahu, God Gandharva, Naga and Kubera successively. (48) Know from me their order beginning from the sixth. They are Arka Sukra, Riksha, Ratrisha (moon), Surya and Mangala (Planet Mars). (49) And the great planet Rahu enjoys the time and all of them. And also serpent named Kulika, as well as yaksh named Padma. (50) The Gandharva is famous of Angaraparna. The period which belongs to Kulika should be avoided in all actions. (51) The person who eats during this period suffers from diseases, and the poisonous food is not digested. And one looses his life bitten during this period, even though in presence of Tarkshya. (52) Even the medicines eaten during this period carries no effect. The time duration must be known by astronomers, the royal councillors and physicians. (53)

O best of kings, those who do not know that period and also these three, become foolish as they get great ignominy due to their fruitless effort. (54) Listen to the portion belonging to Rahu in the periods assigned to each planet. Each planetary consists of 150 seconds and after 67 seconds of the hour of the Sun, sixteen are declared to be the dread period of Kulika, remaining belong to the Sun. (55-56) But four seconds at the end of an hour of Sukra are stated to be Rahu's own, and the remaining period goes to Sita (Venus). (57) At the beginning of the hour of Saumya (Mercury) two seconds are declared, to be the dread time of Kulika the remaining belongs to Budha (Mercury.) (58) But in the hour of the moon, after the lapse of 71 seconds, eight are declared belonging

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to Kulika, the remaining are of the moon. (59) After the lapse of 86 seconds of Sun's child (Saturn) the remaining period is said to Kulika (60) And after the lapse of 77 1/2 Seconds of Guru (Jupiter) one second of Rahu while the remaining period of the hour belongs to Guru. (61) Thirty two seconds in the beginning of the hour of Bhauma (Mars) are said, belonging to Kulika, but the remaining period is of (mars). (62) A person knowing about Jiva should perform all the activities in the hours of Sukra. But he should do nothing in the inauspicious hours of Kulika or anything else. (63) Besidess them you listen from me about the deities of Muhurtas (moments). O king, all the stars (constellations) change during the day and night. (64) I have already mentioned thirty stars to you, Vajra asked, O you spotless Sage, you had already described twenty eight constellations to me. (65) Now best of the brahmins, how did their number go to thirty ? Markandeya answered O king, in the beginning of day and night it becomes half (66) It is called Abhijit star when it is in the midst of them. (i. e. beginning of day and night) in beginning they take place twice, I described them as thirty in number. (67) Their deities are described from the deities of Stars. They are not in order know their order from me (68) They are Rudra, Sarpa, as well as Maitra, Paitra and also vasava Oh King, Apya, Vaisva as well as Keswara (?) They have Sakra as their deities (69) Aindragni, Nairuta and Varuna o king, to gether with Aryamna and Bhogya are known as day moving stars. (70) Rudra has Aja daivata, while Pausna and Ashwin have Ahribudhnya, Yamya is with Agnidevata together with Brahma and Saumya. (71) Aditya is (Jivadevata), while Vaishnava has Suryadevata. Tvastra is Vayavya-all these are night moving constellations (72) The fifteenth portion of a day and a night, is named as Muhurta (Moment), O scion of Yadu family, by Sages knowing truth have told this. (73) I have already recited before you, since from the very dawn, the deities of time portions, and all the Muhurtas. They must be worshipped in their particular periods. (74) But they bestow additional fruit, especially when they are worshipped separately. These deities should be worshipped, especially with homages in their assigned periods, by persons desiring to attain rich fruits from them, o law knowing king. (75) O king, a person being self restrained, worships the

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deities with devotion and due honour, the gods bestow desired fruits upon them o red eyed one. (76)

Here ends the Chapter 83 named 'The description of exalted account of deities presiding over different parts of the time' in the dialogue of Markandeya in the first part of Shri Vishnudharmottara.

84. Description of Six Lagna

Markandeya spoke : O king, There are twelve zodiacal signs known according to the entrance of the Sun during day and night always. (1) They are Mesha, Vrishabha, Mithuna, Kulira, Sinha as also Kanya, Tula, Kita, Dhanvi and Makara. (2) O best of kings (to gether with) Kumbha and Mina the Zodiacal sings are said twelve in number. Kuja, Sukra, Budha, Chandra, Surya, shining as well as Sita (Venus) (3) of Bhuma, Jiva, Saura, Shanjivi and also of Mesha etc power is described by me in their due order, o Lord of the Earth. (4) The Sun, Moon both are the Gods of all the Zodiac when it is the time of touching, it is said irregular (5) Chandra and Arka preside over Similar zodiac signs one third part of a zodiac sign is known as Dreskana, Lagnesh, Panchmesh (fifth part) of Navamesh (ninth part) are said as their deities in due order. (6) Mesh, Sinha and Dhanurdhara (Dhanvi) are the heads of Mesha etc. Zodiac signs, while Vrish, Kanya as well as Mriga are the Lords of Makar and others. (7) Tula is Lord of Mithuna etc and oh Lord of the earth and Kumbha leads Tauli, Kulira, Kita and Mina are heads of Kulira etc. (8) The nine portions should be counted beginning from the zodiac signs described before. There are nine Lords in due order mentioned before these zodiac signs. (9) The presiding deities of the nine planets, beginning from their own signs of zodiac, and possessing the twelth fraction (part) are described, as the Lords of these signs of zodiac. (10) The planet Mars is said to possess Five, while Sun possesses five, and of thirty fractions While constellation Pushya is said to have eight parts, and the planet Mercury possesses seven parts. (11) The planet Venus, when it stays in the Visham sign of zodiac, then it is known as having five fractions. And the planet Venus, has five in the beginning, while planet Mercury has seven in the beginning. (12) The constellation Pushya is endowed with eight, Sun with five and the planet Mars is endowed with five degrees and when these

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(Three) come in the sigs of zodiac with similar number. The Sages have declared, six kinds (varieties) of the moments of Sun's entrance, into a zodiacal sign. (13) These six types, are the moments of the Sun's entrance, into the rising of zodiacal signs. (HORA) and when it has nine fractions, it is known as Trikana (?), and it is given the name of the twelfth part. (14)

Here ends the Chapter 84 namely description of six Lagna in the dialogue of Markandeya and Vajra in the first part of Shri Vishnudharmottara.

85. Description regarding auspicious and Inauspicious knowledge

Vajra said : Oh best among the Bhrugus ! you make me know, who am asking you, of the auspicious and the inauspicious periods on the earth. (1) Markandeya said (2-6) there is mentioned the highly dreadful path of the fire, and there is given the hint of that particular priod, where there arises a particular constellation, in a particular direction. The constellation namely Krittika is, in South and in the directions (Corner) related to the wind. While Nagavithi (?) is in north, and Gajavithi (?) resides in South direction. These three are known as Prajapatyas (belonging to Prajapati). Evarana (?) arises for four days, in the north direction, while the constellations like Poorva (former) Falguni and Uttara (later) Falguni, are indicated from the middle of the sky. While four constellations, like Govithi and Aja, reside in the middle part of the sky. Shravana, Poorva Bhadrapda as well as Uttar Bhardapada, these three constellations are, in the middle part of the Southern direction while in south and north combined. There are seen, the three constellations like, Mrigashirsha, Hasta and Chitra. And the constellations, like Aja and Vishakha are situated in the middle portion of the southern direction. The four constellations, like Shakra etc. are situated in the north direction. When these constellations occupy such places, at that time the path of fire becomes dreadful. (2-6) When the planets live in the north direction, at the time of their rising and setting, then it is said (as) auspicious, while if they are in the south direction at the time of their rising and setting it (the period) becomes inauspicious. (7) When the planets are auspicious, and people donot get (see) only thing good during this period in the world. (8) That period is also

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said as inauspicious, because there, the planets possess rays void of brightness, and their colour become polluted (spoiled), because of their stay, in the path of the fire, There, nothing results into good in the world. (9) When the planets cross the Cart of Rohini constellation, then there occurs a horrible destruction of human beings (10) The Sun, when possesses dull rays, it becomes cruel, in the same way when the moon, the planet Mercury as well as Rahu and Ketu become dull, then also that period is not said auspicious. (11) The seers who know the true nature of Brahman, declare the remaining planets as mild (gentle) The constellations like Rohini, Krittika, etc. are said belonging to manes, Vishnu and the sun (12) If all the stars are seen (found) in the eastern direction, then these planets causing calamities, ruin the regions, which are situated in western directions. (13) And they create a great trouble for the kings of the eastern direction, and if they are seen in the middle (centre), Then there arises, a terrible calamity upon the kings of the middle region. (14) They cause a disaster in the western direction, if they move slowly or swiftly in cloudless sky, and become disappeared there and become visible in the western direction. If the planets, are surrounded by smoke or fire then also they indicate a great danger (calamity). If the planets, pass through the sky, leaving one constellation and, to enter into the successive one, then there occurs, the consequence (combination) namely Mala. They result into the killing of kings, ruling over the central provinces. And act like a dart, disc, bow and a thunderbolt, with regards to young, green grass, and they bring a very scanty rainfall then. (15-17) Those planets always become dangerous, if they move in front of Shringatak (?), by overtaking three planets, existing in the same constellation, and reside in the fourth one. (18) And if the planets like Jupiter or Saturn, become visible with one or two planets, then it indicates the famine. (19-20) Again the presence (appearance) of Mars, in the Chitra constellation, and of Brihaspati in the constellation Moola, and also the presence of Venus, in the constellation Shravistha (Dhanistha), creates a dreadful situation. (20-21) And again, if the planet Saturn comes in Krittika, and the planet Brihaspati in Vishakha constellation, and if the Sun moves malignantly, in those constellations, belonging to the eastern direction, then it causes miseries to the earth and particularly to those who reside in the east, from the sky, if it rains. (22-23) And

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if the planet Saturn rises, in the harsh constellations like Hasta, Apya and Ahirbudhanya, then the kings get destoryed. (22-24) If the sun enters, into, the gentle constellation like Tvastra and Shravistha (Dhanistha), then there occurs the possibility for great difficulties, to the kings, and they even meet with death then. (24-25) If the two planets, like Venus and Jeeva, come mutually in the eastern direction, and move to the seventh constellation, then also it does not rain on earth. (25-26) And when there is not, the day of full (new) moon, then the moon and the Sun, and there is the planet named Tvastra, then they pervade the whole sky, being of black colour, and bring havoc (destruction) to all the people. (26-27) If there occurs an eclipse, of the moon and the sun, at the time of their rise and set, then there takes place soon the perish (destruction) of the king. (27-28) If the sun meets the eclipse for the whole day, and the moon for the whole night. Then in that position, the king meets with death. And there occurs the chance for prosperity, for the Kshatriya Caste, if two suns become visible in the sky. In the same way, the brahmins get rise, when there are seen two moons in the sky, but in both the cases, the rise results into destruction, and thus both the Kshatriya, and brahmins become ruined (destroyed) then (28-30). It is said the sign of great danger, when the sun and moon, look highly reddish, at their rising and setting time and if there exists, no constellation at that time. (30-32)

The people have to face the calamities like famine, diseases, and thieves, if Rahu gets totally set, or totally risen. (32-33) If this occurs an eclipse, at the time, when the planet (moon) gets, relieved from a particular constellation, then there is the possibility of disaster for the kings along with his army men. (33-34) And when Rahu devours, either the moon or the Sun and then Moon and the Sun, seen falling from the sky, and at that time the stars also fall from them (they destroy the meteors), then the enemy king (king of other countries) invades on the kingdom of the said king, destroys him, and he rules over his country. (34-35) When there takes place the eclipse of both the moon and the Sun, then the country has to face calamities from all the sides, and the weapons shine out (i.e. there begins the war) (35-36) And there arises the danger of calamities, to the king, even at the improper time, if Rahu becomes hidden by rain, or if it rains in excess. (36-37) And

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at the time of Rahu residing in a particular constellation, if there is visible a black spot, in it, then the king, born in that constellation soon meet with death. (37-38) And if the Sun possesses, the lustre (splendour) like that of copper, Saffron, ghee, and turmeric, and of Bandhujiva flowers in winter (cold) season and if its colour, looks dull, and when the sun appears rough, trembling, and its circular orb seems as if broken and when the black spots seem as if they are attacked by the dust, and there arises the noise as if a striking meteors, and when the Sun's round orb looks as if moving to another place, being hurt by the weapons like clouds, and when the sun gets hidden, at the time of its rising and setting too, then that period is not said auspicious for the kings and the shape of the moon, resembling a bow, at the commencement of a fort-night, indicates battle (war) (38-42) But if the moon rises towards the northern direction, and at that time, it becomes lavelled (of equal level) and expanded, then whether it stays or not, it gives rise and victory to the kings. (43) The moon slanting towards the left side and in the beginning of a month, is considered as auspicious. If its orb, touches the shrunga (Summit), by moving a little far, and if the moon is seized by any star, then that moon causes danger. If there occurs one additional day in the bright half of a month, then it brings bliss (happiness) and absence of famine, in the world, but if there is one additional day, in the dark half of a month, then it is not meant auspicious (43-46) The planet of Mars, rising in Shravana constellation, and if it exists at night time, in that constellation, also becomes unfavourable, by getting the Pushya constellation, and again when the moon gets rise in the Prajapatya constellation, at that time the kings are lost. (46-47) When the planet of Mars, makes frequent entry and exist, into and from the Magha constellation, then there is the absence (drought) of rain-fall and the king of Pandya country, meets with death (47-48) Again when the planet of Mars, gets risen in the Falguni constellation, becomes adverse (cruel) in Vaishvadaivak constellation, and when it transgresses through the Prajapatya constellation, then there occurs the disaster (calamity) in all the three worlds. And when the planet Mars, moves in the constellations like Dhruva, Vaishnava, Moola and in Shakra (related to Venus), and when it passes through the constellations, like Kruittika and Magha then also, there occurs terrific famine.

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(48-50) If the planet Mercury, becomes visible in the month of Kartika, Ashwin, Ashadha and in Shravana, and also in the months of Magha and Vaishakha, it causes terror (fear) (50-51) If there happens the sight of the planet Jupiter, even all of a sudden (without any cause) and during day-time, then either the king is lost, or the country perishes. (51-52) If the planet of venus is seen for the whole day, then there are frequent fire bursts, in villages as well as in towns again it does not rain for ninety days, if the sun gets rise, and sets in the month of Kartika. (52-54) The planet of Saturn, causes trouble to the country, and also to the country and constellation both, when it becomes subjected to its four (?) (54-55) There occurs abundant calamities, and speedily, in heaven, earth and atmosphere (sky) if the planets get seized (eclipse) within a week-period. (55) If there happens, eclipses of both moon and the sun, within one month, then there occurs a clash, between the brahmins, and the kshatriyas. (56) And when smoke is found in the planets like Mercury and Ketu, when residing in the Vishakha constellation, the concerned countries then suffer from disasters. (57) When there are seen the meteors clashing in the Sun, or when it seems like smoke, coming out from comets, in that state and also when similar state happens, with regards to Agastya star, revolving round the pole-star then such situation, brings calamities to the people. (58) When there is, the clashing of meteors, in the constellation known as Saptarshi (the seven stars of seven Sages), and they appear rough, and trembling, and also polluted with dust, then they, prove as destroyers of the people (subjects) as well as of the kings. (59) The sun dwelling towards, the east north corner, and having a rise in the Krittika constellation, becomes the cause of destruction of prices, because of attachment to the virgin girls. (60) In matter, regarding the junction (union) of the planets, the moon facing the north, is considered as auspicious, while in case of its union with the constellations, the moon facing the south is said bliss giving (auspicious) (61) When the planets like Rahu, Ketu, Mars and Venus move along with the moon, and when planets like Mercury and Jeeva, move with the Sun, then the kings get victory over the citizens and those who walk with them. If the citizens had made victory over those kings, in past and at the time of the movement of the planets, then in the fourth coming war, those kings become victorious over those citizens. (62-63) And if a

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citizen, who has achieved victory over other citizens in past, then now, it is the turn of those defeated citizens to get victory over those defeating citizens. And one in motion who was defeated by other moving persons, and in past, now he defeats those ones, who were victorious then. (64) If the planets get mutually united (have mutual uniformity) then, there may be seen unity (uniformity) among the kings, also. As the learned declared the victory and defeats of the kings, similar to those of the planets. (65) That planet is known as defeated, when it slips from its place. Like wise, then its lustre becomes dull (blackish) then also it is called defeated (66) That planet is called victorious, which moves towards the north, which looks gentle, which possesses pure splendour, and which is bigger in size, and which looks brilliant. (67) I have revealed to you this secret information, about the determination of time. You should not tell this to a person who is not steady minded, who is an atheist and who is mean, and even to the sages. (68)

Here ends the Chapter 85 namely the description regarding auspicious and inauspicious knowledge, about the planets, in the dialogue of Markandeya and vajra, in the first part of Shri Vishnudharmottar.

86. Description of damage to every territory

Vajra spoke : O fortunate one, how it becomes possible to know that a certain territory is affected by calamities ? You best among brahmins, please explain me, who am I asking you. (1) Markandeya said : Krittika, Rohini and Saumya constellations indicate central provinces when these three are not auspicious then the central provinces suffer. (2) Ardra, Punarvasu and Pushya represent the eastern direction when they become oppressed the eastern countries have to suffer. (3) Ashlesh, Megha and Poorva show the Agni portion when these three are not in good state, the Agni direction is badly affected. (4) Aryamna, Hasta as well as Tvastra belong to the Southern direction. When they are adverse then the Southern direction has to suffer. (5) Swati, Visakha and Mitra point Nairutya direction, and when they become inauspicious; The Nairutya directions becomes painful. (6) The Vayavya direction is known by Vaiswa, Vaishnava and Vasava. This vayavi direction is badly affected when these three are not in

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favourable state. (7) Varuna, Ajdevata and Ahirbudhanya indidcate the northern side. If these three are not favourable, then the north is harassed. (8) Revati, Ashwini and Yamya cause adverse affect to Aisani direction, and this direction finds trouble if these three are not in good position. (9) Aditya, Sukra, Bhauma, Rahu, Sura, Nishakara (Chandra), Budha and Brishpati are said lords of the eastern direction. (10) When they loose their bodily forms, and defeated in star wars, and they are worst in the dwelling place of pitrus, become troublesome to their own direction. (11) Vajra said : How can an adverse constellation make its own region painful ? tell me all in details, you expert in all lawful matters. (12) Markandeya answered : The planet saturn, and Arka and also the Angaraka constellation when they become cruel and Rahu by redness and Ketu by the outburst of smoke, (make the particular region unhappy. And Brahspati, Sukra and Chandra become unfavourable at the time of rising and setting, Moon-bear covered and Agastya by union. (13-14) Above all the heavenly, earthly and sky moving terrible phenomenons seen in a constellation cause calamity to their own directions. (15) I related before you, O lord of Yadava chief, the good and bad effects occuring in every directions. Now o best among the law abiding ones, tell me, what more should I reveal ?

Here ends the Chapter 86 namely The description of damage to every territory in the dialogue of Markandeya in the first part of Shri Vishnudharmottara.

87. Auspicious and inauspicious effects of every human being

Vajra spoke : I desire to know about auspicious and inauspicious factors related to a person from you, please reveal that knowledge to me. (1) Markandeya said : If Shashi (Moon) since birth rests in third, sixth, seventh, tenth and eleventh place, it results in good to those persons. (2) And those persons, who have Budha since the time of birth in the fourth, eighth and tenth and eleventh place also get good rewards. (3) When Jiva rests in the second, fifth ninth and eleventh the persons attain happiness. (4) Sukra does not become favourable when resides in the sixth, seventh and tenth, it even causes misery to them who have Sukra

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in the twelveth position. (5) As well as eleventh, bring good fruits to those persons possessing them. (6) That constellation is said the birth constellation of a person, in which he is born, fourth from it, is called Manasa (spiritual) while tenth is known as karma. (7) The sixteenth is known as Sangataka, twentieth is samudayika and when the karma constellation is in the thirteenth it is declared as Vainaska. (8) O king of the earth, every human being possesses six stars (constellations) while a king is having nine constellations. You listen their three fold cluster. (9) O best among kings, a king has always (three) move stars than six (of other human beings) They are the constellations regarding the state, and throne installation time and relating to caste. (10) O sinless one, I recite before you the constellations related with caste. For Brahmins they are the three fold Purva as well as Agneya (11) The triple uttara and Pushya are said belonging to Kshatriyas. Pausna, Maitra, Pitrya and Prajapataya relate to Vaisyas. (12) The Sudras have Aditya, Aswin, Hasta and Abhijit, along with o king, Sarpa, Visakha, Yamya and Vaishnav. (13) All these become unfavourale also when the favourable birth constellations become cruel they cause loss of wealth. (14) When the karma nakshtra becomes adverse then result is failure in one's deeds, and mental torture starts when the Manasa star is unfavourable. Sanghataka being cruel, then there is death and disaster to kinsmen and property. (15) When Samudaya constellation is cruel then there occurs the destruction of friends, Servants and property. And Vainasika being unfavourable, it results in peril of body, wealth and earthly happiness. (16) The enraged Abhisheka star causes the loss of kingdom and the unfair Desha star brings calamities to the country and the city. (17) When Jati constellation is not auspicious the illness to kings is indicated (18) A person suffering from torture should avert the misery caused planets and constellations, by means of their lawful worship. Then freed from sins, a king and a common man get auspicious fruits always. (19)

Here ends the Chapter 87 namely "Pointing out of auspicious and inauspicious effects of every human being" in the dialogue of Markandeya in the first part of Shri Vishnudharmottara.

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88. Instructions about the circular orb for planets and constellations

Vajra said : O best among Bhrugus, please explain to me the lawful method of woshipping planets and constellations. There is huge doubt in my mind. (1) Markandeya said : O king, wise persons should always make a planet presiding in the multitude. He should also make a constellation chief along with the moon. (2) O lord of people, the number of stars belonging to them is said in due order. You know from me the number of those stars. (3) Rudra, Pusya, Tvastra Vayavya, Varuna and Pausna, o best of kings are said possessing one star. (4) Falguniyugma and Bhadrapada dvyam are said having two stars. Also Aditya, Mula and Aindragni with Aswin possess two stars. (5) Bharani, Saumya, Aindra, Brahma and Vaisnava have three stars. And a scion of Yadus, two Ashadhas and Maitra have four stars. (6) Hasta, Prajapatya and Vasava have five stars, while Sarpa, Pitr as well as Agneya are said having six stars. (7) The circular orb of the sun should be made like a lotus, that a moon should be of white colour and it should be reddish in case of Mars. (8) Circle prepared for Budha must be bluish and it must be of yellow colour in case of Brihaspati and O king, the round of Sukra has white colour, and it is of black colour in case of Saura. (9) The circle of Tamas should be of the colour of the sky (grey) and that of Ketu is of smoked splendour. Krittikas and both Falguni are said to have reddish circle. (10) The yellow orb is necessary in case of Hasta, Pausna, Maitra, and also o king, for constellations Pusya, and Jyestha (Shakra) and Vadava (Agni-"Fire"). (11) While round must be prepared for Saumya, Raudra, Apy Varuna, and also for Aditya, Sarpa, Pitr, Brahma and Vayavya (12) like wise white orb is desired in case of both prosthapada for Tvastra and Vaisvadeva, it is advised of multiple colours. (13) O Lord of people, black circle must always be done for Aswin and green is ordered for Yamya, Moola, and Shravana. (14) O king, in Visakha the round must be made of yellow red colours. (15) O pious king, the circular orb of the specific planet as per prescribed colours first, then the homage must be offered to the most elevated constellation. (16)

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Here ends the Chapter 88 namely "Instructions about the circular orb for planets and constellations" in the dialogue of Markandeya in the first part of Shri Vishnudharmottara.

89. Bath regarding to a particular constellation

Markandeya spoke : Collecting once the urine of a white bull, and mixing it with the milk of a white cow a person should take bath adding kush grass in the waters. (1) Then a person is freed from all the faults resulting out of the paid (cruelty) since the birth constellation. If he takes, bath with waters consisting of shirish (flower), chandan (sandal), Aswatha and tatnaga in the adverse Manasa constellation, he is liberated from evils. And o king, when the karma constellation is cruel, one should bathe sprinkling waters mixed with Siddhartha (white mustard) Priyangu, Shatapushpa and Shatavari. And Priyangu, Bilva, Siddhartha, Yava, Aswatha and Surahavya. (2-3-4). Saghatika being cruel the bath with sandal mixed waters (is praiseworthy) with waters consisting of all the fragrant materials and auspicious. Siddharthaka bath gives good fruit. (5) It destroys the sins of human beings when the Samudayika, constellation is not in good position by the clay dug with a bull's horn and by pious waters containng Bilva (fruit). (6) When Vainashika is cruel. then one should take bath by Satpuspas with some plant and if Abhishek is not favourable then he should take bath with waters stored with gems. (7) The clay bath is advised when Desha constellation is unfavourable. I tell you about the clay, O king listen to what I say. (8) From both the banks of a river, the midst of confluence and from the bank of a pond, from the horse stay, elephant stay, cow stay and from the top of the mountain. (9) From the abode of serpent, together with an anthill, from a royal place and from magnificent building. As well as the clay dug by elephant tusk and by bull's horn. (10) O king, a person harassed by the birth constellation by bathing with water containing all types of seeds and clay becomes free from sins. There is no doubt about it. (11) Bath incantation should be recited while pouring waters. (12) And a best among kings, after taking bath in this manner one must take bath according to speific constellation afterwards, which is troublesome. And then onwards, he should perform the rites of constellation homage in proper method. (13) Then o chief of kings,

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he should worship that unfavourable constellation. He is relieved from all faults if he worships that constellation along with the moon. (14)

Here ends the Chapter 89 namely "Bath taken relating to a particular constellation" in the dialogue of Markandeya in the first part of Shri Vishnudharmottara.

90. Planets and Constellations

Vajra said : Of best of Bhrugus, I am desirous to listen from you the proper worshipping method for planets and constellations. (1) Markandeya said : A person desiring to worship either a planet or a constellation, should purify himself by taking a bath. Then he should make the orbit of the heavenly body. (2) O king, a man himself being an astrologer should himself make the specific orb, and then by taking holy bath prescribed by the rule, he must be self restrained. (3) Being self-subdued, he should himself place the fire there as prescribed by the scripture or should make the fire placed by the family priest. (4) Firstly, he must touch the leaves to the eyes as per rules and being restrained and pure he should stand facing eastern direction on the western side of the circular orb. (5) He must arrange for five products of the cow for the purification of the orbit. He then being self restrained and holy should moisten the circle with "Pancagavya" (cow's five products) (6). After then he must arrange for homage offerings, and after that he must offer water for washing the feet. Invoking the deity by imagining life in that element. (7) After invoking he must make the revered deity first and afterwards homage should be offered to him offering feet washing waters, then the seat must be given. (8) offering the sipping water, the madhuparka respectful offering to a distinguished guest of Honey mixture offering must be made then. After that the deity should be adorned with unguent and ornaments. (9) Then he should be united with sacred thread and then with beautiful garlands (offering) clothes, banner as well as flowers and fragrant powder. (10) O king, the deity must be offered light (lantern), eatables, and mouth perfume, breath scenting perfumes. Afterwards he should perfrom the fire sacrifice of the particular deity. (11) Performing successive rituals, he should offer the final oblation to the deity. Then for giving the lawful gifts to the priest, the person must bring them in the circular

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orb. (12) A sacrificial priest must be honoured by offering him a pair of clothes, coins and gold. And he (priest) who is expert in time must accept the gifts in the planet orb. (13) Sacrifical gifts to the brahmin as far as possible should be offered. Then he must allow the invoked deity to go, and afterwards give food to the brahmins. (14) O king, after brahmins' meal, he should cleanse the circular orb by waters containing offerings and flowers. (15) Satisfaction (of the deity) must be performed with waters and afterwards their worship is essential. (16) I described you in brief o chief of kings, the method of worshipping deity, what more, of the best among all the kings, should I reveal, you please tell me. (17)

Here ends the Chapter 90 namely planets and constellations in the dialogue of Markandeya in the first part of Shri Vishnudharmottara.

91. The method of baths for planets and constellations

Vajra said : O best among Bhrugus, I want to listen from you the baths for removing evils described for planets as well as constellations separately. (1) Markandeya said:- for sun, the bath taken with a fully filled in copper pot containing madder, citron tree (or its fruit), saffron and red sandal is suggested. (2) To remove the evils caused by the moon, the bath taken with a conch-shell possessing fragment root of the planets, together with Sirish, lotus and Sandal powder, is praise worthy. (3) The bath taken with a full silver pot (containing Khadira, Devdaru, Sesamum seeds and emblic mybrobalan in the waters removes misery caused by Mars. (4) The bath taken with an earthern pot consisting waters of river confluence mixed with the day destroys the calamities caused by the planet Mercury. (5) The bright yellow pigment related to a cow, the elephant's ichor, satpuspa and satavari put in a silver pot (and used for bath) remove the evils caused by Sukra. (6) The disaster caused by the Sun (saur) is removed by bath taken with black iron pitcher containing Sesamum seeds, black beans, Priyangu planet and the Fragrant leaves. (7) The fragrant gum resin, vermilion, yellow orpiment to gether with auspicious Manahashila kept in the horn of buffalo destroy the misery caused by Rahu. (8) O king, the earth remaining on the top of the mountain and dug by the boar, when mixed with the milk of a she goat while kept in an iron vessel averts Ketu's cruelty. (9) I have

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already mentioned before you the both essential for a particular planet, now listen from me the bath advised for constellations. Knowing and perfroming this in proper manner a person is released from sins (10) The leaves of a Banayan tree, a holy fig tree (Asvatha) and of Sirish tree to gether with the sesamum seeds and all fragrant objects added in the bath water are said praiseworthy in krittikas. (11) The bath taken with waters containing all types of seeds becomes good in Rohinis. And the bathing water consisting of all kinds of jewels is appreciated in Mrigashirsh constellation. (12) In Rudra constellation a bath of fragrant musk is prescribed while bathing by day of a cow-pen discards sins in Aditya constellation. (13) In Tisya constellation the bath of Sarvaushadhi, five products of a cow, the white rice blended with white mustards and all fragrant objects brings auspicious results. (14) bathing with the day from the top of an ant hill is called blessed in Sarpa, while it becomes auspicious in Magha when taken with sesamum seeds and the remainings of a deity offerings. (15) The bath taken with green young grass, Salt and Ghee (clarified butter_ brings happiness in Falguni and Purva while bath with legume, black mustards and saffron gives good fruit in Uttara. (16) In Hasta constellation, a bath with the day taken from the summit of the mountain, and from a pond is admirable and in Chitra the bath taken with remnants of God's offerings, brings happiness while bath with flowers grown in waters, results into good in Swati constellation. (17) In Visakha the bath with fierce (forest) sandal wood and lotuses is advised, while for Maitra best bath becomes that of the day from both the banks of the river. (18) In Jyeshtha mansion, the bath taken with the waters related to it is proper when mixed with gold. While in Apya mansion the bath of all kinds of roots added with pearls is praiseworthy. (19) The bath taken with consisting of lotus, fragrant root and sandal powder becomes beneficial in Vaisvadeva. In Abhijit the bath possessing all kinds of herbs, and bath with the waters of confluence (of rivers) bears goods fruit, in Sravana constellation. (20) In Varuna the bath with waters mixed of rivers and the well gives auspicious result; for Aja the bath possessed of lotuses is essential, and Asoka tree becomes fruitful in all. (21) As well as the bath having lotus, fragrant roots and sandal powder mixed in waters becomes lucky in Ahirbudhnya and also bath

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taken along with saffron, the fragrant wood (aguru) together with camphor removes all the sins. With Kusa grass and roots along with turmeric powder and Sandal wood the bath taking in Pausna proves auspicious (22) Take bath with the Punnaga and Jasmine mixed with champaka dust is asked for Aswin. While with devadaru, curcuma longa, and Aromatics bath is advised for Yamya constellation. (23)

Here ends the Chapter 91 named "The description of the method of baths for planets and constellations' in the dialogue of Markandeya in the first part of Shri Vishnudharmootara.

92. Methods to be performed for all the Sacrificial fire

Vajra spoke : O best among the experts of all the laws I want to listen from you both the former and the later frame works of all the rituals related to Agni.(fire). (1) Markandeya replied : A person should construct the sacrificial altar in a pious place on the earth by digging the clay (and make the earthen altar) sloping down to the north-east direction. It should be purified, seven feet in length. (2) In eastern direction the altar must be of five feet in length and must be of four feet in the west. (3) The altar must be three feet in extension in the dwelling place, where the fire is to set and leaving aside the eastern portion it must be constructed of four feet behind (4) From South to north, it must be of one foot each and facing the western side of the fire dwelling places, the altar should be of two feet. (5) Constructing the sacrificial altar in the prescribed method a person should take bath, must be restrained and then golden, silver, copper or earthen (6) pitchers full of water and adorned with threads, homages, garlands, scenting objects, fruits and sprouts, the clever one should place them firmly in different directions. (7) Then he must dig the altar then with the aid of the branches of Udumbar tree he must enlighten the fire on all the sides, rich on account of dry fuel, but should not blow it with a fan or with a winnowing basket or with cloth. (8-9) The altar fire must be blown only with the mouth breath (wind) because fire is born from the mouth. It must be worshipped ! by bringing together, by sprinkling water around and by pouring waters. (10) Waking up the fire the wise one should again invite the fire, O king, I recite before you the sacred spells for waking and inviting the fire. (11) After waking the fire the gods together with Indra and also

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Brahma, Vishnu, Rudra, Skanda, Vaisravana and Yama are invoked. (12) And also Varuna, Vayu, Akasha, Chandra, Aditya (Surya) Prabhakara and the revered sages with their pious perception in all the three worlds also should be invoked (13) Also (four) Vedas, Vedanta and the Sin-destroying goddess Savitri along with Ausadhis the priest making oblations with the exclamation and various vedic spells (should also be invoked). (14) All the portions of time, and all the directions and sub-directions, (should be invoked) (O fire) you by knowing all this please fulfil all, cherished by the host. (15) Om, I am invoking divine fire, the supreme deity among of all the deities, who is the prima cause of birth, sustenance and destroyer of this world. (16) (I bow down to) veda incarnation, its support, the all pervading one, and who is the mouth of all the Gods to the God who is with tawny eyes, tawny matted hair, and possessing the banner of smoke and having lustrous form. (17) To that God I pray whose vehicle is parrot adorned and residing in the belly of embodied once. (18) (I invoke the fire) which is embodied with lustre difficult to face, having seven tongues and very powerful, which has seven flames, seven great sages and which is with seven sacrificial sticks and which immovable (imperishable) (19) The fire God (whom I invoke) is the part of Lord Vishnu, indescribable, contemplation itself and who perceives all beings, who is pious, the giver of magnificence, the gentle one and who increases the wealth of the devotees. Then O Lord of the universe, accept this number of oblations offered by me, and be pleased by them, as I make the group of Gods pleased. (21) You bestow nourishment and wealth upon both the sacrificing priest as well as upon the lost from all sides. Accept this homage, feet washing water, perfume, and light. (22) by inviting in this manner the God (fire) must be offered feet washing water and respectful oblations. O scion of Yadu family, these two should not be offered to the fire in the sacrifical altar. (23) But perfumed objects, flowers etc and fragrant smoke light to gether with offering of eatables all this must be offered in the sacrificial altar. (24) Then o twice born one after being purified and restrained the sacrificial altar must be levelled by the point of unbroken kusa grass, cut downwards, from the roots. (25) Then by making the sacred thread hung down towards the left part of the body over the right shoulder one must

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make the completion of the sacred rite first in the eastern side, and then in the southern direction, and lastly in the north (26) O best of kings, the herbs (plants) with fruits and joints with the kusa grass plucked from its very root must be offered. (27) After being mentally pious, O highly elevated one, Lord Vishnu should be prayed with this sacred hymn, giving up the sacred kusa grass and then by both of them. (29) O god accept this speaking chant, the pure and drinking water must be offered by wooden ladle and sacrificial ladle made of palasa, Sami or Nyagrodha. (30) Or (these two must be) of udumbara, copper, silver or gold. The vessel (dish) to hold clarified butter must be prepared from lustrous materials. (31) Or o king it must be made of earth in all sacrificial performances and the sacrificial ladle must be of the size of a hand and its handle must be of proper size likewise. (32) The oblation place of the ladle must be like the proportion of the middle of the thumb but one is free in considering this size of the containing purified butter. (33-34) O best among kings reciting O Agni accept this, attain this. The sacrificer should pour it on the fire o best among the twice born ones, like this the pious flaming of fire must be made offering clarified butter. (35) Fire is called always the tongue to eat the sacrificial oblations next to wind and so o exalted king, it should then be thin. (36) O king consider both the auspicious ladle used for pouring ghee as the dawn. And o you giver of honour, by the tip of the pious kusa grass the sacrificer gets long life. [No. 37 not clearly understood. The text is very corrupt. (37) The cleansing of the ladle afterwards is known as eye (?) And after washing the ladle, that Kusa grass should be put off into the fire. (38) O best of kings, at the time of throwing the grass this sacred prayer must be recited O divine fire, your art in form of flames is spread in heaven and is rested on earth in the form of conflagration. By those thousands arrows (flames) You torment our enemies "again by rectifying" may our enemies be distressed, the kusa grass should be thrown into the fire. (40) After that, two sacrificial fuel sticks must be placed. of palasa, Khadira, Bilva, Sami and Aswatth and Vat. (Banyan) (41) (And also) Udumbara, Aghada (Apamarga), Falgu, Kramuka, chandan and Devadara these twelve are called sacrificial (pious) trees. (42) The clever one, putting into the ladle for four times what is held, should keep it in the east, and when both the fuel sticks begin to burn, then o

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lord of people (43) he must firstly pay oblation mentally to Prajanam pati and holding for four times on front side, he must face them the southern direction. (44) Afterwards, being alert he must make homage O king for five times for the welfare of progeny, victory and kingship etc. (45) In the southern direction the sacrificer must pay two oblations of ghee in the leaves of udumbar, for destroying enemies of both the vedas. (46) O lord of the earth, or he must invoke the god Brahma on the lotus leaves. (by reciting) (47) I am here invoking the Lord Brahma the supreme deity, who is the absolute cause of origin sustenance and destruction of this universe. (48) (The god who is) himself four vedas embodied, having four mouths, who is the master of four castes, almighty the protector of all the four ashramas, the bestower of boons and who perceives all beings. (49) Whose origin is lotus, himself is the origin of the world who is the source of sacrifices and the lord of the universe. The supreme spirit, non challanged bearing sacrifices and the lord of the universe (50) To the Lord of the sacrifices, sacrifice incarnate, the unique cause of all these worlds, omnipresent, the bestower of boons, gentle and the highest supreme deity (I pray) (51) Who is the lord of past, present and future happenings, able to know by yoga and eternal being. O lord Brahma be present for the welfare of the host. (52) Please accept their offering of homage, this feet washing water and this fragrant smoke. Then he (host) must recite the sacred chants relating to Brahma with full concentration and devotion. (53) The sacred prayer addressed to Brahma must begin with Apohistha (come here) and being restrained, and concentrated, the feet washing water must be offered by reciting 'sannodevi' (54) The learned one should recite Hiranyagarbha and after sipping water, and speaking "Dhruva Dyau" the seat should be given. (55) O king reciting Savitra charm, the deity must be offered fragrant objects. However ornaments, clothes, perfumed smoke together with light and eatables. (56) I have already mentioned before you all the rites to be performed before all sacrificial doings performing this in the beginning the sacrificial spell reciting "Ayasakam" must take place. (57) O lord of the earth, this method is advised in all the sacrificial performance. (58) At the completion of the prescribed sacrifice, the latter rites should be observed (they are for) Mahakalpa, kalpa and Manavantara (59) for age of the world, year,

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pathway (of the Sun) as well as for season, month, fortnight, planet and constellation. (60) O king, they must be for the day, for division of the day, and for a moment. Then he will be able to be the chief of all the present gifts (61)

(Verses from 62 to 68 difficult to understand due to corrupt text.) Because the sacrifice was desired by the Bhrugus with this sacrificial spell, O king, Then the vessel filled with clarified butter and both the ladles must be cleansed with Kusa grass. (69) Then being full concentrated and self restrained those kusa grass should be thrown into the fire. Then a glance must be made at the ladle to know its completion (70) O Lord of the earth, the discharge rite should be prerformed according to the prescribed rules, and after wards the sending forth rite of lord Brahma should take place. (71) (by reciting) O God, the supreme lord of Gods, the destroyer of calamities of the world accepting my offerings, You please leave for coming (back) again (72) May you strengthen, the entire place of the host as well as entire universe, and make the host prosper with good health, wealth and grain. (73) After that o king, the discharging rite of the sacrificial fire is advised. (By reciting) o fire you enjoy the oblations, best of all, and destroy the miseries of the devotees. (74) You leave, (O Agni) for coming back, after accepting my this worship, for auspiciousness of the host and for the welfare of the nation. (75) (O Agni, you leave for coming back) for the benefit of cows, and brahmins and for the victory of the kings. Then holding the fully filled vessel, Svastivachan (Benediction of a brahmin after presentation of offerings) must be done. (76) As I told you before the gifts must be given then I revealed before you this later rite performance to be made for all the sacrificial fire. (77) Today, I related to you all the methods regarding all the sacrificial performances, o spotless and benevolent king. Now tell me, O reddish broad eyed one what more you want to know from me ? (78)

Here ends the Chapter 92 namely the former and later methods to be performed for all the sacrificial fire in the dialogue of Markandeya in the first part of Shri Vishnudharmottara.

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93. Method of worshipping planets and constellations

Vajra spoke : O best among Bhrugus, I want to listen from you in detail, about the worshipping method of planets and constellations. You please reveal it before me, who am asking you. (1) Markandeya spoke : Taking bath, a person should make the round first, and then for its purification he must arrange for cow's five products. (2) The sacrificer should arrange for the milk of a tawny coloured cow, and ghee of a slight blackish one. And coagulated milk of a black cow, as well as dung and urine of white and reddish cow respectively. These five products relating to a cow must be gathered. (3-4) Reciting Gayatri spell he must hold the cow urine, and 'This is axis of your chariot' paying so he must pour the cow urine. May you be satisfied by this spell, the milk must be offered and speaking Dadhikravya coagulated milk must be offered. You are brilliant, and this is lustre for you reciting this the ghee must be poured and water by kusa grass should be given by reciting Gayatri spell. Then by reciting Aghamarshana spell to gether with Pranav spell (5-6) And first he must sprinkle the round with holy water and then to Savitri. A homage should be given full of milk, unhusked rice, and mustard mixed with rice in a conch shell, silver or copper vessel. With recital of the spell This is axis of the chariot and the wealth as well as (7-8) By chanting Drupada spell, the arrangement of feet washing water is necessary. And beginning with Hiranya Varna' and with three Rigveda verses. (9) (must pray) "Sannodevi please come here" o king thrice (?) Then o exalted king, the round should be made enlivened (10) With pious eatables and water. There is a sacred spell for it such as O Agni you are (our) life, O king thus spell must be repeatedly sung. (11) Then invocation of Jiva (life-breath) should be performed. I am revealing it afterwards. Thus Om, I am invoking God, the vital breath (soul) who is omnipresent and all pervading. (12) One who resides at five places in human body again and agian residing at five places in past and residing at five places in future too. (13) One who lives in form of vayu always at five places and also is appearing in form of Agni at five places. (14) Who is residing at five places in the form of individual soul, the almightly one. And one always stays in form of Varuna at five places. (15) Being invisible (to others) you please enter into this circle to day, I bow

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down to you. (Thus) o best of kings, the invocation of vital life should be done according to proper rites. (16) I describe the chapters for invocation. The invocation of the revered deity is essential. O Lord of the people to that highest relating to Vishnu thus the offering must be paid. (17) The seat must be offered by chanting Dhruva Dyau spell. And reciting thrice Apohistha the feet washing water must be placed. (18) Reciting Gayatri spell the mouth sipping water should be offered from homage water, coagulated milk, Silken garment, Ghee, and Madhuparka, then must be offered. (19) Then O king, three sacrificial spells should be known by Dadhikravya. You are bright planet Venus (Sukra) and keeps the sensuous in regular. (20) Offer Madhuparka (honey etc.) to Asvatha, Respected Bhrugu has said that in the age of kali (21) an animal should not be offered, Anointing should take place after reciting the spell Rathe Aksa (22) And ornaments should be offered after that reciting the same chanting. The new sacred thread and fine garlands must be given. (23) With the recital of Savitra spell clothes and banner should be placed. Reciting Pushpavati, flowers and reciting You are Dhoor the scented smoke must be made. (24) You please know from me this and other chanting spells for fragrant vapour. I just tell you the divine tree fluid, together with the riches fragrance for the invocation, of all the deities May you accept this perfumed vapour. Then o lord of the earth, a light should be offered by saying "You are brilliant and shining". (25-26) You Hiranyagarbha reciting this all the light types of worshipping materials must be made known the sacred spell regarding eating and drinking offerings told by me. (27) O giver of boon, o you beyond one's imagination you please accept this eatables which bring gratification, nourishment and deligent to all living beings. Also accept this drinking offered by me with devotion. (28) May this drink bring highest satisfaction to you, o sinless one. You being satisfied, make the host satisfied with his desires, bow down to you. (29) Hearing this Mantra, you give whatever you desire O king then inform the spell of Savitra. (30) Then o worthy king performing fire sacrifice and giving gifts (to the brahmins), the sending off must be done with Savitra chant (reciting) (31) Accepting the homage giver by me with devotion, you (o fire) please leave this place for matchless heavenly abode but come back. (32) Let all the anxiety and diseases come to an

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end everywhere and let the host be protected and get happiness from all sides. (33) Let the cows, brahmins, emperors, and also subjects be pleased. Let the world be devoid of fear and let all the vices be destroyed. (34)

Here ends the Chapter 93 namely the method of worshipping planets and constellations in the dialogue of Markandeya in the first part of Shri Vishnudharmottara.

94. The arrangement of a circular Orb

Vajra said : O brahmin, you described the manner of worshipping each planet individually. Now please reveal before me, the manner of their worship in group or jointly collectively. (1)

Markandeya said : I have revealed before you, o best of kings, the manner of worshipping each planet singularly. Now listen from me, about the method of making circular round at the time of worshipping all the planets. (2) O brave king, in the beginning, I am describing about the sacrificial place. After that, firstly drawing two lines. (3) O king an oblong should be made on that oblong, another should be drawn after wards by doing so there will occur a square. (4) Then four fold lines for planets should be drawn by doing this there arises constellation "Bha" decreasing twelve. (5) Then steady place is in the centre among the thirteen. (6) O lord of the earth, Mesha constellation should be imagined in the eastern direction. It should be enumerated first in the list of remaining zodiacs. (7) The drawing of lines must be doubled for the sake of decoration. And all the places of zodiacs, must be of the colour of those zodiacs. (8) I describe the colours of zodiacs in due order. They are reddish, white, green and tawny. (9) Pale white, mixed black as well as red yellow, reddish brown, gray, deep brown and cloud like respectively. (10) O best among kings the colours of zodiacs like Mesha are fixed. The place for Dhruva must be made of sky like (gray) colour. (11) The devata saptaka (group of seven deities) must be placed on Dhruvasthana, know from me various directions of the white coloured circles. (12 The circular orb for Dhruva must be in centre, and three rounds must face the east. The round for sky must take place in east-north direction. (13) O king, the round relating to Brahma is said in the

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eastern side. The direction east, must be known in east-south side. (14) In the Nairutya side the round for earth, o king is prescribed, and too Shesha (? Mesha) zodiac the round should be made in the western direction, and also in the west north side. The round to him is advised under the ground. Because there may occur damage to him due to the movements of the planets. (15-16) The round for him, must be made there, as per prescribed rules and together with the presiding deities of the planets they should be put down, o spotless one. (17) The round for Ketu should be constructed in the seventh zodiac, from the sun. And o king, its colour must be same as that of the colour of that zodiac. (18) O king then making its hedge of another colour, the person desirous of being prosperous, should make those colours mixed with perfumed powders. (19) The entire zodiac circle should be protected by lines. Then o best king the laying down of constellations is advised. (20) The exact location of each zodiac must be prevented with linings. I will now speak before you, the dwelling place of constellation in a particular, zodiac. (21) Aswini, Bharani and the fourth part of Krittika are always said residing o, the best among kings, in Mesh zodiac. (22) the three parts of krittika and entire Rohini and the half of Mrigshirsha, should be known residing in Vrisha (23) Like wise the second half of Mrigshirsha, Adra and three parts of Aditi are always found resting in Mithuna. (24) One part of Punarvasu as well as Pushya and Sarpa rest in Karkataka. And also pitraya, Bhagya and the first part of Aryamna, always said resting in karkataka. O best among kings, the three parts of Aryaman together with Hasta and half of Chitra, are found residing always in sinha zodiac. (26) In kanya zodiac o exalted king there rest the half of chitra, vayavya and three parts of Vishakha. (27) The truth seeking seers, have always declared, one part of Vishakha, Maitra, Sakra and both vrischhika dwelling in Tula zodiac. (28) In dhanvan zodiac there dwell Moola, Apya, one part of Vaisvadeva. While remaining three parts of Vaisvadevata. (29) As well as vaishnav, o king, and the half of Dhanistha Satabhishek and three parts of Aja, are declared. (29-30) O best among kings always resting in kumbha zodiac, While one part of Aja, and the whole Ahirbudhnya, o king, with pausna are said dwelling in Meena by truth seeking seers. While worshipping Bhachakra seperately (31-

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32) One by one star must be laid down in the external side of zodiac circle. And o lord of people their laying down must be done with those colours as described before, and according to the scriptures. (33) The laying down of Star constellation should be differentiated by linings, and the lay down of constellation deities must be on all the external sides (four sides) (34) Like the chief of Naksatra the colour of the moon becomes separate. Then the lines of them should be done and the circles also accordingly. (35) The laying down of the deities of directions must be made out side the linings and also o best of kings, of each direction also in regular order (36) The colour of the direction deities must be the same as that of their dwelling constellations. And a round for Dhanad (God of wealth) must be made in the north. (37) (It must be of Golden colour as far as possible). Now listen about the colours of the directions. The north is said white and eastern direction red in colour. (38) The southern direction is of yellowish colour while the west is known for its blackish colour. The east-south direction should be known as resembling the colour of a lotus and reddish. (39) While South-west side is of the colour of palasa (i.e. green) and the vayavya direction is declared as having colour like the blue lotus. (40) The truth knowing sages, have said the Ishani direction of white colour. The learned should part the direction circle by means of linings. (41) The round must be made symmetrical covered by symmetrical lines. And its centre must be adorned with conch, lotus and other auspicious materials. (42) The lining design must be doubled every where and in the corner part of the round the strong pitchers full of water. (43) And containing fruits, sprouts, perfumes and flowers, the clever wiseone should lay own (them) always (44) He should put down flags and banners and umbrellas of the same colours for the presiding planet deities, separately. (45) The wise one should prepare the round exactly of that proportion knowing thoroughly the place. The bigness of the circle becomes the prime cause of prosperity for the performer (bigger the round, higher prosperity for the sacrificer). (46)

Here ends the chapter 94 namely the arrangement of a circular orb in the dialogue of Markandeya in the first part of Shri Vishnudharmottara.

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95. The Vehicles and Chants of Planets and Constellations

Markandeya spoke : Now O best among kings, I am reciting before you the invocation (chants) of all. This verse is recited at the end of invoking each one. (1) (O God) Please enter into the round constructed by me and accept this homage, the feet washing water and scented smoke offered by me with devotion. (2) I will now invoke Dhruva, the lord of all the planet group, who whirls round this Bhachakra by the wind cord unobstructedly. (3) O Dhruva the lord of Lords, Keshav, you possessing valour beyond imagination, the chief of all the planet group, and bowed down by the whole world, please approach here to me. (4) I will invoke sky, which is decorated with hundreds of heavenly cars and which is the third step of the great god Vishnu. (5) O you revered, gentle, the supportless infinite highly profound and adorned with constellations and planets sky surface, please come to me. (6) To God Brahma, the lord of the universe, and the main cause of creation, sustenance and destruction of this universe, I invite here. (7) The chief of all the people, lotus-born, having four faces, the vedic incarnation and himself their support too, and who is keen in determining the time factors. O you Lord Vishnu, I invite come please near to me. (8) I will now invoke the great and infinite direction deity aloud. Beyond measure and without support which, who is void of the rays of moon and the sun. (9) O you goddess earth highly lucky, always served by the accomplished sages, infinite one, spotless and well wisher of all please approach to me. (10) I will invoke the earth deity, who is keen for the welfare of all beings, and who bears all the soil and the patience incarnate, and who gives boons and holds all the beings. (11) O earth deity, being held by the boar and the support of all the seeds, the auspicious one, and the destroyers of the calamities of everybody, you please approach to me. (12) I will invite Shesh (celebrated serpent) who is the supporter of the earth circle, and who is shining brightly with the rays and coming out from jewels studded in the large hood. (13) O celebrated serpent shesh, you highly fortunate one, infinite and prime keshva, come here you are the serpent form of that boundless lusters god Vishnu. (14) I will invite then the direction protected by Shesha beneath, and which is always dwelt by serpents, demons and semidivine snakes. (15) (O divine earth)

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possessing plenty of jewels, and always worshipped by Seshanaga, profound, enlarged fierce and beautiful at many places, you come to me. (16) I will then invite the divine fire, the lord of lords and the bestower of boons, Who himself is embodied vedas, their resort and who devours the offered oblations. (17) O fire, the chief of all the deities, the mouth of all the Gods and immovable one o, you omnipresent, highly fortunate and interested in the happiness of all the beings, please approach here. (18) To God, Sun, the giver of boons having thousands of rays, lustre personified, difficult to face and who promises security to devotees, I will make invocation. (19) O God, the Lord of the universe the master of Rig, Sam and Yajus samhitas, the unique lamp of the entire three worlds and the killer of all kinds of diseases. You be kind to approach me. (20) I am inviting, Varuna the God resting on water, who very closely resembles to bright Vaidurya gem and possesses very abundant lustre. (21) O presiding deity of water, the prominent Lord of aquatic animals, O you served constantly by the group of serpents, demons and semi divine snakes and you imperishable one, be kind to come here. (22) I am invoking God moon, having cool rays and who is possessing the lustre of nectar is the Lord of herbs, and is the master of twice-born ones and is the delighter to the eyes. (23) O God moon, you possess the mark of a deer, and always bestow favour upon the devotees, O you worshipped by all the constellations, oblige me by coming here. (24) To Skanda (Kartikeya) I now make invitation. The God who has six faces, who bestows boons and himself is a child, who is the destroyer of the demon's army, and who gives pleasure to mother Parvati. (25) O you, worshipped by Gods, the killer of Mahisasura (kartikeya) the Lord of the universe, the foster son of krittikas and having the vehicle of noble peacock, make favour to approach me. (26) I will now invoke the planet Mars, who is lustre embodied, unassailable, possessing fierce form, of unspecified face and having splendour like blood. (27) O you God Mars, Angaraka, highly lustrous one, come to me everything auspicious or inauspicious occuring on this earth rest with you. (28) To Vishnu, who bears conch, disc and mace in his hands, and who is dark blue like the linseed flower, who wears yellow silken garments and who is imperishable, I will now invoke. (29) O lord of the lords, the creator of people, Narayana, you very difficult to know, and bearer

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of great sharang bow, oblige me by aproaching. (30) I will invoke planet Mercury, the teacher, lord of the world, son of the moon, the master of the planet group, brilliant in form, and difficult to face. (31) O son of

Moon, you beyond imagination, oh world conquerer Janardana, very powerful, highly spirited one, long armed, and highly illuminated, be kind to approach. (32) To Sakra (Indra), the God, the lord of the gods, bearing Vajra in hand, long armed and intended on welfare of cows and brahmins, I make invocation. (33) O you God, with thousand eyes, the destroyer of the demons army, mounted on Airavata, expert in laws and delighting the heart of Sachi (Indrani) please come. (34) I will then invoke Brihaspati (wind), the priest of lord Indra, who possesses vast vocabulary and who is expert in the knowledge of vedas and vedangas. (35) O wind, highly lucky, the vital element of life on earth, the growth of the crops depends upon you always, O, you enlarger of the soil, be graceful to come. (36) Now I will invoke Goddess Parvati (Uma) who is the bestower of boons, who is the beloved wife of God Shiva, possessing beautiful limbs and who increases the prosperity. (37) O, Goddess, the protector of the world, giving delight to mother Mena's heart, o pious one bestower of boons, gentle and, always loved (worshipped) by the devotees please approach. (38) To Sukra, the descendent of Bhrugu, the master of the world, who always witnesses the entire living beings, and whose effulgence is constantly indicated by austerities, I make now invocation. (39) O Sukra, oh, you very blessed one, possessing sixteen rays (flames) and bestower of boons. You are beyond imagination, and are supreme authority in restraining rain fall or its absence make grace to approach me. (40) I am invoking the God Brahma, the lord (creator) of the living beings, the spotless deity, and who always makes compassion on devotees and who is the creating cause of the people. (41) O Lord of the people, o You the creating factor of the people, please come to me, o lord the origin and the destruction of the beings depend upon you. (42) O, revered deity, Brahman, the Lord of the people possessing profuse splendour, have favour to approach me. I will invoke the planet Saturn, Son of Sun God, immovable, an ascetic, difficult to face and giving protection from fear to the devotees. O you son of the sharp rayed God (Sun), beyond imagination, manifesting

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existence and its absence, come here. (43-44) Whatever good or evil related to kings taking place on this earth is resting with you. Now I am invoking god Ganesh (i. e. an elephant faced), the lord of attendants. (45) To destroyer of obstacles, remover of impediments, and dear to the heart of Parvati (I invoke) o lord of the attendants, big bellied God, and having long arms, be graceful and aproach. (46) O Lord of all, the success in business of living beings rests with you. Now to Rahu, the chief among planets and bearing the body of planets, I will make invocation O valiant one, You have achieved a boon from lord Keshava (Vishnu) and whose sins are burnt by penance. O best among the demons, bestower of boons, and possessing boundless valour oblige and do come. (47-48) You are, the austerity personified, difficult to conquer and moving, in reversed manner in the sky. I am invoking the God Viswakarma (architect of Gods), the imperishable deity. (49) You are always making architecture for all the Gods, o best among Gods, incomprehensible, and the master of all kinds of architecture, show grace to approach. (50) The entire course of events of all, depends upon you to Ketu, the banner of all the heaven dwelling Gods, I will invoke (51) well-versed in vedas, the knower of all the laws, and giving fearlessness to the devotees having the banner of the smoke (Dhumketu) and possessing the splendour like that of fire, o Ketu you please come here. (52) O sinless one, I have already reported before, the invocation manner of fire spread out on account of dreadful flames, and remover of the wicked results of the devotees. (53) I will invoke the auspicious krittika, who is worshipped by Gods, O you universal goddess, the worthy eldest daughter of Daksha Prajapati, please come here. (54) O king, listen about Rohini as revealed by Prajapati I will invoke Rohini, the bestower of boons and beloved of moon. (55) O Rohini, wellversed in laws, and beautifying the prescribed rites, come to me. I have already described the invoking chant about moon, Now know from me that of about Mrigshirsha. (56) I am invoking to the boon bestower Mrigshirsha, dear to the moon. O Goddess, Mrigshirsha, beautiful in the soft performances, be graceful to approach me. (57) I will invoke God Rudra (fierce in form), who has three eyes and a trident in hand. O Shanker, prevading all, o you the great God and lord of attendants, oblige me and come. (58) I will make invocation to Ardra, the

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constellation named Bahu, o Ardra, beautiful in all the limbs, fierce and loved by God Shiva, approach me. (59) To Goddess Aditi, who has burnt all sins by penance, I make invocation O wooden stick (mother) for Adityas (twelve suns) expert in laws and having powerful splendour, come to me. (60) To the constellation punarvasu, wellversed in religion, I am calling, O Punarvasu, you favouring the spy's service, come here. (61) The invocation manner for Jiva (Prana) is described, now about Pusya it will be told. I will invoke Pusya the Kshipra named constellation. (62) O Pusya, highly fortunate one, come here, and increase the growth from all sides. To serpents, able to move in the heart of all the three worlds. I will invoke (63) O snakes, come from all the sides and be of mild nature. I will invoke Ashlesha, the augmenting the devotees, prosperity, fierce and victory giving Ashlesha, you please come here. (64) I will invoke the manes, bearing visible and invisible forms. (65) O forefathers, eating the oblations of food and nectar, O you imperishable ones, make favour to come. I will invoke the constellation Magha, very soon, which is ferocious. (66) O you fortunate Goddess Magha, destroyer of sins come to me. Then to Bhaga known as Purvafalguni, I am calling. (67) Highly lucky O destiny, you being pleased by staunch activities, make grace to aproach. I will invoke Aryman Aditya, the store of lustre (68) O you, the destroyer of devotees evils, you oblige me, by coming. I will invoke the auspicious uttara falguni constellation. (69) O you fortunate one, divine, permanent and charming in whole body come. I have mentioned the invocation manner for Sun having brilliant light. (70) I will soon invoke the costellation Hasta, related to the Sun expert in laws, and killer of devotees' sins, O Sun, please approach. (71) I will invoke God Tvastra, having boundless lustre. O God Visvakarman, always intended on the welfare of people, oblige to come. (72) I will invoke constellation chitra, of wonderful form and fascinating figure. O chitra, the bestower of boons, you by pleasing uncruel deeds come to me. (73) I will make invocation to wind, having access every where, and with blazing light. O you wind, dear to every creature in the world please approach. (74) I will invoke Swati, always proceeding towards the north. O Goddess Swati, expert in the spy duty you please come to me. (75) I will invoke Indragni jointly, who bear dazzling lustre

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Indra, the lord of the universe and Agni you bestower of victory. You both approach me. (76) bearing radiant light, to constellation vishakha I invoke auspicious, universal deity visakha, oblige and come to me. (77) I will invoke God Mitra who has blazing rays and who is mighty. O highly lucky Mitra, the destroyer of devotees' sins be kind enough to come. (78) Then I invoke the constellation called Anuradha, the bestower of boons. O Anuradha looking graceful, in uncruel deeds you please come near. (79) Thus the invoking manner related to Sakra is narrated. Now listen about, Jyestha, I will invoke constellation Jyestha with Sakra as presiding deity. (80) fierce and charming eyed Jyestha deity approach. I will invoke the God Yama, son of death, who is very mighty. O God, with deformed eyes possessing huge strength and valour be graceful to come. I now invoke the constellation Mool who is fierce and great. (81-82) O Mool, blessing the devotees with fearlessness come. To Apah (waters), reaching every where, bestowing boons and auspicious in form, I will make invocation. (83) You, bliss bestowing, pious and bringing good come here. To the constellation named Purvashadha, I am invoking. (84) O terrific one, boon blessing and rising in the east-purvashadha, come. I will invoke all the Visvedevas, bearing wonderful splendour. (85) O boon bestowers, highly powerful all Visvedevas oblige me by approaching. Then to the constellation named uttarashadha I will invite. (86) looking fair in all the performances, you uttarashadha please come here. Thus was the invoking chant about Brahman. Now listen o Lord about Abhijit constellations. (87) to the constellation, which is known as Abhijit, I will inovke O you first, among intelligent and distinguished ones, and accomplishing swift actions, come to me. (88) This was the narration of Vishnu invocation. Now know from me about Shravana. I will invoke the constellation Shravana fulfilling all the desires. (89) Aswattha you, who accomplish the spy's duty, come here. Then to eight divine Vasus, who bestow boons, I will invoke. (90) O God Vasus, blessing with boons and destroying sins (of devotees) come here. To the constellation Dhanistha, who is loving to zodiac, I am invoking. (91) accomplishing spys' activities o you Dhanistha, come here. I thus related the invocation of the high souled Varuna. (92) To virtuous constellation, named shatbhishaj, I will invoke helping the spys' jobs, you shatbhishaj come here.

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(93) I am invoking, the boon bestower, fierce and one footed Aja constellation looking fair due to hair matted and twisted together, o Ahirbudhnya, show favour to come here. (94) I will surely invoke the constellation Bhadrapadottara o you highly lucky Bhadrapadottara, approach me. I now invoke the beautiful figred constellation Revati. (95) O you wellversed in laws, accomplishing the gentle deeds come to me. I am invoking then God Pushana who destroys the Sins. (96) Pushana who accomplishes all the activities, approach here properly. I am invoking the twin deities, Nasatyau, who delight the Sun. (97) O you both Ashiwn, highly illustrious ones and bestowers of boons come. Then invocation I will make to Ashwini, who fulfils all the desires. (98) The invocation manner relating Yama, is described. Now listen about Bharani. I will inovke the fierce constellation, known as Bharani. (99) O Goddess, highly fortunate one and bearing good looking form Bharani, you approach here. O king, I have already mentioned the invoking manner with regards to Sakra before. (100) Adorned on account of sunrise, Prachi will now be made invoked. O you boon bestowing and accomplishing the good activities, east come. (101) I already mentioned to you the invocation of Vahni, before now I will invoke the blessing showering east-south direction. (102) O east-south direction, you beloved to Vahni, and giving boons to devotees, please approach here. The invoking of Yama is described, now listen that of the Yamya (Southern) direction. (103) I will invoke the polite southern direction, looking fair in all types of activities, o you southeren direction come. (104) I have already revealed before, the invoction of the wise and deformed eyed God Yama. Now I will invoke the auspicious south-western direction. (105) O Goddess south-western direction always increasing the prosperity of the worshippers, come to me. I have already told the invocation related to high souled Varuna. (106) Now I will invoke the west (prescribed over by Varuna) The auspicious one, O western direction, loved by God Varuna, and showering blessings upon the devotees you approach. (107) Magnanimous Vayu's invocation is described by me, Now I am invoking the west-north direction related to Vayu. (108) O Vayavya direction, bliss gives, you west-north deity, approach rightly. I am invoking the mighty God of wealth, the son of Vishravan. (109) O lord of the lords, the

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presiding deity of all sacrifices and wealth, be kind enough to come. Now I will invoke the gentle direction (north) presided over by the god of wealth. (110) O North direction, looking graceful in all the activities, you come properly I have already reported the invoking manner of the three eyed, high souled God Shiva. (111) Now I am invoking the auspicious north-eastern direction. O you highly lucky north being protected constantly by Lord shiva, you approach me. (112) I will invoke all the oceans in the pre-placed. O lords of the jewels all the four oceans, you come here. (113) The pitcher placed in the Isani Dik (direction) is meant for the eastern ocean. And benevolent Shiva may come to southern pitcher placed in Agneyi direction. (114) The western sea may approach the south west pot like wise o, northern sea you please attend the pitcher meant for west-east side. (115) Then there must make a reverential salutation by bowing down the head on earth to those invoked deities, and after making salute, the spell should be pronounced. (116) Who is able to worship you in proper manner and without worshipping you how can one attain the supreme abode (118) So, o bliss givers, I will try my level best, to make you worship you are apt to allow me for that (119) There always arise so many obstacles in this your worship rite. O the presiding deities of each direction, dazzling with splendour, staying in your own direction, you please destroy all my calamities occured here. And let those demons hostile to religious acts, and destroyer of sacrifices, may perish from this place. (120-121) O you obstacle creators, trouble some, flesh eating, cruel and sacrifice hating demons, expelled by me, by white mustards. Similar to thunder bolt, you go to your own place. (122) Speaking this the learned sacrificer should throw, the white mustard seeds in main and sub directions. And the worthy brahmin should utter loudly the demons destroying spell. (123) O king with profuse power, a bath adding containing all the herbs together with all kinds of seeds, perfumes, clay, gems and waters is always advised while worshiping all the planets. (124)

Here ends the Chapter 95 namely 'The chapter related to the vehicles and chants of planets and constellations' in the dialogue of Markandeya in the first part of Shri Vishnudharmottara.

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96. Narration of anointing

Vajra said : O worthy brahmin, you please narrate separately to me about the perfumes, garlands, scented vapour together with eatables and drinking oblations offered to Gods. (1) O best among bhrugus (you please tell me about) the oblation materials, as well as the specific chanting and gift offerings too. O sage only you, or Brahma the Lord of the universe are conversant with the entire treasure of learning. (2) Markandeya said : O Lord of the earth, sandal paste must always be offered singly to all the deities residing in the Dhruva abode. (3) Saffron should be offered to Sun, and Camphor to the moon. Red Sandal paste should be offered to the planet Mars while to Budha agallocham is advised. (4) Sandal mixed with saffron should be given to Jiva, while to Sukra white Sandal, and to Sun musk must be offered. (5) To demon Rahu, musk together with Saffron, and both agallocham and Saffron should be offered to the comet Dhoomketu. (6) To Krittikas saffron, while to Rohini musk must be offered, Camphor to constellation Mrigshirsha and Nagamada (elephant's ichor) is asked for Rudra (7) Saffron and Sandal powder both together, must be offered to Aditya, and fragrant root mixed with sandal is necessary for Ashlesha and Pitru. (8) O king, like wise Priyangu (Saffron) added with sandal powder, should be offered to Bhagya. And to Aryamna Sandal of both types white and red should be given. (9) O lord of the earth, to Savitra, with saffron powder is prescribed but Sandal paste and musk mixed saffron are asked for Tvastra. (10) Sandal mixed with nutmeg fruit or Jasmine plant's flower must be given to vayavya, and to visakha both saffron and Sandal powder are advised as offerings. (11) To Mitra God, Sandal mixed with Turuska (olibanum) must be offered. While both Sandal and Saffron are said for Jyeshtha. (12) The essence of Shinshapa (Ashok) tree, and the musk powder must be offered to Moola constellation, while to Apa (water) Sandal mixed with Kustha planet is praise worthy. (13) Musk, agallocham and Sandal paste should be given to Vaisvadevas, and to Brahma Sandal like wise agallocham, must be offered to Vishnu. (14) The Jasmine flowers together with cloves being wellpounded must be offered to Indra while Camphor is asked for Varuna, Aja and Ahirbudhanya. (15) Red Sandal must be offered to Pushan, while white to

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Ashwin. And to Yama (belonging to Yama) musk together with agallocham is prescribed. (16) The presiding common deity of a constellation as well as of a direction is narrated. To north (uttara) auspicious Sandal and agallocham must be offered. (17) Sandal is prescribed as offering for all the oceans but if there is deficiency for all of them. (18) Then the custormary offerings which is auspicious and dear to Gods should be offered o king to them, because Goddess of wealth rests there. (19) O chief amongst the kings, whatever I related about the planet and constellation in the same way the offerings must be made to deities and the directions, one should not think it otherwise. (20)

Here ends the Chapter 96 namely "The narration of anointing" in the dialogue of Markandeya in the first part of Shri Vishnudharmottara.

97. Offerings of Particular flowers to planets and constellations

Markandeya said : The learned should always offer, o lord of the earth, clothes, and banners of the same colour to the planets, constellations and directions. (1) And O king to the best of his power the sacrificer should offer golden, beautiful ornaments, shining with jewels and looking delightful. (2) To all these deities residing in Dhruva's place especially the Jasmine flowers should be offered, O king. (3) Red lotuses to the Sun and white ones to the moon, Bandhuk flowers to the Mars and blue lotuses should be offered to Budha. (4) Yellow Jasmine flowers to Jiva and white to Venus. Niliazinti flowers should be given to Sun and red trumpet flowers to Rahu. (5) In the same way O lord of the earth Damanak flowers should be offered to Ketu. And for krittikas, o king, red lotuses are prescribed. (6) To Rohini champaka flowers and to Mrigshirsha white lotus should be offered. The white thorn apples to Ardra and Jasmine flowers to Aditya. (7) Champaka flowers should be given to Pushya, while Jasmine to Bhagya and Suvarchala flowers should be offered to Aryaman. (8) O king, Bandhok flowers are advised for Savitra and Tvastra, while Sindhuvar flowers for Vayavya. (9) Yellow Amarnth flowers are said for Indra and Agni jointly and o king for the God Mitra red Ashokas are advised .(10) Like wise, Champaka flowers should be offered to Sakra while black kuhetaka (?) to Moola. (11) White

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lotuses to Apya, and Kubjaka to Vaisvadevas should be offered for Brahma Jasmine flowers and for Vishnu, Champaka flowers are prescribed. (12) The red lodhra (trumpet flower) to Vasava and lotuses to Varuna should be given. Also o king, he should be offered the Sun-plant flowers. (13) The flowers of white thorn apple, should be given to Ahirbudhnya while, karvirak flowers are advised for Paushna, o king. (14) The blossoms of the mango tree, o lord of the people, should be offered to Ashwin, and similarly o king, blue lotuses should be offered to Yama. (15) I have already mentioned about these constellations and directions which possess the same abode,. And, o king, the flowers of Champaka or Punnaga tree are asked for the northern direction. (16) O lord of the earth, lotuses should be offered to oceans, but if one fails to get the desired fruit then o king he must offer the flowers, blooming in their particular season, and of similar colours especially to all of them. (17) O chief among the kings, whichever mysterious spell I narrated about constellations, the same should be offered to their presiding deities as well as to the directions. No doubt should take place in this matter. (18)

Here ends the Chapter 97 offerings of particular flowers to planets and constellations in the dialogue of Markandeya, in the first part of Shri Vishnudharmottara.

98. The perfumed vapour and light offering for planets and constellations

Markandeya spoke : O lord of the earth, the clever one should offer the perfumed vapour, containing fragrant gum resin, mixed with clarified butter to the deities dwelling in Dhruva's abode. (1) To Arka, one should offer perfumed vapour and the fragrant powder also while Rudraksha to Indu to the planet Mars he should give scented gum resin, and to planet Mercury, the resinous exudation of Sala. (2) the red chalk is essential for Jiva, o best of the kings, and the lotus should be offered to Sukra, and o king, to Saur (Sun) the perfumed oleander must be given. While spirituous liquor is asked for Rahu and fat for Ketu. (3) Clarified butter should be offered to Krittika, and Sandal to Rohini. To Mrigshirsha, Camphor white fragrant oleander should be offered to Ardra. (4) The perfumed aloe wood to Punarvasu, and unhusked whole rice should be given to Pushya. The lotus should be offered

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to Sarpa and clarified butter to Paitra. (5) To Bhagya Saffron mixed with honey and ghee. White Satavari together with ghee and honey, should be given to Aryaman. (6) To Hasta Kunduru and to Tvashtra husk should be given while Camphor to Vayavya, and Jatamasi to both Indra and Agni. (7) Saffron to Mitra, while musk should be offfered to Sakra and Shati mool should be given to Moola, while fragrant root is prescribed for Apya. (8) To Vaisvadevas, the fragrant gum resin, and to Brahma clarified butter with Chandan paste must be offered Vishnu should be worshipped with fragrant aloe wood powder, white husk is asked for Vasava (Indra) (9) The fragrant root should be offered to Varuna and husk to Aja and o lord of the people, pine powder should be offered to Ahirbudhanya. (10) berry perfumes should be offered to Pausna while Sandal powder to Aswin. And a person desirous of being prosperous, should always offer scented gum resin to Yama. (11) He should offer, gradually to every direction Camphor, Saffron, Sandal as well as musk, Turuska, perfumed aloe wood, the priyangu, and the fragrant gum resin. (12) To the east and to the oceans o lord of the earth Sandal powder (Paste) must be offered, if all these are not available then the fragrant gum resin must be given to all of them. (13) The divine, and full of smell herb fluid is considered as the best odour. It should be offered, with the smell of the highly perfumed gum resin to all the deities. (14) A light made of clarified butter, should specially be offered to all of them. But it should avoid, O lord of the earth filling of oil or fat. (15) Oh you chief of all the rulers, whatever I narrated here about the planets, or constellations, the same should be offered to their presiding deities as well as particular directions. There is no scope for doubt here. (16)

Here ends Chapter 98 namely "The perfumed vapour and light offering for planets and constellations' in the dialogue of Markandeya in the first part of Shri Vishnudharmotara.

99. The proper and improper method of offering oblations to planets and constellations

Markandeya said : o lord of the people, to each of the deities residing in Dhruva's place an offering of cooked rice mixed with curd and milk must be done. (1) And to Surya, the offering of rice,

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boiled with molasses, breads mixed with molasses, the pilu fruits and milk with coarse sugar, together with fried grain containing profuse honey should be offered. (2) To Moon (Shashi) clarified butter together with rice mixed with curd, as also various fruits, excellent sweet balls and mixture of boiled rice and milk, should be given. (3) To the planet Mars, o king, rice boiled with coarse sugar breads mixed with molasses, barley preparations as well as milk mixed with coarse sugar together with Krusar (?) should be offered. (4) And to Budha, rice boiled with milk and having clarified butter in it, and the fruits of Madhuk tree (or of nyagrodha, Udumbar or Asvattha) and also herbs yielding milk, should be given. (5) A person desirous to attain prosperity, should offer to Jiva, legume varieties, the bilva and emblic myrobalan fruits together with rice mixed with ghee. (6) To Sukra he should offer rice mixed with Coagulated milk, boiled in milk, with honey and clarified butter, and also winnowing corn with sweet balls. (7) Rice mixed with bean seeds, krusar with clarified butter coagulated milk, barley preparations with pulse and chick peas should be offered to Saur (Sun) (8) And to Rahu an offering of the fruit of fig trees, curd and o sweet meat should be done and also he must be given rice mixed with beans, and breads prepared from barley. (9) For the planet Ketu, o lord of the people an offering made of sesamum, fish with krusar sweets with clarified butter mixed is prescribed. (10) Honey with fried grain gruel, and mixture of curd and clarified butter is asked for krittika while for Rohini an offering of the seeds and ginger pounded with curd is said proper. (11) A mixture of curd and water as well as deer flesh should be offered to Mrigshirsha, while blood, and krusar both should be offered to Rudra. (12) To Punarvasu sweetmeats with sesamum and sugar must be given. While boiled rice with milk and sugar together with clarified butter, must be offered to Tisya. (13) The powdered mustards together with curd mixed with honey must be given to 'Sarp' while, a dish of milk, rice and sesamum with 'pulal' (sweetmeat) must be offered to Pitru. (14) To Bhagya, quick growing rice and mixture of honey and clarified butter, must be given and to Aryaman, breads containing sesamum and rice must be offered. (15) The milk prepared with Priyangu and boiled

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rice as essential to Savitru and offering of nectar and variegated birds should be given to Tvastra. (16) To Vayavya. sapless and nice roots, and to Visakha pulses, and breads prepared from barley, should be offered. (17) The cooked pulse mixed with curd and honey is prescribed for Mitra while rice mixed with ghee, and various fruits, is asked for Sukra. (18) Different types of roots, as well as roots together with fruits and barley meal and honey water mixture should be give to Apya. (19) Barley meal to Vaisvadevas together with honey and fried grain should be offered and cooked rice with milk and sugar, adding molasses should be given to Brahma, one who desires for prosperity. (20) Curd and cooked rice, together with milk should be presented to Vishnu, while rice pudding ghee and vegetables, should be offered to Vasu. (21) The pounded cat flesh and vegetables and curd meant for Varuna While bringing the pounded tiger flesh and mixed with curd, an offering to Aja must be given. (22) To Ahirbudhanya, different types of flesh, as well as flavoured cooked rice, and to Paushna, barley preparations, beans and barley products with meat added, should be offered. (23) To God Ashwin, the pounded horse flesh, beans barley and curd, should be given while to Yama unhusked rice and sesamums are offered. (24) O king, effigy beasts made with flour, and roasted meat together with rice milk sugar preparation, containing ghee and honey, should be offered to the eastern direction. (25) O king and to Agneyi direction, saffron mixed with milk, and to the southern direction, saffron mixed with oil should be offered. (26) To Nairutya, saffron and fish combined should be given while gruel as well as fish are advised for the west. (27) fish and boiled rice milk sugar preparation is meant for Vayavya, while to Aishani direction curd and rice milk liquid both are given. (28) Sweet balls mixed with ullopika (?) must be the oblation for sea. (29) O you, chief amongst kings, whatever I spoke about the planets and constellations, the same should be the offering with regards to deities and particular directions, one should not make any doubt about it. (30)

Here ends Chapter 99 namely The proper and improper method of offering oblations to planets and constellations in the dialogue of Markandeya in the first part of Shri Vishnudharmottara.

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100. Just and unjust drink for every planet as well as constellation

Markandeya said : One should offer milk as a drink to please Dhruva abiding deities, or for pleasure of himself. The perfumed water is asked for Arka (Surya) while milk is asked for the moon. (1) to the planet Mars dates, and to Budha grapes should be offered to Jiva (Prana) butter milk and to Sukra Sugar cane juice is advisable. (2) The liquid meat is prescribed for Saur, while crushed fish for Rahu, and o lord of the people the milk of she goat should be the offering for Ketu. (3) The fragrant water, should be given to Krittikas while fragrant grass is asked for Rohini. To Mrgashirsha milk must be offered, and to Rudra dates with wine must be given. (4) Molasses to Aditya, and milk to Tisya should be offered and o scion of Yadus, only milk should be given to Sarp and Pitru. (5) For Bhagya as well as Aryaman scented water is praise worthy while to both Savitra and Tvastra milk should be given. (6) Grapes (or juice) should be offered to Vayavya, and to both Agni and Indra nectar should be given. Butter milk is asked for Mitra while curd is for Sakra (7) Water, honey combined, to Apya, dates should be offered to Vaisvadeva, while water is necessary for Brahma. (8) The mango juice is advised for Vaishnav, while rose apple juice for Vasava. And for Varun Madhook juice is essential. While, o king water is asked for Apa. (9) In the same way water is prescribed, o king for Ahirbudhnya. The goat blood should be offered to Pausna while that of a buffalo to Ashwin. And to Yama unpolluted flesh and blood, should be given. (10) I have already narrated about the constellations, presiding common deities, and directions like wise o king, milk should be offerd to north. (11) and to all the seas always by a person desirous of prosperity. (12) O lord of the kings, whatever here I told about the planets, constellations, the same should be done for their presiding deities and directions no one should ponder over it. (13)

Here ends the chapter 100 namely "The just and unuust drink for every planet as well as constellation in the dialogue of Markandeya in the first part of Shri Vishnudharmottara.

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101. Division of Sacrificial oblations

Markandeya said : O lord of the earth, for the deities residing in Dhruva's abode (place) a sacrifice, with unhusked rice smeared with clarified butter and sesamum seeds must be performed. (1) The trees like the Sun plant, Kimshuka, Khadir, Chapamarga (?) the holy fig tree as well as Udumbar, Shami and bent grass with kush grass respectively, are considered excellent for sacrifical fuel, o king with regards to the deities like sun etc. O lord of the people the sacrifiicial sticks anointed with clarified butter should be offered. (2-3) In the case of trees, one must always give up those, which are only local which have east facing points, dry on the top, which possess leaves and which are without the barks. (4) O best of the kings, to Krittikas the sacrificial oblation must be smeared with clarified butter, while to Rohinis, it must be of seeds and to Mrigashirsha the sacrificial offering must be of the milk cooked rice and Sugar preparation. (5) To Ardra the oblation must be of honey, while to Aditya it must be made of unhusked rice. And to Pusya the oblation should be of milk cooked rice dish, and to Sarpa of herbs. The sacrifice addressed to Pitrus, must be of unhusked rice mixed with sesamums, while with Priyangu sticks to Bhagya and with unhusked rice offering must be to Aryaman. (7) To Savitra, the sacrificial offering must be of coagulated milk while to chitra the offering should be made of boiled rice mixed with milk and sugar. While o lord of the people, the oblation to Vayavya must be of unhusked rice with clarified butter. (8) The sacrifice for Indra must always be of barley product, for Mitra it must be pulse and for Sakra of grams. (9) To Moola, the sacrifice should be performed with herbs with sacrificial offering of rice is prescribed for Apa for Vaisvadeva the oblation must be of milk while for Brahma it must be of cooked rice with milk and sugar. (10) For Sravan the oblation of unhusked rice mixed with pomegranate seeds is advised while for Vasava it must be made of the fruits of fig and udumbar trees. (11) With water, flowers and unhusked fine rice an oblation must be given to Varuna, while o excellent king to Aja it must be made of ghee, honey and coagulated milk. (12) O king, the sacrificial offering to rice must be made to Ahirbudhanya and o king, with fruits and unhusked rice it is advised for Pausna. (13) With the fuel, sticks of the

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nyagrodha (vat) tree, an oblation to Aswin becomes proper, while o best amongst kings, to Yamya the oblation should contain sesamums mixed with honey. (14) An oblation of clarified butter, sesamum's oil, saffron, honey, rice-milk-sugar dish coagulated milk, milk, ghee and honey must be offered respectively to the directions like east etc. (15) for seas, the sacrifice with milk must be performed individually. If the above mentioned materials are not available then the sacrifice for all of them must be of sesamums and unhusked rice. (16) O best among kings, in case of offering clarified butter, there should not be any fraud with regards to materials one who follows the secondary rule than the prescribed best one in case of the particular deity, he the wicked sense fails to attain bright future in this life. (17-18) O you supreme of all the kings, whatever offering I related with regards to planets and constellations, the same should be offered to their deities as well as directions. And one should be free from suspicion. (19)

Here ends the Chapter 101 namely "Division of sacrificial oblations" in the dialogue of Markandeya in the first part of Shri Vishnudharmottara.

102. The sacrificial chants

Markandeya spoke : The sacrifice addressed to Dhruva must be performed by reciting "Dhuva Dyau" spell. There, the upper and lower are said as the direction's belonging to Dhruva. (1) The Brahma Yagnam is the chanting spell for Brahma, while o king, 'O Dyau to you' by this spell, the sacrifice to Div (heaven) should be performed. (2) For Prithvi, Prithvi Devi is the sacrificial prayer and by the chant 'Pranav' the sacrifice should be performed for the under dwelling shesh, as well as for the direction. (3) For Agni, the sacrificial chant to be recited in this 'Agnir Moordhi' while Yaduttamam varunpasam will be the chanting spell, addressed to Varuna. (4) Pranav is asked for Kumar, while Tat vishnoho is the prescribed spell for Vishnu. Trataram Indram is the prescribed prayer for Indra while pranav is asked for Devi. (5) Prajapate na tvadeta this spell must be related for Prajapati, while pranav or Visvakarma is the apt sacrificial chanting for Vinayaka. (6) O king, for Visvakaraman this spell constantly should be recited. And Akrushna this become the address for Aditya. (7) Imam Devi

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is the chanting spell for Soma, while Agni Moordha is for planet Mars. And o lord of the people, Udbudhyasva is the prescribed chant for the planet Mercury. (8) 'Brihaspati Ati Yadaryo' is the sacrificial address for Brihaspati, while Annat parisrut this is the proper spell recital for Sukra. (9) For Saura, Shannodevi while for Rahu Kandat Kanda must be the sacrificial chant. And Ketum krunavan this sacred chant is prescribed for Ketu. (10) O lord of the people, for Krittikas and Rohini 'Agnimoordha' is the proper address, while Madhurvata this is the apt sacrificial spell for Mrigashirsha. (11) Mrudano is the chanting Mantra for Rudra, and Ardra and Sutramanam is for Punarvasu, Tava Shriya is the said sacrificial spell for Pushya. (12) Namah Astu sarpebhyo is the proper spell for Sarpa. And Aham pitroon this chanting prayer is prescribed for Pitru. (13) Sadasuga is the sacrificial spell for Bhagya, and etc. Aryaman should be the recital spell for Aryaman. (14) For Savitra the oblation prayer is, Savitra while for Tvastra, it is Ya eme Yayuagni is the said spell o king, for Vayavya. (15) Indragni Rochana is the offering chant prescribed for Indragni. (16) The sacrificial chant for Maitra is known as Mitrojana and o lord of earth, Indrah Sutram is the oblation prayer asked for Sakra (17) Yante Devi" must be recited for Nirruti, and Moola. While Shanna Apah" is the oblation prayer made for Apa. (18) And O lord of the earth, Visvadevi' is the proper chanting spell for Vaisvadeva. And Brahma Yajnanam indicates Brahma. (19) Vashat te vishno likewise is said, sacrificial recital for Vaishnav. And A me graha Bhavati is described as the prayer for Vasava. (20) Imam me varuna' like this the chant recital must be for varuna. While sacrifice for Aja must be performed reciting this upaprag. (21) For Ahirbudhanya the proper sacred spell will be sacred prayer is prayadam. (22) Yamo dodharPrithivim this spell is meant for Yamya. There are the sacrificial chants, prescribed for the oblation offerings to the presiding deities of the constellations. (23) The presiding deities of the direction are also similar to those of the constellation deities with Pranav the sacrifice should be performed for direction, as well as for Vaishravan. (24) And o best of kings one who knows thus, he should individually worship the seas. O lord of the people, eka chakra or Dvarcham is the spell addressed to the planets. (25) Samagra and dviarcham is advised for constellations. (26) O worthy king, this much, I narrated to you

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about the number of sacrificial spells for planets. And by sacrificing in this manner, the sinless one attain their desired objects in this world. (27)

Here ends chapter 102 namely the Chapter related to the sacrificial chants in the dialogue of Markandeya, in the first part of Shri Vishnudharmottara.

103. Gift describing chapter

To each deity relating in Dhruva's place, gold must be offered as gift individually. (1) O king reddish cow with calf, must be offered to Arka, while a king, should offer conch shell to the moon. (2) While red coloured oxen should be presented to the planet Mars, and o exalted king to Budha especially an offering of his own golden image along with child toys must be made, and the silken garment with cotton cloths must be given to guru. (3-4) A white coloured horse is prescribed for Sukra, while a black cow, with calf should be given to the son of the sun i.e. Shani (or Yama) (5) O king, to Rahu, turban and iron rod should be offered and to Ketu a goat and an ox are asked as gifts,. (6) A person desirous of attaining rise should offer gold to the krittikas, as well as seeds of all types should be given to Rohini. (7) A milk yielding cow to the Mrigsirsha while an ox should be offered to Rahu. And white cloth must be the gift for Aditya, and gold with clarified butter must be offered to Pusya. (8) O lord of the earth, an ox with gold studded horns is prescribed for Sarpa, while sesamum is a good offering for Pitru, and chowrie (fly whisk) for Vayavya. (9) Scented materials should be offered to Bhagya. and gold to Aryaman and o King, an elephant or gold must be given to Hasta. (10) O king, to Tvastra and Aindragni, a bull should be offered and to Maitra clothes, while to Sakra gold should be given. (11) To Mool, an offering containing roots and various fruits prescribed, while to Apya the vessels full of coagulated milk, and to Vasava a cart must be offering. (12) The Sandal wood should be offered in the same way to Varuna, and a goat to Aja, while cooked rice must be given to Ahribudhnya. (13) A cow is said to be the offering for Pusna, while a horse, for Ashwin. And to avoid sins, sesamums and a cow should be offered to Yamya. (14) O king, to the directions like east, the offerings of an elephant, as well as of a camel, of chariot, and of a cart also of a horse, of a mule and of a vehicle drawn by

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man, should be made respectively while to oceans gold with abundant gift respectively. (15-16) O Lord of the earth, whatever I told here about the planets, constellation and directions, that should be offered to the deities individually. If one fails to get the above mentioned objects, than o best among the kings, a cow should be offered to each one, O highly lucky one, with a bronze milking vessel (17-18) the cow, yielding milk, having a calf of good disposition and beautified with clothes and jewels, and having gold studded horns and silver studded hooves and looking fair on account of pearl bearing tail, must be offered (19) Then o king, the sending off rite must be performed in the above mentioned manner. And then o lord of the people, one should feed each brahmin devotedly with three fold sweets. containing major part of ghee, milk and coagulated milk, and give them the gifts, O great emperor to the best of his power And then the wise one being modest should ask for their satisfaction, who are thus respected. (20-21) O king, whichever propitiatory rite for averting all the evils, I revealed to you, the restrained one should perform this with all his power, but not with cheating in offering wealth or with fruad. (22)

Here ends the chapter 103 namely gift describing chapter in the dialogue of Markandeya in the first part of Shri Vishnudharmoottara.

104. The amulet chain for blessings

Markandeya said : after the propitiating rite for host, performed in this way, the sacrificer priest should place the tips of the sacred grass held in his right hand on the heart and then make the amulet chain. You listen about it from me, who am revealing. May Dhruva protect you from the upper side, while sun from the east, and planet Mars may protect you from South, while Shanaisehar (Saturn) from behind. (3) May mercury protect you, from north likewise may Ketu protect you, from under side, Sukra may protect you from east-southern side, and the ascending node from South-West direction (4) Let the moon protect you, from west-north side and from east-north, let Jiva protect you and o spotless one, at the period of said junctions may all the constellations protect you. (5) May the presiding deities of all the directions headed by Sakra and Vahni protect you from all the

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wicked elements by resorting their own direction. (6) May Sakra (Indra) the destroyer of the demon Bala, destroy with his thunderbolt, all the thieves, enemies, diseases, sins, as also all inauspicious and terrific calamities, together with dreadful dreams and false thinkings. (7-8) May Yama the God of death with his staff (stick), Varuna with his Snares, and the god of wealth (Kubera) with his mace always bring to an end (all the calamities) (9) O host equipped with armour in form of planets, and residing in midst of the planet cage, you be invisible (to enemies) being freed from all the miseries. (10) Being released from all the diseases and left by time arrow, you may achieve long life due to the grace of the lords of the planets. (11) May all the deities, protect you and they always lead you, to the righetous conduct. May they harshly destroy your whole enemy-class and bestow upon you desired pleasures and abundant prosperities (12)

Here ends the chapter 104 namely the amulet chain for blessings in the dialogue of Markandeya in the first part of Shri Vishnudharmottara.

105. The result for the propitiation manner for planets

Markandeya said : The person observing celibacy, and taking sacrificial oblations as food, should stay there on that night. I have recited the propitiating manner for planets which destroys the evils (sins) (1) The king, desirous to get rain, should perform this rite at the time of drought and at the time of excessive rain also he should perform it to cease the heavy rainfall. (2) One who wishes the loss of enemies, should perform this at the time of journey. And at the time of battle also he should perform this for getting victory. (3) O lord of the people, this rite should be performed for malevolent purpose, with regards to the enemies. And also by those who desire rise and likewise by these who desire knowledge. (4) By merchants (business men) desirous of profit, as well as by Sudras, eager to get the fruit of religion and by the prince wishing for Royal throne, (this must be performed) O king. (5) Like wise, oh Lord of the earth, this should be performed by the captive, for release from the bondage. And also by a person who has lost his office but who wants to regain it. (6) The diseased one who desires the soothing off his disease should perform this. This rite should also be performed addressing a destroyer by one who is desirous to

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get rid of it. (7) If there is a doubt about enemy's malevolent activities, the persons should perform this propitiatory rite for the planets, and also at the time of birth of divine semidivine and earthly disasters. (8) The rise and fall of the emperors, depend upon the planets. Also o king, existence, non existence in this world also rely upon the planets. (9) These planets if duly propitiated, they in return give pleasure to you, the performers. This is the boon given by lord Brahma. So the person by all means try to propitiate these planets. (10) To the person, who is devoted to his preceptor, who is self restrained, and who has acquired the property by righteous means, and who always be gracious. (11) As also to that person, who is dependent, and is always keen for the welfare of brahmins and cows, and who is not eating the flesh, the planets become favourable. (12) The devotees of the lotus-eyed god Janardana, do not face any obstacle arisen out of disfavour of planets in this world. (13) As, an armour works as a defence against the arrow shooting, in the same way, this propitiating rite, works as a shield against ill fate. (14) A person who thoroughly knows this sacrificial rite for planets, O lord of the people, he never gets the fault resulting from planets. (15) I have described in full details, this propitiating rite related to the planets, this rite which is blessed, famous, yielding long life and is the destroyer of all the sins. (16) O king, if a person performs this rite in the exact prescribed manner, he is relieved from every fear in this world, and by obtaining good health, he gets long life and attains all types of pleasures. (17)

Here ends the Chapter 105 namely the description of the result of the propitiation manner for planets in the dialogue of Markandeya in the first part of Shri Vishnudharmottara.

106. The origin (birth) of planets

Vajra said : O best of twice born ones, I want to hear in detail the origin of the pole (Dhruva) of the planets and of the lunar mansions (constellations), O lord. (1) Markandeya said : Brahman desirous of creation made first of all, the Sun, the destroyer of darkness and the globe of light. (2) In the same way, he made Rahu a globe consisting of darkness, and O lord of the people, you wellversed in law. Then created the other globes of planets and stars severally, consisting of water, also he created the fourteen

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stars placed near the pole. (3-4) O king listen from me, their names and distribution. Know that Uttanpada is its uppar jaw. Yagna must be known as the lower jaw, while Dharma occupies its head, God Narayana abides in heart while Sadhyas and Ashwins reside in its fore feet. (6) Varuna and Aryaman are its two hind-most haunches, Samvatsara its penis, and Mitra occupies its anus. (7) In the tail are Agni, Mahendra, Marich, and Kasypa, These among the stars and planets which stand near the pole are collectively called svar. The pole causes the universe to turn round, the three worlds are dependent on the pole, for worshipful Vishnu is the pole, he the time which drives the worlds onwards. (9) He who knows the stars, severally by names contained in the Sisumar, and has seen them in the pure sky. (10) He shall live fourteen years, more than the alloted life span, and is forthwith liberated from sins committed during day or night. (11) The powerful rays of the Sun, make the watery planets, and stars shine. Do not doubt about that. (12) O king, the crystal chariots of the pious, shine in the sky like water, o scion of Yadus. (13) O best of the kings, the planets, stars and the divine pole all exist for ever (till the end of the Kalpa). Please do not make any doubt. (14) O descendant of Yadus, those honourable deities among them, take birth in the beginning of a Manvantar, but not so often. (15) O scion of Yadus the righteous pole, the son of Uttanpada is born when svayambhu Manvantara had come and exists till the end of the creation. (16) I will reveal before you about his birth, which destroys all the sins. O lord of the earth, lord Brahma, desirous of creating various types of progeny in part. (17) (He) dividing his body or (himself) into two parts, created the man from half of it, and from the remaining half the almighty God created a woman, and then he created the progeny. (18) Then virad (Or Viraj) procreated Purush, and that Purush is known as Manu, whose seventy first Manvantar is described here. (19) Priyavrata and Uttanpada are two famous sons of Manu. They are known as the promoter of Kshatriya tribes in the past Manvantar. (20) The pole, the son of Uttanpada is stated to be Vishnu attached to which, the crowd of the heavenly winds and lights are made to twin round. (21) The orbit of the seven rishis (the great Bear) is stated to be always below that : The seven respectable sages are-Marichi, Vasistha, Angira as well as Atri, Pulastya, Pulah and Kratu. And in midst of them, the chaste

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Arundhati stays depending upon Vasistha. (22-23) Below that is the "Bha" circle and below that is saturn. Below that, is Jupiter while below him is declared the planet Mars. Below him is the Sun and below him is stated to be venus. Below that Mercury, while below him is Moon. (24-25) The motion of the heavenly lights towards the south-east is called like that of a wheel. All the planets are stated to move towards the east and to possess an uniform motion. (26) O lord of the earth, because of their speed movements. They must be worshipped as if they are near. As they are uncommon so they are said weak (27) I will declare to you their origin, when the Vaivasvata Manvantara had come. And what was their purpose in their past thousands of birth. (28) The glorious lord Vishnu, Narayana who is without beginning and end, he formerly became twelve fold to accomplish the objects of Gods, and the lord caused himself to be born from Aditi and Kasyapa, out of them Savita is the deity of Aditya. (29-30) I related to you about the birth of the Sun, now listen from me, about the birth of the moon. And o king Vishnu became the moon, as the son of ten directions and of very high souled Atri sage. Dakshyani (Daughter of Daksha Prajapati), the revered wife of the righteous Vasu (31-32) (She) gave birth to eaxalted Moon among vasus. And the soma was born as the companion of goddess of wealth at the time of charning the ocean for getting nectar. (33) I described to you thrice, and sufficiently about the birth of the moon (shashanka) Now, I will narrate about the birth of Mars. (34) There existed a very powerful and mighty brave demon named Hiranyaksha. He became the father of a daughter named Vikeshi (without hair). (35) By performing penance, she obtained hair and sthanu (lord Shiva) fell in love with her. When Pinakin, the god of gods was cohabited with her, the god of fire, being afraid of the production of an other deity of fire, created an obstacle, and when he (lord shiva) saw the fire entering the nuptial chamber. (36-37) There arose sweat on his face in consequence of his anger, and a drop of the sweat produced, from his face, who destroys the enemies. (38) Fell into her mouth, and she drank it eagerly. Then she became pregnant through that but was unable to carry that embryo because of its lustre. (39) Then she felt worried to bear that child and let it fall, which was resplendent like a blazing fire. (40) Then o lord of the earth, taking the form of goddess the earth bore it and Kashyap

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himself performed its religious rites. (41) It was named as Angaraka because of its vicinity to the fire. I have already mentioned about the birth of Mars, after that listen about the birth of Mercury. (42) The wife of Kashyap named Dhanu, was famous in all the three worlds. She gave birth to a worthy son, name of Rajah. (43) He fell in love with Varuni the daughter of the great souled god Varuna, she was the famous matchless beauty of all the three worlds. (44) Then taking into consideration his (of Rajah) austerities, vigour, valour as well as lustre, he (Varuna) gave that beautiful girl to him, by accepting money from him. (45) She rested then into the waters, and the demon knew that she rested into the waters he through his hard penance, and entered into the waters then. (46) That demon got melted because of touch, and knowing that the demon obtained her that melting stage the moon. (47) Then o lord of the people, the moon suddenly churned the waters for the sake of his daughter. And when the waters were churned like this by soma, then o king lord Vishnu, bowed down by gods entered into those waters by lustre. Then was born kumar Budha-the teacher of the planets. (48-49) Then Tara the exalted wife of preceptor Brihaspati bore it and when she became unable to bear that child with lustre. (50)

Then the wife of moon, a daughter of Daksha prajapati left that son. Thus the birth of the planet Mercury is described. Now listen that of Jiva (Brihaspati) (51) Suroopa endowed with grace and youth was daughter of Marichi, one of the ten lords, first created by Brahma she was given to Angiras. (52) The sage Angiras got through her a son Brihaspati. The preceptor of gods, who possessed vast vocabulary, who was very intelligent and who was expert in vedas together with vedangas. (53) I told you, about the birth of Jiva (Brihaspati) now listen, about the birth of venus. Hiranyakashipu had a daughter named Usha. (54) That broad eyed, and the matchless beautiful lady of all the worlds, the wife of sage Bhrigu gave birth to the righteous, famous and mighty son of Ushanas (i.e. aushanas-Sukra) (55) He who was adept in profound and abstract meditation, carried off the wealth treasure of Vaishravana (kuber) And when his treasure was then carried off, then the lord of Yakshas (kuber) went for lord Shiva's refuge. (56) Enraged God shiva became ready to kill that Bhargava then, but he (Bhargava) through Yogic power (meditation) entered into shiva's

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body. (57) Residing in shiva's belly he propitiated goddess Parvati (the daughter of the mountain Himalayas) Then Shiva requested by her (Uma) discharged him, through his penis. (58) Then preceptor of the world (Brihaspati) named him as Sukra. And he bestowed upon him the epithat of Dhanesh together with kuber (lord of the wealth) o spotless one. (59) And the three eyed God (Shiva) made him kuber's friends. O king I will describe about the birth of Sanaischar now (shani) (60) Tvasta, he sprung at will, son of lord Brahma, was one of the ten lords created at the beginning by Brahma. He became the father of a daughter named Samjna the unique feminine beauty of three worlds. (61) She got married with Savitru, and the sun with tremendous lustre, got through her Manu. Vaivasvata, (son of Vivasvan) who was expert in laws (62) And also got a son, named Yama and daughter Yamuna the sole protector of the world. When these sons were born, the fair eyed samjna (63) The beautiful lady being unable to bear the excessively inviolable lustre of her husband, called Chhaya, and spoke like this "O blessed one, you must stay here in my form, without any perturbation, and you should take care of these my two children son and daughter." (65) Telling in this way, the excellent coloured goddess samjna went to her father. But driven away by the father, she was asked to go back to her husband. (66) Then she approached the Uttarkuru region, and taking the form of a mare, began to wander in the forests and sub forests of young green grass. (67) The sun also believed (took) chhaya as samjna, and got through her two sons namely savarna and sanaischar. (68) Vajra said : O the descendant of Bhrugu's race, how the Sun became succeded in regaining her (Samjna) you please make clear this my doubt. (69) Markandeya said : The beautiful lady Chhaya was not treating the sons of Samjna as she was treating her own two sons and grandsons. (70) Then once the enraged Yama scolded her and so Chhaya cursing him told that his this leg will fall down. (71) The killer of enemies, strong Yama, reported all this to his father, and having heard his words, the Sun said to Yama. (72) When the worms will reach the surface of the earth carrying all the flesh, in that way. Your curse will come to an end and you will become safe (protected) hearing father's sayings Yama observed hard and severe penance, and propitiated the lord of the lords Janardan (Vishnu). (74) Then soon, he achieved epithet of

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Dharmatma (Dharma personified) and when sun also came to know the real cause of his son's curse. (75) Then the destroyer of the enemies being highly angry, asked Chhaya about the truth. And blameless chhaya told him everything unveiled.(76) hearing her words the Sun approached to Tvastra's place, but could not see there his virtuous wife staying. (77) Then Tvastra told the Sun that, being unable to bear his lustre the pious lady lives in the kuru region in form of a mare (78) Tvastra placing the supreme god Sun the lord of the universe on a whirlpool (grinding stone) soothed then his lustre. (79) And when his lustre thus decreased, then sun obtained a move highly in a pleasing form. And Tvastra made the wheel for Vishnu (Lord of the world) from that shattered lustre. (80) This wheel of lord Vishnu became famous as Sudarshana Then the graceful Sun took the form of a horse (81) And reaching to Uttarkuru regions, he saw there his wife in form of a mare and possessed with cool substance. (82)

Being desirous of cohabitation, the god soon approached her and on seeing an excellent seepdy horse arrived. (83) That chaste woman, being afraid of another woman's husband (stranger) began to stir in confusion. Then the sun with dazzling rays, made enormous gestures on her face. (84) O king, then both of her nose cavities became full of his sperms (semen virile) And two Aswins were born, then through (from) her nose cavities (nostrails) (85) the crushed semen virile, dropped by both of them and which fell on the ground, from that horse there was born kumar (a son) radiant like the Sun. (86) Then accepting his original form, the supreme lord Divakar went to his place with Samjna who had also regained, her original form. (87) Both the Nasatya Aswins were appointed as the physician to the Gods. Then the Sun looking at the son born from crushing the master of the universe then named him as Revanta the master of the entire planet group then said to the son "O son, as you are born through me a horse (88-89) "O you, with dazzling rays you will always obtain worship from the horses and you will always be loved by the world" (90) Those, who will worship you, will always gain prosperity. O best of the kings, I narrated to you, about the birth of Shanaischar. (91) Now o sinless one I will narrate about the birth of Rahu. The daughter of Daksha prajapati named Sinhika, was the wife of Sage Kashyapa. (92) She even though premature, chose as her husband a sage (one

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who was practising penance and requested him) O revered one I am desirous of getting a son, o you sinless sage please make favour to give (93) being angry on her untimely begging (asking) Kashyapa spoke" you will give birth to a son like a demon or a Rakshas. (94) And on account of the boon (curse) of the high-souled one (kashyapa) she gave birth to Rahu thereafter, O king I am revealing to you about the birth of Ketu. (95) Finding a huge increase in generation god Brahma the best among the wise ones, determined for its termination. (96) O, lord of the people, there was born a famous daughter named Mrityu, to him who was thus thinking of the destruction of the generation. (97) Brahma told her then 'O graceful one destroy the generation.' The fair complexioned lady then began to cry, when she was thus asked by him. (98) At that time, from her tear drops, thousands of diseases came into existence. And the fair lady seeing those diseases arisen, withdrew her tears. (99) Then taking resort to Pushkara forest, she practised very hard penance. The blessed one, stayed for many years in one or other place, practising austerities. (100) Again Brahma ordered her to destroy the generation and said "O blessed, fair girl. You do exactly whatever I told you before but not otherwise." (101) And o you respectable one, you should get a boon from me for your penance, tell it. "The human beings, will attain death in the world, because of some fault, but nobody will ever believe you surely the cause of that fault. O firm minded one the beautiful faced one when thus told by Brahman. (102-103) That excellent complexioned woman released a long and warm sigh. And from that (sigh) Ketu was born resembling a black serpent. (104) He who was like a banner had blazing fire like locks of hair on head, and o king, he possessed lustre similar to that of the fire, and bore the hue of the smoke. (105) The supreme god the father of creation, the universal soul giving him the name said "This will be famous in the three worlds by the name Dhoom ketu. (106) He will show the world all auspicious and unauspicious things. And only thus alone the great souled Dhoomketu, will be seen in heaven, sky and earth, pointing good or bad effects to the people by holding various residing places." (107)

Here ends the chapter 106 namely "The origin (birth) of planets'' in the dialogue of Markandeya in the first part of Shri Vishnudharmottara.

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107. The birth etc. (existence) of stars and planets

Markandeya said : O lord of the earth, Brahman in past being desirous of creating various generations, and intended on that goal he joined his own self with it, o king. (1) First he created, the demon sons from his buttocks. They were known as Asuras because the brahmins named Asu as Prana (breathing of life) (2) As he had created the suras (gods) from the part of his body, Brahma disclosed that part ! He appointed them to know the element unmanifested, and possessing profound truth. (3) The mighty god (Brahma) became pleased by appointing them. Then from the mouth, were born the devatas in supernatural way. (4) They were known as devatas as they were created by a supernatural way as the verb Dev is used in the sense of play, (5) so from his heavenly body the gods were born. Seeing the gods, he (Brahma) restored to his another body. (6) He accepted the bodily form, only of virtues. Then thinking himself as their father, the great god advised to those sons (7) Because the pitrus (manes) resided almost nearly in midst of the night and the day in past, so they will be your fathers, and O Gods, you should honour them as your fathers (8) Then the lord disclosed that portion of the body, from which he had created the pitrus (Manes) and from that unhidden portion of the body twilight was soon originated (9) From that twilight, the day portion is meant for Devatas while the night portion is known as Asura. And in midst of both the twilights, the manes (Pitrus) reside that bodily form is also highly reversed. (10) so the Gods, demons, sages and the human beings worship her with devotion as the next generations will worship lord Vishnu ! (11) And for that reason, the brahmins worship her at both the union periods (twilight) then lord Brahma bore another bodily form, again. (12) That God created from his mind Rajas and sattva mixed form, and from mind then he created the generation. (13) As from mind they were born and known as Manushyas and because they were produced, they became famous as Prajas. Then o gentle one, after creating again new generation the lord disclosed his bodily form. (14) That form was disclosed, and from it the moon light at once sprung out, and so people fell delighted at the arrival of the moon light. (15) Then creating that moon light he took one another bodily form, and he used the form combined with

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Rajas and Tamas qualities. (16) After wards he created another hungry living world in the dark creating those hungry souls... ? (17) these waters may protect us, spoke those to them and so the hungry demons, roaming at night time were known as Nishacharas. (18) Surely, I hurt these waters on seeing, they spoke to each other, because of that action, the attendants of Kuber, the doers of cruel activities are famous as Yakshas. (19) This is also used in sense of protection as well as nourishment but the verb yaksh is confined only to the sense of destruction. (20) They were known as Raksas from protection the root 'Raks' while as yaksha, because of the verb yaksh (to throw) And on their sight, the learned ones (Brahmas' hair became withered in a moment. (21) And those withered hair again grew and turned upwards again. As they creeeped, they were called sarpas, (serpants) and because of descend, they are named as pannagas (serpent demon) (22) Because they knew themselves just as child, their name is Vyala and because of their inferiority, they are famous as Ahi. Because of fall, they are called pannagas, while on account of creeping without feet, these creatures are said Sarpas. (23) They make their abode on earth, in the waters, on sun and the moon, and also on clouds. Then there arose his anger resulting into the fierce, fire dwelling smoke. (24) He then entered into those arisen poisonous snakes. Seeing those snakes, the enraged one through anger created. (25) They suck the cow, and seeing this (he created), the Gandharvas with fire semen virile. Here the verb 'Dhay' is restricted only in the sense of drinking. (26) They used speech for drinking, and so they are known as Gandharvas. The pishachas have tawny coloured ears, and possess very reddish brown colour. (27) Being devilish by nature, these creatures are named as Bhoot, while because of flesh eating, they are known as Pishachas. That mighty God, after creating these eight divine sources, (28) then he willingly created, other birds and animals. Looking at the birds then he created various animal groups. (29) From mouth he created goats, while from chest sheep, and Brahma from his belly created the cows, then again he made other generations too. (30) He created from his foot (feet), the horses, mules, donkeys, ox like animals, deer, as well as camels, bears, dogs and other species. (31) From hair on his body these sprung up the herbs with fruits and roots. And by creating such types of herbs,he utilised them for

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sacrificial purpose. (32) In the beginning of Treta Yuga in the former kalpa, there existed seven rural (domestic) animals like a cow, a goat, he-goat, a sheep a horse, a mule and a donkey. While other seven are known as forest dwellers. They are a buffalo, an ox like animal, a camel, a two hoofed animal, (33) a fabulous eight legged animal, an elephant and as seventh among them is the monkey. These are forest dwelling animals. Then from his first mouth, he generated metres, like Gayatri and Rigvedic verbes, also the meters like Trivrut, Stoma (hymn) and Rathantar (stotra) (34-35) And also (from his first mouth) he created the sacrificial rite like Agnistoma along with other sacrifices. And also a sacrifice, the Tristubha metre, and also fifteen hymns of eulogy. (36) While from the southern mouth he created Brihatsama, as Sama chant. The samavedic hymns, the metre Jagati as also seventeen hymns for praise. (37) To gether with Vairoopya and Atiratra (sacrifice for overnight) he created from his westside mouth. Twenty one Atharva hymns with Trishtubha and Vairaj meters, and the determined period of three hours in a sacrifice he created from his northen face. (38) The lightning, the thunder bolt, the reddish rain bow (or Indra's mace) he created these too, from his north side face). (39)

First he (lord Brahma) created the four fold progeny i.e. Gods, sages, manes and human beings and then he produced the animate and inanimate beings. (40) By creating Yakshas, Pishachas, Gandharvas, Apsaras, (nymphs) as well as men, kinnaras, demons, birds, beasts, deer and serpents. (41) The animate and inanimate world is two fold, unperishable and perishable. They are Jarayuja (born from the womb) Andaj (born from an egg), svedaj (born out of perspiration and udbhij (come out of the ground.) (42) The supreme God created the four fold group of creation they are the beasts, deer, snakes and birds. (43) And the demons, pishachas, human beings as also those born from womb, those creatures who are born from the eggs the birds, the snakes, alligators, fish and also tortoises (44) like wise following these are also the inanimate and animate generations. Those born from sweat are gadflies, mosquitoes, lice, flies and bugs. (45) Those some others created due to heat are known as udabhiji shooting fourth from seeds like all planets, trees, grain etc. (46) Again the Udabhiji' products are those which result into the ripe fruits, possess abundant flowers

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and fruits, and which are without flowers, and those trees in general, bearing flowers, or fruits, or shining with both of them and those spreading creepers, and planets are all Udabhiji creations. (47-48) As also various types of bunch of flowers, and cluster of trees together with many grass species, and the spreading creepers, all shoot forth from the seeds and knobs. (stem of plant) (49) These are surrounded by dark, in different forms due to some causes by acts. They feel happiness and misery, and also possess knowledge in less proportion. (50) In this terrific and ever moving mundane world, the fate is determined by Ganesha. (51) That almighty God appointed each one in that duty for which he is apt, by bestowing his own lustre again and again. (52) Inspired by him these generations get savage or non savage, gentle or cruel, righetous or unrightous and true or false behaviour, so it is liked by him. (53) He himself entered into that, which was given by himself, to him according to the season and gender. (54) The living beings have to resort to their own deeds (bear the result of their own doings) Then for the purification of the society he (Brahma) created from his mouth and arms. (55) As he created Brahmins, Kshatriyas, Vaishyas and Sudras. From his mouth, were born the brahmins, while from arms the famous Kshatriya, and from thighs were born the Vaishyas, while from feet the Sudra caste was born. he also prescribed the proper code, for each caste and Ashram, severally (56-57) and also the mighty God determined (places) for those, observing their own duties (i.e. fixed code). He fixed Brahmaloka for the brahmins and Sakraloka for the Kshatriya caste born ones. (58) For Vaishyas he fixed the place in Marutloka, while Gandharva loka, he made centre for the Sudra people. And the lord of the creations, fixed the Brahma loka for calibacy observers. (59) The creator (Brahma) prescribed the Prajapati loka for those house holders, who perform their prescribed duties, rites and also fixed the abode (place) for seven sages as well as for forest dwellers. (60) He made the place called Yatis (ascetic) for those who always move according to their self will. After making the arrangement for abodes He determined to produce his mental progeney. (61) Firstly the revered Lord created his spiritual sons, the procreators of various beings. They are known as Dharma, Rudra, Manu, Sanaka and Sanadona. (?) (62) To gether with Bhrugu, Sanatkumar, Ruchi and Shraddha. And also Marichi, Atri,

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Angiras, Pulastya, Pulah and Kratu. (63) He also created, highly revered sage Vasistha and the great sage Narada, with self illuminated and seated on the layer of sacrificial grass and like wise the Agnishvatta as eaters of fire. (64) (He also created beings like) the raw flesh eaters. (goblins), the upahootas (taken away) Ajayapas (those who drink ghee Agni or Pitrus) as well as the Sukalinas (species of the Pitrus). Out of them, first these are bodiless (formless) There followers are, (65) The top most followers amongst them possess a material form Like wise he created the bodily forms of five great elements. (66) Creating various generations, in this manner, he then from his right thumb created divine, exalted Daksha and in the same way from the left thumb he created a wife for him, and through her Daksha got blessed daughters. (67-68) That righteous one, gave them in marriage to the sons of Brahma, but gave Sati to God Shiva (Rudra), whose sons are famous as Rudras. (69) They (Rudras) are innumerable in number, very powerful, and possess the valour similar to Hara (Shiva). They prevade, the entire world like the rays of the Sun. (70) He gave to Bhrugu his daughter named Khyati, was worthy and had matchless beauty And Bhrugu got two sons born through her with weapons named as Dhata and Vidhata. (71) She also gave birth to Shree (goddess Laksmi) and sky roaming horses. Then Bhrugu gave her virtuous daughter to God Narayana (Vishnu) (72) Through her he (Narayana) begot two sons very proud due to might and highly arrogant. The two daughters Ayati and Niyati by name, wellknown in the world of Meru the lord of mountains were given to Dhata and Vidhata. And o scion of Yadus, Ayati gave birth of Prana. (74) While Niyati gave birth to Mrukundu, the treasure of austerities. When the seventh kalpa had passed, to that very revered soul Mrukundu. (75) I was born as the son of Manasvini, o king, The exalted Sambhooti a daughter of Daksha who was the wife of sage Marichi. (76) That beautiful woman became the mother of Poornamasa, who was one of the ten lords of the creations first made by Brahma, and Virajas became the son of Poornamasa, while Sudama was born as the son of Virajas. (77) I have narrated about the guardian of a quarter of the world, and the region beyond that. Poornamasa had another son named Sarvesha. (78) He begot two sons-Stama and Kashyapa,

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know the descendants (sons) of both of them as Sannyasa and Nishchaya. (79)

Daksha gave Smruti to Angiras the first of the ten creators, and he gave him sinivali, kuhoo, Raka as well as blessed Anumati too. (80) Then sage Angira got through her (smruti) (two sons) Agni and Bharat. Bharat's son was well known as Parjanya. (81) While Parjanya with golden hair on his body, presides over the north direction. I said about that presiding deity who guards the different quarters of the world. (82) In the similar way, Daksha gave Anasooya to the great sage Atri. And through her, Atri begot a son the huge store of penances (i.e. Datta) (83) Priti the mother of Urna, Daksha gave to Pulastya and also he gave him Kshama, the mother of Kardama sage. (84) Samkhapada the son of the sage Kardama, presides over the southern direction. Here I revealed about the presiding deity, who guards different quarters of the world. (85) To the effluent lustered Kratu, Daksha gave his daughter named Sannati. Her (Kratu's) sixty thousand sons are famous as Balkhilyas. (86) they all were expert in laws, and lived in perpetual celibacy. Then Daksha gave Urna to the high souled sage (Prajapati) Vasistha. (87) Through her he got seven sons possessing the vigour (lustre) like that of the Sun (having seven horses) They are Rajobahoo, Urdhvabahoo, Pavan, Anagha, Sutapa, Shakti and Ketuman, These seven are known as the sons of Vasistha, ketuman possessed, a highly lustrous form and Rajas was his son. (89) I told you about the presiding deity, of the world in west side and Daksha gave, Svaha to the embodied vahni (fire) (90) Then the revered one gave Svadha the mother of heavenly sky dwelling and earthly fire, and also the mother of the blessed Mena to Pitrus. (91) The pitrus then gave Mena to Himachala, and Daksha gave these fourteen daughters to Dharma. (92) They are- Kirti, Lakshmi, Dhruti, Medha, Pushti, Shraddha, Kriya, Mati, Buddhi, Lajja, Vapu, Shanti, Tushti, and Siddhi in all fourteen in number. (93) The son of kirti is known as the deity Yasha, while that of Lakshmi is Darpa, Dhruti's son is known as Nischaya, and the son of Medha is famous as Shruta. (94) Labha is the son of Pushti and Kama is Shraddha's son Deva is known as the son of Kriya while Dama is the son of Mati. (95) Bodha is the son of Buddhi and Vinaya is said to be the son of Lajja. Vyavsaya is known as the son of Vapu, and the name of the son of Shanti is

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Kshama. (96) Santosh is the son of Tvashti, while the lustrous sukha is known as the son of Siddhi. Then Rati became the wife of Kama, and her son is named as Harsha. (97) In this way, for further procreation Daksha gave his daughters. Then sometimes, he performed the Ashwamedha sacrifice. (98) All his son-in-laws approached there together with their wives as they were invited in the sacrifice, but except the God Rudra without Sati. (99) Inspired as if by future happenings, Rudra did not bow down before Daksha even once, and so Daksha did not invite him. (100) Even though not invited, the blessed Sati reached there after wards, but she got no respect (response) from Daksha, and so the fair faced one became angry. (101) Then she discarded that bodily form, got from Daksha in the icy cave. And when the lord of the lords, the holder of Pinak bow, heard of Sati's demise. (102) He then cursed Daksha well versed in laws, to become a human being saying you will be born in the race of Dhruva, as a renowned king in all the three worlds. (103) And there too, I will cause an obstacle, when you will perform a sacrifice. He also cursed the sages like Bhrugu, Marichi, Atri, Pulastya, Pulah, Kratu and also Angira and the great sage Vasistha. (105) by paying these "all though, you know the proper righteous laws, still you made an approval in this matter so, O brahmins when the auspicious vaivasvat Manvantara will take place, you will all, obtain the unworthy birth as the host of Brahma. And O king, after abandoning her body, highly revered Sati (106-107) got birth through Mena and became famous as Uma. And o king the lord of the mountains (Himachala) gave her to God Shiva. (108) (the great God) is never, separated from her this is well known. Then the great God Samkara got sons through her. (109) They are Vinayaka (lord Ganesh) and very mighty and heroic Kumar, the lord of the attendant of Shiva (Bhrunga) He then installed the son Vinayak on the kingdom (throne) of obstacles and attendants. (110) to the son named Vinayak, having the face of an elephant, and who was wise, and Indra then made, Kumar the commander in chief of the Gods' army. (111) And Samkara did not allow, Bhrungesh to go away from him when another vaivasvata was on set, Daksha took birth. (112) He was born in the family of Dhruva and possessed of enormous might and valour. And when his Asvamedh sacrifice was going on, Shuli (Shiva) without invitation. (113) And o king, he made that sacrifice futile,

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with the help of his attendant Virbhadra. O best among kings, Daksha got daughters. (114) From them, he gave twenty eight daughters to the moon about the presiding deities of the stars severally and also about the cluster of stars, bestowing auspiciousness and removing danger, I have told you. (115) Now o you the broad and reddish eyed one, you tell me what more I should reveal to you. (116)

Here ends the Chapter 107 namely The birth etc. (existence) of stars and planets. in the dialogue of Markandeya in the first part of Shri Vishnudharmottara.

108. The birth of Pruthu

Vajra said : O best among the experts in all law, I want to listen from you, about the entire dynasty of Daksha and about the birth of the stars. (1) Markandeya replied : I have already told, before, about the righteous Auttanpada (son of Uttanpada) That son Dhruva, created the entire generation, which is very powerful and vigorous. (2) He had a son named Prachigarbha, and to him, the son named Udardhi was born. Divamjaya was his son while Ripu also known as his son. (3) The exalted son of Ripu became famous as the chaksus manu, Uru was born as his son while worthy Anga was known as Uru's son. (4) Atri adopted that renowned son, and vena the son of Anga was an atheist and was against religious codes. (5) He was always indulged in the anti scriptural activities and was a well-known materialist (follower of charvaka) He, the king ordered the subjects to follow the bounds prohibited, by the religious scriptures (6) Such as do not perform sacrifices, do not give homage to the Gods and donot give (donate) for religious purposes. Some times the sages approached him and told. (7) The sages spoke : The rules prescribed by the ancient sages (fore fathers), and by actions (behaviour) performed even by those ancient fore fathers, you donot deserve to disobey (oppose) them by following Charvak's preachings. (8) A living being, attains happiness in this world by good deeds, and by foul deeds he gets misery. (9) Those who always worship the Gods through sacrifice and those who respect the elders, also those who honour the brahmins and those who like to visit the holy places. (10) And those pious souls, attached to truth only, and who always give, they attain, O king, happiness in the other world. (11) But you

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deprived of happiness, deserve to attain the human world (thus the sages said) Vena spoke : O best among Brahmins what is the use of this your useless speech ! (12) Because those who die, they die forever, And where is the possibility of rebirth of departed ones ! when Prana in the form of vayu leaves his body ? (13) It is not proper for it to get it again, this is a wise thought penances, various types of renouncings, self resraint, and to be away from pleasures. (14) With rites like Agnihotra-all these seem as if they are child's play for ignorants, perplexed minded people, garland holders, women and other rich people. (15) These thousands of scriptures are written, in many ways by those cunning persons, who desire to seize their property. (16) (They say) o Man, always perform sacrifice, and thus the Gods pleased by you, will bestow wealth upon you, and you will conquer your enemies, as well as get happiness. (17) Like this the innocent ones, are deceived by those cunning people desirous of taking away their wealth, so one should live happily, as long as these life exists. There is nothing out of the range of death. (18) How can there exist any chance (possibility) to return for a body which has acquired the state of ashes and which has no embodied form ? There is nothing like giving gifts, offering of an oblation, deities, and sages. (19) I have obtained the kingdom, on earth as well as manifold pleasure objects, how shall I be able to abandon, all these achieved by me only by your words. ? (20) Markandeya said : O best king, hearing such words spoken by him, the sages told that wicked minded king then (21) The sages spoke : This is not a befitting uttering to a descendant of Dhruva like you, you will, o king see the result (good or bad) of deeds visible (at sight) in this world. O king you look at those people who are in need of food and clothes, from others also take notice of those other people who help thousands of poor ones. (23) And think of those others who return happily from the palanquin and also who are suffering from hunger and have only power left in their hands. (24) Also see those who are bent due to the burden of sticks as also who are insulted by others, who are disgusted, as well as distressed and suffering from many obstacles. (25) Also o king, think of those who are lame, also hump backed and who are suffering from laprosy, fever etc. also those who are unhappy on account of many diseases as well as those who are subdued by enemies. (26) Those look at who unnecessarily argue who are

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poor, helpless, seized by the diseasses, and bereft of the pleasures who are separated from their dear ones and so unhappy. O king you know that these all are unhappy, because of their sins. (27) On the contrary, O king, look at those people, who are possessed of good health, figure, lustre, and valour and having wealth and grain and also live united with their kinsmen and servants because of righteous mode of life. (28) These subjects imitate your deeds as a royal path. Markandeya said : On hearing the words of these enraged sages. (29) Then joining one hand with the other, smilingly he spoke, Vena spoke, o sages people do not get happiness due to their righteous deeds and unhappiness due to wicked deeds, but they get them because of nature (luck) and this natural state is strange and it always causes grief to worldly beings. (31) There is nothing like, deeds of past births. It is simply o brahmins, cunning people's statement, (say), for what reason, why some are made smaller, while others bigger ? (32) By which deed the worship of deities is prescribed in unholy regions ! And how can deities be propitiated by worshipping stones ? (33) These regions, which I or my forefathers or even others people have not seen before ? we believe in them by the words of the crooked ones. (34) How can one be satisfied when it is eaten by the other one ? but when if one becomes satisfied even it is eaten by the other. (35) Then there should be performed shraddha (funeral rite for dead relatives) here, when one is going on journey, but not giving that huge provision of cooked rice etc. What is the use of funeral rites for a dead relative, who is either burnt or reduced to ashes, in the prescribed portion of that rite ? Especially when he is totally disappeared. (36) Perform sacrifices, give gifts (to brahmins) such statements are made by those cunning and wealth greedy ones (37)

They intend to get their objects have told thus, constantly to capture the property of rich people's (see) the religious minded persons are seen living unhappily (miserably). (38) In the same way those indulged in sinful deeds are seen blessed with happiness. So, what is the meaning of religion ? So a wise person, should live happily. The best goal (end) to be achieved is Kama (Desire of love) and that is obtained by wealth. (39) The sages said : The human beings were able to see only the visible even in past birth ? See, deceived by the Gods they do not see the next world. O king a living being, though born just now, takes a bodily shape,

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even though without the practice got from the previous birth, in this case (say) who works ! A person takes his body, in this birth, as he had taken in the past birth only because of the Prana (life element) in form of breath. The change of nature in earth, like the stones one without deeds and life. (40-41-42-43) Their smallness or bigness is determined by Gods only. And the rite after dead relatives is accomplished by chanting spells. (44) But o king, no spell chant is seen for a traveller. The Gods as they are gifted with wilfulness, likewise they are also gifted with lightness. (45) Being possessed of excessive knowledge, they come to know what is made known everywhere. And o king, (listen about) that unhappiness of the law abiding people, by the deeds of the past birth, also by good deeds made in this birth, and by severe austerities the brahmins, o king, become able to curse (give curses), do not you see this happening before your eyes ? O king, the brahmins, with long penance possess unfailing expectations. (powers) (46-47-48) Don't you notice at sight, the examples of righetous laws in this world ? as those who sow the seeds in their proper seasons only they are seen as the enjoyers their fruit in the world. This is clearly seen, seeing those, clever in drawing away the life of beings, due to the power of spells. (49-50) These also exist, such ones who by the power of magic chant make one freed from the adverse effect of poison you think of this type of law. Those ignorant people whose words do not mention the next world even, they are also afraid of sins. So you give up the sins. Markandeya said : On hearing the words of those Sages, who possessed purified souls. (51-52) He the poor one, being deprived of answer, did not give any reply. Then the law followers brahmins mentally thought (53) what he said (Vena) is completely improper, there is no doubt about it, and knowing the opinion of the king the worthy brahmins. (54) Thought (saw) the whole three animate and inanimate worlds perished. Then at that time the Gods inspired the high souled brahmins understanding, for the decay of that wicked souled king. And then these prayed God Vishnu, a paramount lord, almighty one, all seeing, and possessing all acomplishments for the sake of earth empire. (55-56) The Gods said : O God, The brahmins with the help of holy Kusa grass, purified with sacred chants will destroy this sinful king Vena, born in the race of Dhruva, and seen they will churn his things with concentration.

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(57-58) You please take birth there for the welfare of people. And by taking birth protect the entire three worlds. (59) You alone protect them from disaster, by taking human body (form). I will do that thus was told by the supreme deity, O you modest king. (60) The enraged brahmins with the help of God's anger, killed that and they churned the sinners' thighs with kusa grass purified by sacred chants. (61) They at once churned his thighs and his son was born there who was very short, black bodied, fierce and who possessed dreadful figure. (62) The brahmins wellversed in vedas, asked him to sit. To that one who was by sages' words the killer of all beings, the progenitor of nishad tribes and was born from the sins of Vena, o king then the brahmin soon churned his right hand (63-64) From that, was born a son, lord Vishnu in the bodily form of a human being. And the worthy brahmins named him as Pruthu. By his birth Vena became released from sins. (65) Vena, though he was wicked, and did all the worst still went to heaven because of worthy son's birth. And the sages thought this world blessed, on seeing that child (son) born. (66)

Here ends the Chapter 108 namely "The birth (arrival) of Pruthu in the dialogue of Markandeya in the first part of Shri Vishnudharmottara.

109. The coronation ceremony etc of Pruthu

Markandeya said : All the Gods together with Indra (vasava), when they come to know about Pruthus birth the very exalted ones, carrying with them the prima bow named Ajgava (Shiva's bow) (1) Approached the religious place Pushkar, to install Pruthu on throne, and the Gods installed him on a fine seat, studded with jewels. (2) Lord Brahma, Vishnu, Rudra the brilliant Sun and Moon, all the directions together with sub directions and all the presiding deities of the quarters with Vasava. (3) All deities and all the sages rich in penance and o king all the oceans bringing with them their waters. (4) Also, ponds, rivers, all the mountains and all best holy places (came there) and then the worthy son of Vena, he subdued the enemies, was installed as a king. (5) highly famous and old aged Garga (preceptor) declared a year from his name, and his worthy pupils stayed there,to watch over the obstacles constantly. (6) Very renowned Yajnavalkya, was appointed as his preceptor, who destroyed all his calamities with the help of

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Atharva hymns. (7) Ushanas was selected as the minister of that high souled king. And he by the use of shadguna (six expedients to be used by a king) abolished all his vices. (8) Kamalabharan, the son of supratika was then appointed by wise Garga himself as a royal elephant. (9) And the aged Garga, appointed as a royal horse, a son of shree, worthy and possessing the form like that of the moon and who was very auspicious. (10) O lord of the earth, the lustrous Gods themselves gave him an umbrella to gether with a chowrie and a sword. (11) The gods gave him all these by distinctive marks, o king and in this way, highly exalted Pruthu the son of Vena was sprinkled over (12) with the rites, prescribed by the scriptures the brahmins expert in sacred hymns (Pruthu's coronation took place) at the time of his grand father's horse sacrifice (Hayamedha) performed in the past. (13) Apti, a daughter of Yama, had given birth to a son named Ahni, o king the subduer of the enemies. And in theVaisvadeva possessing super natural (divine) knowledge, and giving agony to the enemies. (14) Sacrifice, when the sama hymns were recited Magadh was born in that very sacrifice. Both of the Gods were sent by the sages to praise Pruthu then. (15) They both stayed there, bowing down to Gods and sages and said every one is praised by his doings, but we are not aware of his doings. And without getting the knowledge of his deeds how can we be able to praise Pruthu ? The sages replied you both without any hesitation praise him, by getting the knowledge through out powers. (16-17) Markandeya spoke : appointed by the sages those two praised that future (would be) lord of the earth for his deeds. (18) being highly pleased the son of Vena, the lord of the people, gave Anoop country to Soota, while he gvae Magadh region to Magadha. (19) Then the subjects reached to vainya (Pruthu) the highly lucky one, and by the words (order) of the sages; they requested him to manage for their livelihood. (20) Wishing for the welfare of his subject, he at once approached the earth taking his bow and arrows and the mighty one penetrated the earth. (21) Then frightened by Pruthu's terror, earth taking the form of a cow fled to the regions like Brahmaloka but she could not get shelter (protection) (22) She saw every where the son of Vena, firm and with raised bow, the highly foutunate one and resembling the lustre of the sun by his splendour. (23) finding no refuge, with her hands folded the revered goddess of the

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three worlds came to the shelter of Pruthu. (24) And said to Pruthu : Do you not notice any kind of breach of law in killing a woman ? How will you be able to hold these people without myself ! (25) Pruthu replied one who kills, a single life for the sake of many, and either for his own purpose or for the purpose of others, he surely is not effected by sins. (26) And o blessed earth, when many will become happy by the murder of that particular being ? so there is no sin or minor sins prescribed for that murders. (27) So for the welfare of my subject I will kill you the earth and then spreading myself, I will take care of (sustain) these people. (28) Unless you give the sources of livelihood to these people. And you blessed one, will manage for it (livelihood) then only you will get happiness. (29) Pruthivi said, O lord of the people, I will give means to sustain the life of the people wellversed in laws, lay down a calf, so that this loving cow may yield milk. (30) And o king, the best among righteous ones make me even surface every where so that the flowing milk of mine may reach every where. (31) Markandeya said : Then highly lustrous son of Vena (i.e. Pruthu) removed the heaps of stones from all sides and so the mountains grow higher (were increased) (23) O best of kings, since then the villages as well as towns became prosperous, and all acts like agriculture commenced on earth. (33) Milked by Pruthu, Pruthivi threw (put) her grain in the right hand of svayambhoo Manu, by making him a calf (34) Then when milked by the sages in the vessel with pleasure the moon became the calf, and Brhspati was the milk man when she was milked by the group of deities in a golden vessel to get food (energy), at that time Indra acted as a calf and Savita (Sun) was the milk man (35-36) When the earth was milked by the manes in a silver vessel, she yielded then, and there, god of death became the milk man while Vaivasvata Yama was a calf. (37) And when the demons milked the earth for milk in an iron vessel, the Gaganmurdha became a milk man and virochana was a calf. (38) The earth yielded, poison when she was milked in a gourd vessel by the serpents, for them vasuki was a milkman and Takshaka had been a calf. (39) She became disappeared when was milked by Yaksha in a Ramapatra. And she was milked by Rajatnabha making Kuber as a calf. (40) The terrific valoured demons, milked the earth, in a skull and got blood. At that time Heti and Praheti had worked as a milkman and as a calf. (41) The

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group of nymphs and gandharvas, milked her for fragrant smell, in a vessel made of lotus. And then chitraratha became the calf, and Vasuruchi acted as a milk man. (42) The herbs and mountains milked her in a stone vessel and there Himavana (Himalayas) acted as a calf and the great Meru became the milk man. (43) She was milked by the vegetables, in a palasha vessel to get good flowers and fruits. Sala became her milk man while, plaksha was the calf. (44) This earth is in a form of a cow, fulfills all the desires, and she sustains all the beings. She is the foster mother, the destiny goddess, a mother and a creator too. (45) She is the highest pre eminance and origin of the animate and inanimate beings bestowing gold (Prosperity) to every body, she always does good fo all the creatures. (46)

The earth is known as vargada (giving society), Medini (rich), Bhoomi, Kshama (forgiving) and Vasundhara (holding the wealth), she resides in every one's body and always becomes graceful (kind to every one. (47) And when this Manvantar existed the son of Pruthu (vainya) protected (watched) the earth. He first milked her and then she was milked by those above mentioned ones. (48) As she was milked by Pruthu so, the earth is known as his daughter and from his name Pruthu she became famous as Pruthvi in past such dignified was the great emperor Pruthu (the lord of the earth. (49) He delighted the people, who were annoyed (displeased) by his father. And because he pleased the subjects, he was named as Raja He was addressed as Raja Bhoja, Samrat, Gopati as well as Parthiva, O king by such synonym indicating words. (51) The brahmins desirous of knowing the vedas, as also who know the vedas, and those who are in search of abundant fame, should always bow down to him. (52) Also the highly lucky kings, aspiring for great renown should make obeisance to him, and Pruthu must be saluted by the business people (vaishya) for providing them means of livelihood. (53) The lord of the earth i.e. Pruthu, must be bowed down by the sudras wishing virtues and emperor Pruthu must be paid respect in meditation by those who desire their well blessings. (54) A warrior proceeding towards the battlefield by narrating the name of king Pruthu, (he) always stays unhurt even in a terrific war. (55) And by making a bowing down to Pruthu, one becomes victorious every where. So he should always be saluted by one desirous of getting victory. (56) O king a

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person being alert, listens to the coronation ceremony of the worthy king Pruthu a son of Vena, becomes soon free from all the sins and achieves victory and becomes renowned in the world. (57)

Here ends the Chapter 109 namely The description of the coronation ceremony etc. of Pruthu in the dialogue of Markandeya in the first part of Shri Vishnudharmottara.

110. The dynasty of Daksha

Markandeya spoke : Antardhana was Pruthu's son while his son's name was Havirdhana. And his son (i. e. Havirdhana's son) namely Prachirbarhi became the sole monarch (emperor) of the whole world. (1) He got married with the daughter of the ocean Lavana and got ten sons (Prachinbarhis) through that daughter of the ocean - Suvarna. (2) All these, sons of Prachinbarhi were wellversed in the science of archery and were known as Prachetas. They jointly observed the religious code and he put into the practice of severe austerities. (3) They rested in the waters of ocean, for ten thousand years, and when these ten lying in the ocean were practising penance, the trees chose the non-protected earth, and in this way there occured the destruction of the people. The wind became unable to blow and the earth was covered by the trees. (5) On hearing that account, all the kings, expert in the science of archery (Prachetas), created wind and the fire out of their mouth and thus the creations (progeny) came into existence. (6) The wind made the trees dried by making them restless and the enraged fire burnt them, thus was the destruction of the trees. On seeing the decay of the trees, where some of the trees were slightly burnt, king Soma approached those Prachetas and told them. (7-8) "O you all Prachinbarhi kings, suppress your anger, you have made the earth void of trees, withdraw these fire and wind." (9) This fair complexioned daughter of the trees just like a gem, and, I bore her in my womb knowing the future happening. (10) I am now giving away that Marisha by name to you as your wife. Then these prachetas as accepted her on Soma's sayings. (11) Then all the Prachetas, restrained their wrath, towards the trees, and remembering the duties of a husband, all the Prachetas mentally impregnated her. (12) By those ten Prachetas, Daksha Prajapati was reborn on account of God Shiva's curse through Marisha. (13) Daksha first tried to create four fold progeny mentally, but they

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were not originated as he was diverted from his resolve by God Shiva. (14) Then the Lord of the creation (Daksha) wished to create the progeny through sexual relations, and so he got married with Asikni the daughter of Viran - the Lord of the creation. (15) That daughter was highly endowed with austerities and was apt to protect the world. He (Daksha) got thousand sons through the daughter of Viran (virini) (16) On seeing those highly illustrious ones who were desirous of increasing the generations that very famous Narada, the son of the creator Brahma told them. (17) What is the extent (or measure) of the earth as well as would be creation without this knowledge, why have you been ready to produce the generations? (18) (On hearing this) the sons of Daksha moved here and there to find out the great world in this earth and in outer worlds as also in the midst of waters and beyond it. (19) But they all were destroyed on account of whirling, when they reached the wind disc. And they were thus perished, Daksha expert in laws begot other thousand sons through the same Virini then. They with strong horses, again desired to increase the progeny. (20-21) But they were again told the same words by Narada and then they told each other. What the great sage says is true. (22) We should follow the foot steps of our (lost) brothers, there is no doubt about it. (saying so) they also moved on this earth being mounted on horses. (23) But they also got perishad when they approached the circle of the wind for innumerable years since then, the confused, and roaming in search of their brothers (the sons of Daksha) have met destruction. O mighty master he who goes there (near the circle of the wind) meets with death. So the wise should not do like that. When these (sons) were destroyed, Daksha became furious with anger. (25) The enraged Daksha then cursed Narada by saying "You will not find apt (honourable) birth". And that Narada then gave up his body by that curse of Daksha. (26) He was again born as a son of the high souled sage Kashyapa. God Shiva (Hara) remembering, the past enmity destroyed the long accomplished Ashvamedh sacrifice of that marvellous performer Daksha. But Daksha also cursed Rudra (Hara) by telling him thus. You have cursed the venerable brahmins (27-28) and so "from today they (the brahmins) will not pay homage to you in sacrifice to gether with the Gods" O king, the enmities do not come to an end even in other births too. (29) And so nobody should ever

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create enmity (look). Those great horse-riders (sons of Daksha) were then got destroyed (30) Then Daksha created sixty daughters through that Asikni, they all were beautiful and endowed with severe penance. (31) He gave away in marriage, two of them to the son of Bahu, while four to Aristanemi, again two he gave away in marriage to Krushasva and then to Dharma. (32) Fourteen daughters, Daksha got wedded with Kashyapa while twenty eight with Indu. He also gave away Suprabha, and Bhamini in marriage to the son of Bahu. (33) The highly lucky Daksha then gave away, four of them i. e. Bhanumati, Vishala and Bahuda to Arishtanemi. (34) He got wedded Suprabha and as well as Jaya with Krushasva and the world renowned, high souled (Daksha) got wedded ten i. e. Arundhati, Vasu, Jami, Lamba, Bhanu, Iravati, Samkalpa, Muhurta, Sadhya and Vishwa with Dharma. (35-36) The lord of the creation gave away in marriage to Kashyapa these fourteen i. e. Aditi, Diti, Danu, Kala, Danayu, Simhika, Muni, Kadru, Krodha, Ira, Pradha, Vinata, Surabhi and Khaga. They were formerly known by the name of Krittika and Adya. (37-38) Twenty eight daughters he gave away to Indu i. e. the presiding deity of the constellation, o the lord of the earth, those daughters who were related to the constellations. (39) O the protector of the earth! I have this much narrated about the dynasty of Daksha as well as the origin of the constellations. Now what more do you want to listen from me o broad and reddish eyed one, you tell me. (40)

Here ends Chapter 110 namely 'The description of the dynasty of Daksha' in the first part of Shri Vishnudharmottara.

111. The race of Bhrugu

Vajra spoke : Mahadeva (Lord Shiva) had cursed the sages in the svayambhuva Manvantara. How they got birth in this vaivasvata yuga? You please tell me. (1) In the same way, o you the increaser of Bhrugu dynasty! describe before me, about the progeny of Dakshayani and the families (dynasty) of the sages. (2) Markandeya replied : O king, when in the past, this vaivasvata manvantara came into existence, and when the Ashwamedha sacrifice was performed by the supreme being Brahma. (3) The sages being cursed by Mahadeva (lord Shiva) renounced their bodies and desirous of getting progeny were born by themselves due to the dropping of semen. (4) Then on seeing mothers of the

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deities, as also the wives of them, and also the emitted semen of the lord Brahma then o great king. (5) Brahma offered that as an oblation and then from that fire was born, the highly lustrous Bhrugu the store house of austerities. (6) From charcoals were born (the sage) Angira as well as Atri together with the wife. And then from the rays, the revered ascetic Marichi was born. (7) From the midst of vasu, the highly renowned Vasistha came out. Bhrugu got the celestial daughter of Puloman as his wife. (8) He got twelve sons, through her who were divine sacrificers. They were known as Bhuwan, Bhavan, Sujanya as well as Sujana, as also Kratu, Suva, Pooga, Vyaja, Vyasnuja, Prasava, Avyaya and the twelth one was Daksha. (10) Thus these twelve gods were famous as Bhrugus, (sons of the sage Bhrugu) Paulomi also gave birth to highly virtuous and self restrained chyavana who was younger than the (twelve) gods. And his son was known as Atmavan while Atmavan's son became famous by the name of Aurva, and Jamdagni was his son. (11-12) Aurva was the perpetuator of the family of those high souled Bhargavas I will now narrate the family descents of that radiant vigoured Bhrugu. (13) (They are known as) Bhrugu, Chyavana, Atmavan as well as Aurva together with Jamadagni, Vatsya, Dambhi and Nadayana. (14) Nagayana, Vaheti, Pelu, Chairanu shatika, Shaunaka, Yanajivanti, Kanyodha, and Parshati. (15) And also Vaihinari, Viroopaksha together with Rohinyayani, Vaisvanari, Rupari, Rurvashavarni and also Vrukasvaka. (16) Vishnu, Paureyavalaki, Taulika, Anantbhagin as well as Mrutbhageya, Markanda, Jihits and Udidhin. (17) Mandu, Mandavya, Manduka, Sphena, together with Sankruti and also Sthalipindi, Shilapatti and Sharkarashi too. (18) Mrukayana, Devamati, Shandharayi Sigalava, Sakrutva, Chataki, Kayi, Yagna, Darbhi, and Trilayani, Gargayana, Hvayana, Rushi as well as Gehayana and Goshtha. (19) Yona, Bhahvayana, also Vaishampayana. (20) And Vaikarneyi, Shangrava, Yagneyi, Bhrashtakayana, together with lalati, lakuti and belong to Lakshmi and Pari mandala. (21) Ulumbi, shailuki, Koshti as well as Anya, Paippalayani, Satyayani, Malayani, Kotali and Kauchahastika. (22) Shaukri, Shaukli, Kauchakshi, Kausi and Chandramasi, Jaikali, Hihimni, Jihva Shoonya, Vajyaledhik and Vairin. (23) Shardvatik, Renitya, Losthaksi, and Chalverin. And also Nagayani, Anumati, Paurnabhak and Adhikashi Krut. (24) Their five families are

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narrated. (They are) Bhrugu, Chayavana as well as Atmavan, Aurva and Jamdagni, these five are said of same race. These sages are denied for internal matrimonial relation. (25-26) out of these five, those who are Vajya and Avajya are also refused for matrimonial affairs for Bhrugu, Jamadgni and Aurva i.e. three are known as their Ancestors. (27) I now mention other descendents of Bhrugu (These are) Jamadgni Vida, Paulastya as well as Vaijabhrut. (28) Prachinyogya, Bhagvan, Rishi and Kraunchayana, as also Rishibhaya. Ajata, Ekayana and Vatayana. (?) (29) For them Atreya family was dear to all and was known as the best and so Bhrugu, Chyavana and Atmavan these sages are prohibited for mutual marital relations. The followers of Rigveda..... gramayani (30-31) and Ayani, along with Apastambi, Talvi, Nekathi and Kanthi, Arsthishena, Garabhi with Kardamayani. (32) Ashwayani and Annapi (?) these five are described for mutual marriages (33) Yoviradha, Veetahavya, Nasatha, Chandama and Dama with Jivantyayani Maudga, Vili and Khali. (34) Bhavili, Bhagavati as well as Kaushambeyi and Vrukaschaki. Valeyi, Somada, Gerji as well as Gaurakshiti. (35) Gaurgaji, Savamshala, along with Paushnyana Muni and Romada. These all are having Arsheya as their lineage. (36) Bhrugu, Veetahavya as well as Sadevasa, these sages are denied for mutual marital affairs. (37) Khalayani, Shakatakhya, Maitreya and Sataya along with Dronayana, Naukmayana, Ashishi and Pikayani (38) again Homajihvi, Bhrugu, and Vadhnyashwa, and Divodasa too. The matrimonial relation is prohibited among these sages mutually. (39) Sakayana, Yajinepachi as well as Madhya Gandhi (40) And o king! Pratyuh, Shraubhya, Kshoshi, as well as Vaikadashayani (?) together with Grutsamada and the great sage Shunaka. (41) The family race of the above mentioned are known as those of the two sages i.e. Bhrugu and Grutsamada. These two are prohibited for mutual marriage relations. (42) O king! I have thus described the descendent of Bhrugu race, who were highly exalted and perpetuators of the family. A living being becomes fraud from all the sins even by reciting only their names. (43)

Here ends Chapter 111 namely 'The description of the race of Bhrugu' in the dalogue of Markandeya and Vajra in the first part of shri Vishnudharmottara.

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112. The family lineage of Angira

Markandeya spoke : O king, Suroopa the highly illustrious daughter of the sage Marichi was the celestial wife of the sage Angiras whose ten sons were well-known. (1) (They were) Atma, Ayu, Manu Daksha, Mada as well as Prana, Havishman, Gavistha, Ruta and Satya - thus ten. These sons of Angiras were divine and drinkers of Soma juice. Suroopa gave birth to these supreme sages too. (3) i.e. Brihaspati, Gautam and the great sage Samvarta, as well as Ayasya Vamadeva, Utathya and Ushija. (4) Thus all these sages are said the originators of the race, now you know from me about the founders born in those families. (5) (They are) Utathya, Gautama. Tailaj as well as Abhijiti. Also Bauddhinaishi, Salaugakshi, Kshoroja, and Janki (6) Rahohaki, Saupuri, Kairati, Sharilaumaki and Paunyaji, Bhanubhava with Rushi and Badobada (7) And also Kavitak, Machiya, Upabindu and Aishini with Rauhinyayani, Jagavli, Kraustha and also Varunayani. (8) Soma, Dayanika, Ahseka, Kautilya as well as Parthiva and Rohinyayani, Nirauvayu with Mootyovansha (?) (9) In the same way "Gulmayovanshy" and Stambaye, Svanshu ? and kavakshi as well as Pushpadha and Kshirkarandi. (10) (And alos) Kshapadi, Kareri and Parikariri. These are the families belonging to their sages. (11) Angiras as well as Utathyas and the sage Dirghatapas these are not allowed for mutual marital relations. (12) Ustagista, and Ayasya as well as Kashivan and Gautam. These are their ancestral forefathers. Now listen about their family race. (13) Angira, Jatota, Eshaji and Mahanrishi (?) together with Sauma, Stambhi, Vistambhi, Salubhi and Valubhi. (14) Bharadvaji, Saubuddhi, Medhi and Devamati as also Adrayayana, Savistya, Agnivesha and Shalathali. (15) Valisheya, Nishshaikeyi, as well as Varahi and Vakali also shati, Rushivarna, Pravahi and Ashwalayani. These sages (families) are refused for internal marriage affairs. (16) Kavaki, Sabhakayi together with Anshumati and Prabhu and Bhavikaiyuri, Naibhulvi as well as Pushpanveshi. (17) Badhya, Vichchhindi, Shatiki, Kharagrivi as well as Devadyari, Devasthani, Harikarni and Sabhrangik. (18) Dhauvayi, Sabhimugri and Gomed gandhik with Matsyakvatha, Salahara, Hyala, and Hara. (19) Gagaudayi, Kautapati, as well as kaurukshetri and Jataki,

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Jainyadroni and Jaibalayani also (20) (And also) Apasta, Dharmojadrashtri, Karsnapingali, with highly exalted Paula, and Shanklayani (21) The family root of all these is named as Arsheya. They are these three-firstly-Angira, their second ancestral origin is Brihaspati while the third race is known as Bhardvaja. These three are said not to form mutual marital relationship. (22-23) Kanayanas, as well as Kaupayavas, Vatsyaparayanas, Bhrastrakrud, Bhrastravindi and Nendrali and Sayakayana. (24) Kraudi, Shakri, as well as Karshi with Talakrut and Mathuravatas, as also Lapakrut, Bhalavipresha, Markata and Pailukayana. (25) Mrutsamsha, Chakri, Garga and Shyamayani. And also Valali with Sahari, these five are said the founder of the families. The highly exalted Angira and Bruhaspati the preceptor of the Gods as well as Bharadwaj, Garga and the divine sage Chaitya (27) The above mentioned founder sages are denied for mutual matrimonial relationship. Again Kapitar, Svastitar, Darbha, Shakti and Patanjali. (28) Bhooyasi, Jalasandhi, Bindudandi, Kushitaki, and Bhrugu Rajkoshi with Shaumbati and Shanshibi. (29) Shali, Shakala, the sage Kanva as well as Kerirayi and Kadya, Badhyayani with Savasyayani. (30) O best among kings their family name is Jyarsheya (They are) Angira, Damavahya as well as Apyatakshaya. (31) They all are called unfit for mutual matrimonial relationship. Sakruti, Trimarsthi, Shedhoo and Shaipavi (32) as also Tandi, Janaki with Tailakadravya Narayani and Arshabhi, Laukshi with Gargi and Hala (33) Galavi is the family root of all these three. And so Angira, Samkriti as well as Gauravi. (34) These sages are prohibited for mutual marriage affairs. Kanvayana, Haritaka, Kautsya as well as Paungya (35) With Hastidama, Vatsyamali, Mandri, Gali and Gaverna. And also Bhimavesha, Shamkhyadarbhi all these are said to have three family founders. (36) (They are), Angira and Tamasyu as well as Purukutsa. The Kutsas are not allowed for matrimonial relations with Kutsas. This is told by the ancestors. (37) Three sage ancestral families are described for Rathetaras. Such as Angira, Sruroopas as well as Rathetara (38) The Rathetaras are strictly denied for marriage relationships with Rathetaras. Visnuvriddhi, Shage, Madri, Jatrinas and also Katrinas. (39) Pradiv and also Parayana and Mahatejas. The three fold auspicious ancestral

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family origin they all belong (40) to Angira, Viroopa and Pruthudsva also. These three are not allowed for matrimonial relations with one another. (41) And also Santyamugdhi, Mahatejas, Hiranya, Tambi and Mudgal. O king, they also all belong to the three fold sage family founders. (42) (Thus as) Angira, Grutsadsva and the great ascetic are denied for internal marriage relationships. (43) Mohaijivha, Devajihva, Agnijihva and Viradaya with Apaneya, Trayagraya, Vairinyastra and Vimudgatas (44) All these belong to three excellent ancestors such as Angira and Tavi with highly distinguished Maudgalya. (45) These Muni lineages are said unfit for marriage i.e. Uroodanda, Bhurunda and the third one is Shakatayana. (46) There Pragadhama, Nari Markata, Ramana and Shana together with Kanvamarkatya and the sage Ramavana (47) And also Shyamayana. They all possess three ancestral family race, such as Angira and Ajamidha and the great ascetic Kanva. (48) These sages are refused for mutual marriage affairs. Tittiri, Kapibhoo and the best sage Gargya (49) These sages are also denied for internal matrimonial relations. They all owe the same auspicious muni lineage (50) Angira, tittiri as well as the great sage Kapibhoo. These are not allowed for mutural marriage affairs. (51) Angira together with Sabhardwaj as well as the sage Vandanava along with Brihaspati and Maitravacha are described as five contributors of the family race. There Angira, Sabharadwaj as well as Brihaspati and also the sages Mitravacha and Vandatava. Mutual matrimonial relation among them is prohibited. (52-54) Bharadwaj, Katashaunga as well as Shaishireya. Thus they are known as the descendents of the Dvamushyayana race. (55) Their family race is known as Panchagnis. Angira, and Sabharadvaj, also Brihaspati with Saunga and Shaishav. These are their family lineages. They are prevented for mutual matrimonal affairs. (56-57) Thus I have mentioned the exalted family founders born in the race of Angira. O king, a person becomes free from all the sins even by reciting their names. (58)

Here ends the Chapter 112 namely 'The description of the family lineage of Angira' in the dialogue of Markandeya and Vajra in the first part of Shri Vishnudharmottara.

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113. The family race of Atri

Markandeya said : You know from me the family founder sages born in the family of Atri (They are) Those who are belonging to the karpoorayana school and belonging to Sharahana sect as the Shaivalaki, Shaunvarni and Adhesaudrutas. (1) Gauragriva with Sakaranji and those who are Maitrayanas also Atmayanya, Vamarathya with Gopanas and Takibindavas. (2) Vhanajitbahu, Indra, Viraindrali and Shakataya, together with Taileya, Bauleya Atrigauni and Mati as well as (3) Jalada, Bhagapada and the great ascetic Saupushpi, with Chhandogeya they all are said belonging to the some sage ancestors (They are) Dhyaraswas, Atri with Ruchananas. These sag-races are denied for mutual marriage relations. (4-5) (Again) Dakshi, Bali, Palakrit, Aurananabhi with sili Mili, Bigvapi, Shirish, Maunjkesh and Gavisthir. (6) With Balamdhara, in this way their family races root belong to three revered persons and they are known as Atri, Gavistha and Porvatithi. (7) The sages are forbidden for mutual marriage affairs. Now you further know from me about the sons of Atri and daughter's (sons). (8) (They are) Haleya, Savaleya as well as Vamamathya, together with their family descendents - all these have three pious ancestors. (9) Such as Atri, Vamarathya and the renowned sage Potri. They are refused for internal marital relations. (10) O king, thus I have mentioned to you the famous family founders born in the race of Atri. Even by remembering their names, one is freed from sins. (11)

Here ends Chapter 113 namely 'The description (narration) of the family race of Atri' in the dialogue of Markandeya with Vajra, in the first part of Shri Vishnudharmottara.

114. The families belonging to Visvamitra

Markandeya spoke : O king, I will tell you about another race belonging to Atri. Atri got a dignified son namely soma in whose race was born a king. (1) (He was) Visvamitra who achieved the status (position) befitting brahmins by performing penances. I will describe his family race. You listen it from me, who am telling you. (2) Visvamitra, Devarat and chekiti with Galava and Vatanda, Shalanga and Ashvatatayana (3) Again shyamayana, Yajnavalkya, Jabali, Saindhanayana, Dabhravyas, Karishi, Saushrutyas and

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Saushtrutas. (4) Aulooshas, Aupagavayas, Panyodarayamanchaya (?) along with Kharabadhas, Vahalayas, Panatamba and Sakaushikas. (5) These rishi ancestral roots are said of these all (such as) Visvamitra, Devarat and highly famous Uddala. (6) These sages are denied for mutual marriage affairs And Margamitras, as well as Adyas (?) as also Madhuchchhandas. These are said having three family sage founders just as Visvamitra, Jyestha, as well as Madhuchchhandas. (7-8) These sages are not allowed for mutual matrimonial relations. Dhananjaya, Karpardeya, and o King! Parikustha (9) And Panini all these are known to have three Rishi ansestors. Such as Visvamitra, Madhuchchhanda as well as Aghamarshana. (10) The sages are forbidden for mututal matrimonial affairs (And also) Kamalayanijas, Ashmarathyas as well as Bandhuli. These all belong to three sacred family origin i.e. Visvamitra, Ashmaratha and the great ascetic Bandhuli. (11-12) No mutual marriage relation should occur amongst these sages. While Poorana and Paridhavantas are said to have too Rishi founders. (13) Their families are known as Visvamitra and Poorana Parivartas and Pooranas are refused for internal matrimonial relations. (14) (while) Lohitas and Ashtakas belong to three sacred rishi families. They are Visvamitra, Lohita and the great ascetic Ashtaka. (15) The Ashtakas are always denied for marriage, relationship with the Lohitas. Udarenda, Kanthaka as well as the sage Audhavahi. (16) These all belong to three auspicious rishi founders. They are Runavan, Grathita as well as Visvamitra. (17) No matrimonial relation is allowed amongst them. Audumbari, Shaishirah as also the sage Tarkshayana (18) and Taikayani. Taikayani and also Tarkshayani with Katyayani, Karirami, Shalankanyani and Lavaki (19) also the revered Maunjayani. These are known to belong to three ancestor Rishis. Such as kili, kali and the learned Visvamitra. These rishis are unfit for mutual marriage affairs. (20) O lord of the kings, thus I have narrated to you about the best among brahmins, the most illustrious Kushikas even only by reciting their names, a person is relieved from all the sins. (21) Here ends Chapter 114 namely 'The narration of the families belonging to Visvamitra' in the dialogue of Markandeya with Vajra in the first part of Shri Vishnudharmottara.

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115. The family race of Kashyapa

Markandeya spoke : Marichi and Kashyapa as his son, in the same way those sages who became the founders of the families in the race of Kashyapa. I will make you known of their names, you listen please. (1) (They are) Agrayanas, Jhashyaganas, Meshkauri and Tikayanas, together with Guruvraji, Malhara and Gojaviratha Lakshamana. (2) Shalahaleyas, Korijyas, Aukanyas (?) and Asurayanas with Mandanyas, Mrigyana, Shrotasa and Bhusatayanas (3) (again) Devayatas, Gopayatas and those who are Uchchhayatas Jakayanas, Chitrahayas, Abhiyogas and Godayanas. (4) Katuvandi, Mahachakri, as also Dakshapanayas Grivayanas, Harkirayas, as well as Hastidasas. (5) Vatsyas, Valinyakritahas Hastalayanisas and Agrayana, Pelumooli as also Rashvatayanas. (6) Kaushitakas, Pakantas, and those Agnisharmayanas (again) Maishayas, Kaivameyas as well as Subabhravas (7) Prachithayas, Gnangayas and those who are Agramath Shyamooharas, Naimisheyas, Tatsthas and those Shadvalayanas (8) and Daujihayanahastikas. (Also) Vaikarneyas, Kashyapas and also Shamishas with Haritayanas. (9) (Again) Matanginas, and Babhrasavas are said belonging to three Rishi families. (They are) Vatsara, and Kashyapa and the famous ascetic Nidhruva. (10) (These) sages are refused for mutual marriage relations. Raihas, and Samkhyamitras, belong to three sage ancestors - Such as Vatsara, Kashyapa and the highly exalted sage Raiha. Two families are said unfit for matrimonial affairs. (11-12) Now onwards, I will narrate the descendents of Amushyayana family. Such as Anushtubha, Bhaktaraya, Svatayas, and Rajvallaya. (13) (Again) Shairshira, Devati and Sairandhri with Raupa Sivaki, saluli, Katuvingakshi as well as Shata shambhi. (14) In day time they are known as Vasishthas while at night time, they become famous as Kashyapas (?) They all belong to three worthy ancestral Rishi families. (15) Such as Vatsara, Kashyapa and the great ascetic Vasishtha. These sages are denied for mutual marriage relations. (16) Baliputra, Bhaupyala and Jalatvara Mungamayoora, Parya and that eighth one is Gardabhimukhs. (17) (Again) Hiranyabahu, Kairata and both Kashyapa and Gobhila, together with Ahala, Vrishakanda and Sruketu and Uttara. (18) Udakebhatruna, Vatsya, and those Mahakeralas with Shadils and

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Vaishanavasas and Dravole valyatavas. (19) Paippaladi, Poorvavari, Varivitha and Varinika. All these possess three exalted family founders. (20) Asita, Devala and the great sage Kashyapa; no matrimonial affairs are allowed amongst these Rishis. (21) O the cheif amongst the Yadus! I will then mention to you, the whole world (generation) which took birth from the supreme sage Kashyapa and the sons of Dakshayani (daughter of Daksha Prajapati).

Here ends the chapter 115 namely 'The narration of the family race of Kashyapa' in the dialogue of Markandeya and Vajra in the first part of Shri Vishnudharmottara.

116. The race of Vasishtha

Markandeya said : You know from me, who am telling you about the brahmins born in the family of Vashistha. Those born in the family with the same founder Rishi are known as Vasishthas. (1) Vasishtha's descendents are known as Vasisthas and are forbidden for marriages with those born in the Vasistha families. (They are) Vyaghrapadas, Aupagavas, Vaiklavas and Shadvalayanas. (2) (Also) Kapisthalas, Shaitalomas, Ashvalas, Gopayanas, Bodhaya, Dvakalpas, and Apavahyakrit (?) (3) (with) Balisheyas, Palishishyas as well as those who are umankuravas, Ayasthoonas, Shitavrikshas and Brahmapurohitas. (4) (Again) Lomatyas, Svastikaras, Mandali and Gautali Vahnehandy, Sumana also Svapadi and Viddhi (5) Shauli, Loli, Brahmabala. Vailishravas too Maundava, Yajnavalkya all these O king, belong to the same Rishi race. (6) Their family founder is Vasishthas and they are not allowed for mutual marriage relationship. Again Shailalya, Mahakarna, also Kauravya and Krawani. (7) Kapinjala, Balashikhi and those who are Bhagavittayanas, kaurayanas, lakshayas, kaulakrut and Bhagurayanas. (8) (Also) Shakalavyas, Kashapeyas and those Ulvapayas. Samkhyayanas, Anduhas and also Masha shiradhayas. (9) (Again) Damakayanas, Vahayavas, Vakyayogoratha too the rishis Abayanas and those who are krodadanayavas. (10) Also those sages known as Pralambayanas and also as Aupamanyavas. Again the sages famous as Samkhyayanas and those who are Dasherakas. (11) Padakayana, the sages Audgrahas with Lekhayas, Maleyas, Brahmavalayas as also Poornagari (12) These all have three rishi family origins such

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as Bhagavasu, Vasishtha and Sammati Indra. (13) These sages should not have mutual matrimonial relationship. Aupasvasthas, Savasthalayas, Vala, Hala and those who are known as Hayas. (14) (Also) Madhyandinas, Akshatayas, Paipalas and Devichamkapi with Trishrungas, vanagas, and o best of kings! the Alavas and Kundinas (15) There is exalted family related to three sages. Such as Vasishtha, Maitravaruna and the revered ascetic Kundin. (16) The sages are not allowed for mutual marriage affairs. As also Jatookarnas, Yava and Padapa (17) They also have the three fold ancestral rishi family. i.e. o king! Jatookarna, Vasishtha and the last one is Padapa. The sages are forbidden for internal matrimonial relationship. (18) O king! I have already mentioned these worthy sages, who are the founders of Vasishtha race. Reciting even only their names, an individual is freed from all the calamities. (19)

Here ends Chapter 116 namely 'The narration of the race of Vasishtha' in the dialogue of Markandeya and Vajra in the first part of Shri Vishnudharmottara.

117. The dynasty of Parashara

Markandeya spoke : Vasishtha the highly illustrious one was the prime (first) sacrificial priest of king, Nimi. (1) O best among kings! he became free on account of his (Nimi's) sacrifices all around the tranquil minded sage, o worthy of kings! rested then. (2) Nimi the best among kings, then approached him and said "O revered one! I want to perform sacrifices, you please so make me a sacrificer. Donot delay." (3) Highly luminous Vasishtha then replied to the best of kings thus, oh king, please wait for sometime as, by your constant sacrifices, I am badly tired, after taking rest, I will make you to perform sacrifices again. The chief of kings when he was thus told by the priest, replied (4-5) How can one be able to wait, with regards to the deeds useful in the next world? o the revered sages! when (he) has no good relations (friendship) with the powerful God of death? (6) One should always make hurry in performing religious acts, because human life is unsteady. (7) By living a righteous path of life, a human being attains bliss, even after death, one should make complete tomorrow's doings today, while those to be done in the afternoon section he should complete in the first (former part) portion of the day. Because death does not

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wait whether one has made his work complete or not. (8) Death, like a she-wolf and passes away, by seizing of that person who is attached to fields, progeny, house and elsewhere absorb minded. (9) Nobody is dear or disagreeable to death. It takes forcibly away a person whose life line is exhausted. (10) The vital air of life is afterall wind, and the unsteadiness of the wind is well-known. And so, O venerable one! even the momentary breathing of a creature causes wonder. (11) Therefore, equipped with full preparations I have come to your feet. Now if you donot act as my sacrificial priest, I will approach another sacrificer. (12) The excellent brahmin when thus told by Nimi being enraged, cursed him by saying. Thus if leaving me the worthy brahmin, who is now tired, you being an expert in righteous laws will appoint another illustrious brahmin, then o chief among kings! you will meet bodiless form." (13-14) Nimi in return said : you create obstacles for me who is attached to religious acts, and also do not wish to perform me sacrifices, by another one, so I too curse you that, at present you will be a bodiless one. Those two, the brahmin and the king thus got bodiless forms, when it was told like this. (15-16) The bodiless souls both of them approached the creator. Brahma then said both of them when they reached nearer (17) O! Nimi, since today, I decide to allot the place for your soul - It will rest on the eye-lashes of all the human beings. (18) And only with your contact, they will be able to get twinkling of the eyes, when the human beings will move their eye-lashes. (19) When told thus, the soul of Nimi, by the boon of the creator, reached the eye-lashes of human beings every where. (20) The Lord of the universe said to the soul of Vasishtha O Vasishtha! you will be born as the son of Mitra and Varuna and there also you will be known by the name of Vasishtha. (21) In that birth too, you will be able to remember your two past births. (22) At that time Mitra and Varuna practised immutable penances reaching Badaryashram. (23) When they both were practising penance sometimes in the spring season, having full of flowered trees and the pleasing south breeze. They saw the beautiful Urvashi gathering flowers, wearing light red garments. (24-25) Seeing that charming faced one, with graceful eye brows, got disturbed semen, excited by her charm. (26) The top-most damsel became afraid of the curse when she saw them, and the fair eye browed nymph collected the fallen semen in a beautiful pot

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full of water. (27) And from that (pitcher) were born two sages, the sons of Mitra and Varuna namely Vasishtha and Agastya who were matchless in lustre on the earth. (28) Then Vasishtha got married with beautiful sister of Narada, Arundhati by name who gave birth to Shakti. (29) Shakti had a son Parashara by name, you know his race from me, whose son Dvaipayana was born as God Vishnu himself. (30) He enlightened this whole world by his luminous volume. Bharat you listen about the dignified race of that Parashara. (31) (They were) kardramaya, vahayana, jaimaya, Maimatayana, and the fifth was Gopali. They were famous as Krisna parasharas. (32) Again Prarohayas, Bahyatapas, Parshyas, Kautujatayas, and fifth among these was Haryashwi know them as Nilaparasharas. (33) Karshnayanas, kapisaudhas, kokeyasyas, Tayastapas and fifth among these Pushkar. They should be known as Raktaparasharas. (34) Sharvisthayanas, Varshneyas, Daseyas, and those Shlokajas, and Ishikahasta as the fifth one - These are Swetaparasharas (35) Vatikas, Badaras, Skambhanyas, Kroshkatayas, and fifth among them was Kshami. These are Gaur Parasharas. (36) Khalvayani, Varshayani, Tiliana, Bailveyoothap, and amongst them the fifth one is Jami. These are known as Dhoomra Parasharas. (37) for all the Parasharas there is three fold Rishi ancestral family based i.e. Parashara, Shakti and the great ascetic Vasishtha. (38) All the descendents belonging to Parashara families are refused for mutual marriage relations. (39) O king! I have described Parasharas the prominent family founders, who possessed the Sun like lustre. Even reciting them by names, a person is freed from all the disasters. (sins) (40)

Here ends Chapter 117 namely 'The description of the dynasty of Parashara' in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

118. The family of Agastya

Markandeya spoke : Now onwards, I will describe the worthy brahmins born in the race of Agastya. Agastyeya, that karambha as well as born in the family of Kausalya. (1) Svamedhas, Mayobhoova, and Gandharakayani again Paulastyas, those Pulahas with those born in Kratu family. (2) And also varshneya. These all have auspicious family Rishis such as Agastya, Mahendra and the sage Mayobhuva. (3) These sages are not allowed for internal

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matrimonial affairs. Again Paurnamasas, and Paranas are said belonging to three rishi gotra i.e. Agastya, Paurnamasa, and the well-known ascetic Parana. The Paurnamasa and Paranas are prohibited for mutual marriage relationship. (4-5) I have described to you about the supreme family founders of the sages. Now o spotless one! what more shall I narrate to you, please tell me. (6) Vajra replied : How is it possible that the families of Agastya, Pulaha, Pulastya and of the dignified souled Kratu are declared as one and the same? (7) Markandeya said : O king! in the next Manvantara, kratu did not get any issue, and so oh best among kings! he adopted Idhmavaha as his son. (8) That son of Agastya : O expert in law! through that son were kratus. And o lord of the earth! Tira was the son of Pulaha. (9) Now onwards, I will describe duly about their births. Pulaha was really not very happy because of his childlessness. (10) Then he adopted Dradhasyu, the son of Agastya for this reason. O King, the descendents of Pulaha are known as descendents of Agastya. (11) O king! I have already described the chief family founders of the sages (brahmins) to you, An individual relieves himself, from all the sins only even reciting them by names. (12)

Here ends the Chapter 118 namely 'The description of the family of Agastya' in the dialogue of Markandeya and Vajra in the first part of Shri Vishnudharmottara.

119. The dynasty of Dharma

Markandeya spoke : O king, listen about the whole exalted race of Dharma and Dakshayani, when this (present) Vaivasvata came into existence. (1) In the course of this Vaivasvata, Dharma thus through Arundhati gave birth to these material forms of earth and the forest (2) (They were) eight vasus, while vasu's sons were known as somapas, i.e. Dhara, Dhruva, Soma, Apa (Water) as well as Anal (fire) and Anil (wind) (3) Together with Pratyosh and Prabhasa thus these eight are famous as Vasus, Ambunimba became Dhara's son while Kala was the son of Dhruva. (4) And from kala, o the chief of kings! the forms of organs, especially leaving Muhoorta (moment) got birth (5) O revered one! The son of Soma was known as Varchas, while Shrama is said the progeny of Apa. Anekjanma, janavas and Kumar are the sons of Anala. (6) Anil's son is famous as Purojava, while Devala is known as

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Pratyoosha's son. Vishvakarma became the son of Prabhasa and Vardhaki was the son of Tridashas. (7) And the nine serpents (tribes) etc. are declared as their sisters and daughter. Ghosha was famous as the son of Lamba and Bhanava was known as the son of Bhanu. (8) All the sons of Marutvati, such as those of stars, planets and all other luminous objects are known as Marutas (Marutvans) (9) While the sons of samkalpa are famous as samkalpas, those of Muhurta, are named as Muhoortas, and the sons of Sadhya are named as Sadhyas. (10) The number of Sadhyas is twelve-such as Matta, Unmatta, Prana, Narepana, Viryaian, Chiti, Nara, Haya Hansa, Narayana, Vibhu and Prabhu. In the same manner the sons of Vishva are famous as Vishvadevas. (11-12) Really those ten Kratu, Daksha, Vasu, Satya, Kala, Kama, Dhooni, Uroovan, Manuja and Visveromayas. (13) O! the chief of kings' group! I have narrated in short, about the dynasty of Dharma. Even Vyasa, is not able to describe it after the period many more hundred years. (14)

Here ends Chapter 119 namely 'The narration of the dynasty of Dharma' in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

120. The birth of Aditya

Markandeya spoke : Now onwards, O King! you listen about the race of Kashyapa, from where when almost the whole animate and inanimate world came into existence. (1) Adityas, the twelve sons of Aditi are famous as the sons of deities. They are Dhata, Putra, Aryaman, Pooshan, Shakra, Amisha, Varuna, Bhaga, Tvasta, Vivasvan, Varuna as also the twelfth one is Vishnu. O king, the class of Gods as well as of the Sadhyas (a class of celestial beings) have born from a part of Vishnu (2-3) They the sons of Aditi have taken birth from half of lustre, O king both these Nara and Narayana described by me to you. (4) They are also known as Indra Vishnu (Indra and Vishnu) amongst the (twelve) Adityas. The somapayins together with attendants come into existence everywhere, in each manvantar when Janardana (Lord Vishnu) himself manifests them from his own part. In that group there is Vishnu, who is the Supreme deity and who is saluted by all the people. (5-6) There is no doubt that none surpassed him in lustre. O lord of the earth, he (Vishnu) who pacified (destroys)

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their miseries. (7) O king! I will tell you, about past deeds, also about present and future doings. Now listen about the fierce race of Diti, during the course of the descriptions of various Manvantaras. (8)

Here ends the Chapter 120 namely 'The birth of Aditya' in the dialogue of Markandeya and Vajra in the first part of Shri Vishnudharmottara.

121. The race of Diti

Markandeya said : O King! Diti gave birth to two celebrated sons - namely Hiranyaksha and the inaccessible Hiranyakashipu (1) In the, battle with Vishnu in form of a boar, O King! Hiranyaksha was killed, and o king! Hiranyakashipu was destroyed by lord Vishnu in form of a lion (in Nrisimha incarnation) (2) Prahlad, the son of Hiranyakashipu was the destroyer of the enemy-troops. And inaccessible kalanemi was killed in battle of Vishnu. (3) Highly powerful Prahlad, by worshipping God Vishnu attained long life, and an excellent Brahman day. (4) Endowed with huge height and valour, the inviolable Kalanemi was killed at the end of the jarakamaya battle. (5) O king! Virochana was the worthy son of Prahlad, while Virochana's son became known by the revered name of Bali. (6) He, who was seized in past by lord Vishnu assuming the form of a dwarf. Bali's son Bana, o King! was famous as having thousand arms. (7) O spotless one! He the dignified one was (Bana) your father's father in-law and for the sake of your father, krishna arranged (your father's) his mariage in the city named Shonita (capital of Banasura). In that battle, that best among Gods, forcibly faught with kartikeya and Rudra (God Shiva) together with demons and oh chief of the kings, he (Krishna) conquerred him (Bana) proud with might and valour along with his follower. (9)

Here ends Chapter 121 namely 'The narration of the race of Diti' in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

122. The Eulogy of Fire

Vajra spoke : Please let me know, who am asking you, 'Why the mighty demon kalanemi, the son of Hiranyakashipu was killed by Krishna?' (1) Markandeya replied : When the slaughter of the

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demons occured, then the demons residing in the lower region, resorted to Maya and Jara, and rushed (marched) towards the Gods. (2) Then is that battle all the Gods were badly defeated by the demons, under the leadership of Maya and Jara. They then took resort to the brahmin preceptor Brihaspati, and Brihaspati told them "very strong and heroic Jaraka and Maya (3-4) have gone to conquer the troops of Gods I am inspiring them both". The preceptor of the Gods, Brihaspati telling thus to the gods, satisfied the divine fire, the lord of the deities and having manifold forms (5) Brihaspati said : O purifying fire! you really pervade the bodies of all the beings. The vedas have come into existence, to know you, so you are known as 'Jatavedas'. (6) O highly luminous one! only you sacrifice, and you alone are the formula of exclamation and only you are the sacred oblations. And you are the Lord of all animate beings and the soul of that boundless splendoured Vishnu. (7) You are the mouth of all the Gods, and you are the soul of everybody, you are the warmth in the body of embodied ones, as also of those saturated with eating and drinking? The energy possessed by all the gods, is sure oh! promoter of beings. The sacrificial oblation got by you reached fairly to Sun God. (8-9) (And then) from the Sun, the rainfall originates, while from rains, food grains. and then from food grains, the living creatures become able to sustain themselves (or take birth). You are the powerful and most worthy of all the Gods and, bowed down by the whole world. (10) You are the sole cause, in case of origin of all the three worlds. And you are the destructive fire at the end of the world, the dreadful God, and the destroyer of the universe. (11) You are the cause of sustenance, and the final emancipation of all the embodied beings. Oh God! your brilliance is excessively, inaccessible and highly sharp. (12) You at once kill the demons by that top of flames, donot delay. The wind, oh God! will be your friend in the battle-field. (13) When told thus by the sage Angiras it will be alright thus high souled one replied to him, who was worshipped by the worthy kings. Desirous of the true success of the lord of deities, the Soul also approached the wind and said. (14)

Here ends Chapter 122 namely 'The eulogy of Fire' in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

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123. The Eulogy of the Wind

Brihaspati Said : You are the life of the universe as well as the vital breath, residing in the body of the embodied ones. You possess infinite forms, the righteous souled you are, and you are the mighty God Narayana. (1) Your energy is beyond imagination, you are the prime person (soul), the support of the righteousness and the eternal being. You are the eye-witness of all good and bad deeds. (2) You are the smell (odour) in the body of the embodied creatures as well as you are their actions (gestures) you are Rudra, you are Brahma and you are the eternal being Vishnu. (3) The good or bad fortune of the rain and absence of rain, in the world depends upon you only; you release the rains, as well as take them back. (4) You support then raining clouds in the sky. And you alone are tearing down the waters, constantly drunk by the rays of the Sun and hidden inside the clouds by the rays of the Sun and hidden inside the clouds. And you are the cause (doer) of the lightning in the three worlds. (5-6) At the time of shattering waters, the wind, the sole support of everybody when comes in mutual contact with you, Oh almighty one! Then there occurs great thunder of the clouds on earth. I donot find anybody in the surface of the earth, equal to you in (case of) strength (7-8) Therefore you help the fire, the bodily form of vedas. (9) the high souled wind when told by Angiras this much, said 'well' and rushed to fight with the chief of demons, the enemies of the Gods along with the fire. (10)

Here ends Chapter 123 namely 'The eulogy of the wind' in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

124. Looking at lord Narayana (the legend of Kalanemi)

Markandeya said : the wind and the fire both together reached the demons, who were led by Maya and Jara and equipped with different (various) weapons and they conquered them in battle. (1) Then the demons, under the leadership of Maya and Jara when defeated in the battle, left the abode of the deities and went to the residence of Varuna. (2) At that time, the famous son of Hiranyakashipu Kalanemi by name, with coolheaded was found there. (3) He possessed hundred arms, a huge body figure and was

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looking like a mountain. He who had obtained a boon from lord Brahma was having the form like a burnt mountain (4) having a single belly (or a glutton), two feet and single neck, the destroyer of the deities (kalanemi) was wearing an armlet and was equipped with crown. He was adorned with ear-rings and fine garments. (5) He held all types of weapons, looked fierce, and carried a mace in hand and was looking frightening (horrible). He gave guarantee of safety, to the demons. Then reaching that Meru the home of the deities, he defeated the gods, and deprived them of their offices. And now he resides in the heaven happily making it, his own. (6-7) And all the inanimate and animate worlds, live under his control. All obey his orders and follow his temperament. (8) Only fire opposed him by their anti performance (behaviour). They are Veda, Dharma, Kshama, Satya (truth) and the goddess of wealth resting with Narayana (lord Vishnu) (9) enraged by the unity of all, the lord of demons being desirous of searching Vishnu's footmark, approached Narayana. (10) And God Madhusoodan (destroyer of the demons Madhu) when knew him coming, called Garuda and mounted Vishnu (Hari) on it. Then the king of demons, saw Lord Vishnu (Hari) seated on Garuda. (11) The Lord was with fair blue complexion like a cloud full of water and having large eyes resembling the petals of a lotus. He saw him mounted on the king of birds, and who was looking like the kalpa tree (a tree granting all the desires). He saw the highest God, looking charming on account of plough, pestle and club (mace), the most exalted person, (Supreme being) the invincible one and possessing a bow, disc and a sword in hands. (12)

Here ends the Chapter 124 namely 'Looking at lord Narayana' On the secondary legend of Kalanemi in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

125. The Killing of Kalanemi

Markandeya said : Seeing God, infront, that demon said to the demons thus 'He is that Vishnu, who has killed the demons. (1) At that time, only due to the inordinate greed of Indra, he had taken the form of a dwarf, and had cheated Bali, the son of my nephew. (2) And taking the fascinating form of a male boar, he in past had killed my astonished paternal uncle Hiranyaksha. (3) And o demons! he assumed unparalled body (form) of a lion like a man,

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and slayed my father Hiranyakashipu in the battle. (4) He has also destroyed in the battle the demons residing underneath the world due to fear beyond imagination, by resorting to the form of a boar. (5) by assuming the bodily shape of a man and a horse in past he brought back from the under region, the vedas and then he killed Madhu and Kaitabha in battle. (6) The gods abide by his order and they do not allow us to rule. And so we must remove him, this guard of the Gods. (7) The defeat of the demons by deities has repeatedly taken place in the war, and so this my enemy must be killed (deserves death). (8) Today he will enjoy, the fruit of his mis-behaviour (done) shown in the past and in present too. O demons, you will notice it shortly (without delay) (9) The demons, on hearing those words of their Lord (chief) made proclamation of victory, and roared like a lion (10) On hearing those adverse words of that wicked minded one, God Vishnu (Hari) became angry and spoke thus. (11) O you demons! why you unnecessarily roar like an autumnal cloud! And why you wish to cross, the bridge made by Prajapati (Brahma) (12) And, o best of kings! when he said so, there took place a fierce battle, on account of terrible mace strokes. (13) The demons, under the leadership of Kalanemi made even the Supreme God hidden (veiled) by the stream of (multitude) great weapons just as clouds hide the surface of the sky. (14) But the God, even though hidden (pervaded) by the Chief of demons, was not afflicted (troubled), and he faught with many of the demons, in the battle with club (mace) (15) When he was thus attached to the demons, the mighty demon Kalanemi, made the stroke of his mace on the head of Garuda with force. (16) O, honourable king! on account of that terrific mace-stroke, the nose of Garuda was broken (demolished) he got pain, and there was agonizing flow of blood. (17) Seeing Garuda with agony (pain), clever Hari threw his very fierce Sudarshan disc, to destroy that demon. (18) That Sudarshan disc, was born (originated) from the lustre of the Sun, possessed the naval like a thunder bolt had thousands of spokes and it had the round pungent whirlings. (19) O King, the disc, departed (thrown) from the hand of God Hari, (Chakrikar) soon made, that powerful demon Kalanemi O king! without the head and arms. (20) The armless and headless body approached God's hand. And that arm and headless body was full of oozing blood. (21) It did not drop on the earth, until Garuda with great force,

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made it fallen in front of Gods then. (22) The falling body of the demons, made the whole earth together with mountains and forests tremble and made in the huge rocks to come down. (23) The demons with Maya and Jaraka as their leaders, began to gratify (please) the lord of the deities, who held excellent disc and a sword in hands, when they saw their lord being killed. (24) Then, the four faced Lord Brahma, the god (Hari) appointed those guardians of the quarters, on their due offices, and the sacrifice in the mouth of Gods as before. The mighty God then along with Brahma went to Brahmaloka (abode of Brahma) (25-26) He himself then accepted the share of sacrificial offerings from high souled ones, knowing his own sacrifice form being worshipped by those worthy brahmins. (27) Then carrying with him, the worship objects, and equipped with weapons, he reached Hiranvati (River) Where the learned in Yoga Philosophy (Hari) was rested (felt asleep) (28) O lord of the people!, thus Krishna had killed (destroyed) that mighty demon, with his disc. Now what else, shall I narrate to you, tell me, oh broad and reddish eyed one? (29)

Here ends the Chapter 125 namely 'The killing of Kalanemi' in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

126. The appearance of Varaha in the lower region

Vajra said : I want to listen about that form of the disc holder god, which was described by the chief of the demons to the demons, and which put an end of the demons dwelling in under regions, as I find myself (highly) doubtful of it. (I also want to know) about the biography (adventures) of that Lord in detail as also about the manner in which he is capable of knowing different feelings. (1-2) Markandeya said : When Lord Vishnu imprisoned Bali, the demons dwelling in the Patala (lower) region killed the people especially the brahmins (3) .Then the creator (Brahma) was pressed with request by the Gods, fatigued with hunger when the earth was oppressed and the sacrifice was destroyed, because of that demon. (4) And Brahma too inspired Janardan, the Lord of lords prompted by the creator, the god, being desirous to go to the lower world (5) took the form of a boar, looking like the heap of mixed collyrium, having the top of the tusk, like the moon's crescent, and with the hooves resembling the tip of a thunder bolt.

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(6) It was terrible like strokes of the thunder bolt, and was agitating all the three words. It possessed fleshy, round and broad shoulders and had a neck, very plump. (7) That body had an open mouth, huge shape, fierce eyes and frightening voice. The body looked bright, on account of the thick line of hair on it. (8) Then that Madhusoodan, possessing huge strength and valour, entered the lower region, through the ocean, and stood within the sight range of the demons. (9) Seeing the boar in the lower region, tearing the surface of the earth with its horn (tusk), and collecting the mouthfuls out of the grass, and with face making the Shun Shunkar noise (10) and with the entire body besmeared with mud, the demons then came out. And then the ever hunting habituated demons, tried to kill that boar with the best of weapons (11) as a mountain by streams of water, he was attacked (afflicted) (injured) by the weapons of the demons. Then under the disguise (protest) of shoulder-itching, he with great force made the house of the king of demons fall down looking like the peak of a high mountain. And due to the (device of the supreme God) falling down of the abode on account of the supreme Lord's device (12-13) hundreds and thousands of the fierce demons were slain. And because of the destruction of chief demons, those leading demons, expert in causing destruction, met with destruction in its real sense, when that horrible decline took place. (14) Seeing the demons, with their hair besmeared with blood, and lying on the ground (earth) with injured limbs on account of his chest's force, those leading demons. (15-16) In number of hundreds and thousands rushed towards the God taking (bearing) best of weapons. And when he was thus attacked by the chief of demons (17) he by his sharp large tooth (tusk-horn) torn out those prominent sons of Diti (demons) and others in the battle. Then the worthy demon Prahlad, knew him as Lord Vishnu when he found the demons killed by him in war. He the destroyer of the enemies' heroes, bowed down to God Hari (Vishnu) and made him pacified (pleased) (18-19) The highly luminous Lord of Gods Janardana said to him "O Demon, you deserve my favour, as you are my staunch devotee." (20) I have mostly killed those fierce demons who had violated your commands, but those sons of Diti (demons) who follow (obey) your orders, do not deserve killing by me. (21) So, you rule over the lower region, handed over by me, and be happy. And direct the

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demons, obeying your orders on righteous path. (22) O demons! you should never forgive (exempt) a trouble creator one. You will, always rule over the righteous demons. (23) O dear child! because of your high devotion to me, I have not killed your son Virochana, though he had deviated himself from the righteous path, but have bestowed him with long life till the end of the world. (24) For your sake, I have seized Bali the son of Virochana, but he will attain the position of Indra, when Savarni Manvantar will take place. (25) And, I will not kill Bana, his son though he has acted against me, but I will cut his arms, looking like trees. (26) And the powerful attendant of Lord Shiva, when his arms being cut off by me in the battle, will then become famous as 'Mahakala' and will be steady prosperous till the end of the world. (27) "O you, wellversed in laws! the lord of demons! I will not kill even a single issue of yours, only because of you, so you give up your fear." (28) You are my devotee, and there is nothing which I do not bestow upon my devotees. So, oh lucky one! you return being pleased. (29) Carrying with you, those demons who are leading righteous mode of life and who have remained unmurdered saying so to Prahlad, he (Lord) disappeared on the spot. (30) O, lion like king! thus I have described the life history of Varaha, which destroys all the sins. It is full of adventures of that God, who subdued the arrogant demons, who was praised by the sages, and who under the pretext of removing itching, destroyed the mighty demon. (31)

Here ends the Chapter 126 namely 'The appearance of Varaha in the lower region in the dialogue of Markandeya and Vajra, in the first part of Shri Visnudharmottara.

127. The birth of Maruts

Vajra said : O, best among the brahmins! you please narrate in brief, what Diti did, when she lost her sons? I feel highly doubtful (anxious) about it. (1) Markandeya replied : O King! when she lost her sons, Diti propitiated her husband, the sage Kashyapa by performing severe penance. (2) And being pleased by her hard penance, he in reply wished to console that beautiful lady, miserable due to loss of her sons with favour of a boon. (3) Kashyapa said : O lady with lovely hips! you choose a boon from me. I have approached here as a boon bestower. The pious woman when made sonless (childless) choose a boon, when she was thus

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told (4) Diti spoke : O brahmin (sage) I desire a renowned son who (is capable to) can kill Indra. If you are pleased, then O brahmin!, (favour) me with such a son. (5) Markandeya spoke : The husband, when requested thus became unpleased but granting her boon, said "O blessed one! This boon turn true, if you live pure till thousand years, but not otherwise". And saying so the sage, spent the night in her company. (6-7) Then firmly determined for penance, the righteous souled sage proceeded. And pregnant Diti then began to observe, the religious rites Shakra (Indra) when he saw her steady in observance of prescribed rites, said thus (8) Shakra spoke : O virtuous lady! I will always serve you who are practising, severe (vows) rites. You please allow me for that (9) Markandeya said : 'Well' when told thus by her, God Shakra (city breaker) stayed there, always serving the mother in a diguised form. (10) O king! then when a period of one year was left (remained) Diti (Aditi?) got asleep during midday time, keeping hair on feet, then, o lord of the people the holder of the thunder bolt and conqueror of enemies' towns, found her that hole, and entered inside through that open womb passage. (11-12) And entering there, Indra made that embryo divided into seven pieces, with his thunder bolt having hundred joints. He again divided (13) each one of them into seven, and each embryo then began to cry. But Indra busy with his mission said to them "Do not cry". (14) At that time, the mother of the demons awoke and stopped him who possessed thosand eyes. (15) And then checked by mother's words, Shakra with thunder bolt, came out of her belly, along with her high souled children. (16) Diti told that Shakra who stood before her, with folded hands "Oh! Shakra you are not at fault with regard to cutting off my embryo (17). The learned politician should always keep his enemy suppressed by using all the means of success. Because of my fault you have today divided my embryo into many pieces (18) Let all the deities be named individually as 'Marut' as you, O Shakra! have told my sons not to cry. (19) Now onwards, they will be named as Maruts in all the three worlds, and they will obey your orders and will help you. (20) You will never find any danger from them at any time. Now you fix their names and posts. (21) (They were named as) Ekajyoti (one flash), Dvijyoti (two flashes), as well as trijyoti (Three flashes) and Chaturjyoti (having four flashes). And Ekashakra, Dvishakra, and very mighty Trishakra.

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(22) They will be in the first group of the wind, and this group will be named as Suratha. And Indra, Gavya, Drishya as well as Pratishiras. (23) Again Mita, Sammita, and very powerful Amita. These form the second group of the wind, and that group is famous as Praghoshana. (24) While Ritajit, Satyajit, Sushena, and Senajit, with Atimitra, Namitra and unconquerable Purumitra (25) make the third wind branch, and their group is known as Samtapana. Again Ruta (?) Rutvan, Dhata, Vidhata, Dharan, Dhruva and Vidharana are included under the fourth branch and this group is famous as Grihmedha, Indruksna, Sadruksna, Etadruk, Amritashana (26-27) with Kritan, Prasadruksha and highly renowned Sarabha. These belong to Roshana griha (group) in the fifth branch of the wind. (28) (Again Dharta, Durga, Dhvani, Bhima, Abhiyukti, Krupa, and Saha are in the sixth wind branch, and their troop is known as Sasvi. (29) Dyuti, Vapu, Anadrushya, Vasa, Kama, Jaya and Virat are in the Prejeshana group in that seventh branch of the wind (30) after alloting names and divisions to them, the imperishable one (Hari) left for his abode and Diti delighted in mind went to her residence. (31) I have thus mentioned to you the worthy birth account of Maruts, which destroys the fear from vices a person never finds frightening on hearing this, in this world. (32)

Here ends the Chapter 127 namely 'The birth of Maruts' in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

128. The creations of Kashyapa

Markandeya said : O best among kings ! (Kashyapa's wife) Danu gave birth to the worthy demons, (danavas) who were led by Viprachiti, and who resorted to the side of demons, (who joined the demons) (1) She gave birth to Kala and terrible Kalakeyas too. They took recourse to the demons, were cruel and were against the group of deities. (2) The mighty demon Vritra was the son of Danyausha. He was always opposing deities, and was resorted to the side of demons. (3) (Another wife) Sinhika gave birth to powerful demons known as Sainhikeyas, presided over by highly lustrous Rahu and Salva. (4) Now, you know from me, about Gandharvas, celestial nymphs and sages Chitrasena, Ugrasena, Urnayu as well as Anagha. (5) Again Dhrutrashtra, Gopa,

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Suryavachas, Yugapa, Trunapa along with Prashni and Ardhachitraratha. (6) Kali, Shiras, Parjanya and Narada. The beautiful divine nymphs are younger to them. (7) (They are) Anoochana, Anavadya, Priyamukha, Ganechari, Mishrakeshi and Parnasha with Punjitshala. (8) Again Marichi, Suchika, Vidhyutparni, Tilottama, Attika, Lakshmana, Ksema, Devi, Rambha and Manorama (9) (to gether with) Asita, Subhau, Suvrata and Suvapu. And also Pundarika Sugandha, Sudra and Surasa. (10) Hema, Sharadvati, Prasoota, Kamala, Sumukhi, Hansa, Marga and Sauriya all these are known as Apsaras (celestial nymphs) (11) (His one wife) Kadvoo gave birth to highly valiant serpents. Their main object of wrath was Lord Vishnu, shining in the form of a serpent. (12) I had told you before, about that serpent formed idol of Lord Vasudeva, which holds, this earth occupied with mountains, forests and woods. (13) That idol (form) is famous as 'Anant', creates (brings) the great universal end, when she herself comes into existence, at the time of terrible destruction of the universe and great creatures. (14) Shesha, the supporter of the earth, has really born as her partial incarnation. I will tell mainly about these worthy serpents, who are his (shesha's) younger brothers. (15) (They are) Vasuki, Takshaka, Ailapatra, Dhananjaya, Airavat, Mahapadma, Kambala both the Ashwatara. (16) (with) Samkha, Padma, Mahapadma, Dhrutarashtra and Balahaka, Nilashwa, Pushpadanta, Sumukha as well as Durmkha. (17) And Nahusha, Kararoma, Kuru along with Kulika and krodha. Kashyapa had ten daughters too, o lord of the people ! When he the high souled one, gave in marriage to Pulaha. (They are) Mriga, Mrigamannada, Haribhadra, Manohara, Bhoota, Kashipa, Damshtra, Sarasa, Surasa and Ira. (18-19) That passionate woman gave birth to entire class of grass. (20) It is five fold, O, wellversed in laws ! hear that from me who am speaking. They are trees, thickets, the row of creepers, barks and (other) grass species. (21) They possess inner consciousness, but are pervaded (surrounded) with thick darkness o, delighter of Yadu family ! these have their presiding deities. (22) O righteous one ! that auspicious daughter of Daksha, Ira, gave birth to the damsels Pradha and Prasoota. You hear their names from me. (23) these Anavadya, Anooka, Moonooka, Karunapriya, Manorama, Subhaga also Sahajanya and Menaka. Again Ghritsthula, Ghritachi, Vishoochi and also

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Purvachiti. Pramlochiti as well as Nimlochanti are damsels. (25). O lord of the earth ! on this occasion. I will narrate to you, the birth of other damsels too, you hear it from me, who am telling you. (26) Visvakarma the architect of Gods created Tilottama, gathering in a measure of sesamum seed from all the jewels, for destroying sunda and upasunda. (27) The holder of the bow Pinaka (Shiva) became four faced by moving around her from left to right, and the worthy, Shakra (Indra) the destroyer of the demon Paka became thousand eyed one. (28) And the remaining Gods when saw her, began to move around her being curved. And that beautiful lady reached Suryaloka (residence of sun) When this act was completed (over) (29) Then the creator (Brahma) desirous to see the excellent beauty located only in a single being (woman) created, Ahalya the unique beauty among all the three worlds. (30) The creator having four bright faces, gave her in marriage to the sage Gautam, and Indra (Shakra) was made impotent by Gautam only for her sake. (31) In the same way, charming Urvashi was born from the thigh of Narayana. She once being absent minded chose king Purooravas (son of Budha) as her husband. (32) He was Purooravas by name and possessed mathchless charm on earth, and she resides in heaven even today with him. (33) The beautiful celestial nymphs are famous as Ahootis. They sprung at Brahma's will, and are pleasing to Gods. The daughters of Manu are known as Manoramas, while those Viddhyutialaruch are named as Shauchavatis, and the daughters of Mrutyu, are named as Bhiravas, while those born from the earth, are famous as Bhoovas. (34-35) While those born at the time of churning the ocean for nectar, are said Amritakhyas. Suda is born from Vahni in the same way from Soma Bhakurayas are born. (36) Those damsels born from the rays of the Sun, are known as Ayurvatis, And those born from sacrifice as well as Rigveda hymns and Sama chants are famous as Ishtis. (37) The nymphs born from Vayu, are described as Sudas. In this way, the groups of the divine ladies, should be known more than a thousand. (38) All those fair divine nymphs have been famous as the wives or mother's of sages, and Gods. They have fragrant figures and have sprung from the waters (of the sea) (39) One gets great pleasure by their touch, and feels gratified. Then Vinata gave birth to the Rudras-the drinkers of Soma Juice (40) Such as Angaraka, Soorya, Nirruti, Khaga, Agaikapada, Ahirbudhnya

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(having comet banner) with Havana, Nrushvar, Svabhya, Kapala and Kinkini. Thus I have told you about eleven very strong Rudras. (41-42) And O king ! Among them were born two sons known as Yaksha and Rakshasa. And Yakshas and Rakshasas are born as the progeny of both of them. (43) One who studies (recites) this dynasty (family tree) of those high souled ones, in presence of a brahmin or a God is favoured with gain of progeny and profuse wealth. And he gets a happy resort after death. (44)

Here ends the Chapter 128 namely 'The creations of Kashyapa' in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

129. The creation of Urvashi

Vajra spoke : You make me know, how Urvashi born, and how that damsel, chose as her husband the mortal king Purooravas ! (1) Markandeya replied : Both the sadhyas the two sons of Dharma were known as the sages Nara and Narayana. o, delighter of Yadus ! those two, were kings in past birth (2) Both were known as the partial incarnation of Lord Vishnu, were very virtuous and. constantly absorbed in penance. Their hermitage were lovely with fragrant creeper and trees (3) It was known as Sadryashram, it was cool with gentle snow, and was looking charming. The river Gangas with warm waters, met there with another cold water carrying river, and was looking pleasant due to golden sands. It possessed the garland of golden lotuses. And there was grown the lovely Badri tree, always shining with flowers and fruits. (4-5) These both distingulished sages and two eminent lords of the entire world practised severe penance for the welfare of the whole world. (6) And when they both were practising such penance by observing a vow of silence, ten damsels, determined to create an obstacle in their austerities, approached that place adorned with manifold ornaments. O king nobody is antilovable (?) except the creator (father of the creation) in all the three worlds (7-8) (Sage) Nara became impassionate (influenced by love) on seeing them, who were gathering flowers and playing at will. (9) Then Narayan looking at all those, with eyes like young deer, and knowing their inward disposition. (10) He, the best among learned in the vedas brought the love intoxicating juice of mango (tree). And then (he) the conqueror of anger, highly lustrous, the subdues of passion and

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wellversed in Dharma and Artha. (11) Created, a beautiful fair damsel in all the limbs from a picture on his thigh. She had come into existence, from the picture of the thigh and was looking bright, on account of being drawn in the picture. (12) On that very moment, she appeared as a woman with broad eyes. She was neither a Gandharva lady, nor a female serpent and not even a demoness. (13) That beautiful lady was just of that type in the entire three worlds. All those ten damsels felt ashmed when they saw that Sage's creations (daughter). (14) And then they returned from where they had come o king ! The terror of the cities of the demons (Indra) heard of it. He then came to the Badari hermitage with an intention to see her with full of curiosity. (15) The holder of the Thunder bolt then fell down before the feet of those two sages, steady in religion, and saw that auspicious formed lady, looking like another goddess of wealth. (16) Then eminent sage Narayan said to him with smile : Oh, you the learned in laws ! because, she is born from my thigh, she will be known by the name of Urvashi. (17) Now you take (carry) her to the heaven, may she become prominent among the damsles. When told like this, Indra got delighted and bowing down to both the Sages. (18) Took that young deer-eyed damsel, to the heaven. He then made her a disciple of the Gandharva Tumburu. (19) Then once when she was dancing before Shakra (Indra) the lady with charming smile, forgot the teaching of Tumburu. (i.e. she made a mistake) (20) leaving this God's residence, you will have to stay with the human beings, in the pretty human world, thus She was cursed by that Gandharva. (21) O, brightly smiling lady ! attending that human world for a particular period of time in this way, you will come back from that place to the heavenly abode, and stay there. (22) And, again you will rejoice with him, in the heaven o, fair faced one ! When the period of Manu namely Vaivasvata will come into existence. (23) O worthy king ! When cursed by the teacher in this way, she descended upon the human world. There she stayed with the king (Purooravas) and afterwards, got a place in the heaven along with him. (24)

Here ends the Chapter 129 namely The creation of Urvashi in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

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130. The dialogue between Urvashi and Rambha

Vajra said : O brahmin ! (sage) how did Urvashi approached the son of Budha (Purooravas) after, the leaving the heaven ! And when she again, was able to see that invincible chief of kings ? (1)

Markandeya replied : There took place a war between the Gods and the demons, at the time of churning the ocean for nectar, in the first of Dwapara Yuga, during this Manu Vaivasvata. (2) The king of kings Purooravas (son of Budha) who had shown his valour in that battle and who was adorning half a seat of Shakra's chair, he who was matchless in bodily (grace) form and was worshipped by the Gods, was then seen by that broad eyed damsel (Urvashi) the daughter of sage Narayana. (3-4) At his sight, she became restless due to the piercing of cupid's arrow. Since then that beautiful woman began to pass her tiime in the spacious bowers of Meru, concealing her from. She always brought before her mind that Lord of kings, looking resembling like cupid. (5-6) (As a result of this) she did not eat, did not sleep. And if she gets sleep then the lady with eyes like a blue lotus, sees him (that king) in dream. (7) Any wishful thinking made by her, with regards to that king, she witnessed it in dream deluded by it harshly (as) sometimes she enjoyed sportive pastime with the king and sometimes as if she was propitiated by him. (8-9) Sometimes she got awakened, speaking O Lord of the kings she found herself embraced around the neck by the emperor, and the emperor by her. (10) Resorted the sleep, she saw such things in dream, and got awakened with the same made arm-fetter. (11) And sometimes when she got perplaxed for a long time seeing him in a dream, she used to draw him in picture on a silky canvas and looked at him (it.) (12) Then Rambha finding, that lady with very charming bodily form, and having pale and emacited excellent cheeks, and fully absorbed towards that king, soon told her O ! you with beautiful eyebrows, though you try to cancel your inward intension with efforts, but O lovely one ! I have known you (already) thoroughly as your this heart is attached to that high souled king, who is invincible in battles. (13-14) (That king) who is like a lion among men and is by the name of Purooravas by virtuous people, in the entire famous three worlds. He surprassed even cupid in personal appearance and he exceeds Indra (Shakra) by (in case of)

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his valour. (15) Nobody can be compared with him, in case of total alms-givings and in truthfulness. That hero of mankind has killed, five millions of demons, in this battle between Gods and demons. (16) Possessing fine hair, and eminence, he has subdued cupid, though he is ferocious and very powerful. He is the grand son of Chandra (Moon), son of Budha and his mother is earth. (Ila) (17) (Keeping) leaving aside your pride, you approach oh ! Young lady, to that large eyed famous king. To obtain you is not difficult for him, as really he is very difficult for gods (Gods pine for his favour) or you are very difficult to be attained even by the Gods (18) O you with large eyes, you are beyond the reach of Gods and demons desires. O fair figured ! You have tortured a lot thus, this bed of lotus stalks, besmeared with sandal paste. (19) O beloved one ! you with shining complexion, be free from all the agonies, having (by getting) a seat on his lap. Come soon, let us go to the residence of that King, O lady ! with best performance (acting) (20) His kingdom is famous as Pratisthan Puram which he has begotten from his maternal grand father knowing the truth (fact), the golden coloured lady became bashful, when she was told like this. (21) Then she said to Rambha O friend ! what you spoke is true (right,) I greatly admire (like) your ideas, o lady, with the eyes like a young deer, will go to that king just today. (22) Because if I won't be able to see that king, having the eyes like blue lotus, and face resembling the full moon and possessing huge and large arms just today then surely being helpless, I will meet death. (23) O Rambha ! people say that cupid have only five arrows, but it is absolutely wrong. As he (God of love) does not rest (cease) even for a period of twinkling of the eye, constantly piercing me by his arrows. (24) Though moving to and fro in midst of fire of love, this body does not reduce to ashes, because it is protected by the moon like face of that king staying at my heart. (25) Today and this day only you, having large eyes ! carry me near that emperor. When she told thus with pity, Rambha lifted that large eyed one in hands, and jumping skillfully in the sky, went with pleasure to the abode of the king. (26-27)

Here ends the Chapter 130 namely The dialogue between Urvashi and Rambha in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

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131. The descend in pleasure garden

Markandeya said : Love-stricken Urvashi then soon proceeded with Rambha, through the path of Siddhas, and there she saw sage Narada. (1) (Narada) was going through the Siddha path, and returning from the abode of deities (heaven). The lady with beautiful eye-brows worshipped Narada and left soon. (2) Narada then asked Rambha about that her friend who proceeded from that place, and Rambha revealed everything about her because of the fear of curse. (3) Narada asked her to listen his words again, as Urvashi will stay with that human king, being attached to him for a proper period, due to the curse of Tumburu. o auspicious one, you should act in such a manner, as it results into her happiness, listen to me about it. (4-5) Urvashi, having fair black eyes, may stay with him but making an agreement. Now you know from me which type of agreement she should make with the king. (6) This fortunate one, had shown affection of a son, towards two rams in past. She should always keep them near her bed, o fair eyed one ! And oh Rambha ! she should take only clarified butter (ghee) as food, and always try to avoid, king Purooravas in a naked state. (8) The king should also not keep sexual union with her against her wish. (When she is not willing for it) And when this lovely eyed lady will break, even one of the terms of agreement. (9) And will try to stay with the king, then she will be turned into the state of a stone. It will be so (I will follow it) saying so, with Rambha, Urvashi bowed down to the sage, and again started on journey. And sage Narada proceeded to the city of kuber (God of wealth). (10-11) Then along with Rambha, Urvashi saw the city of Pratisthan looking the gardens here and there were full of men intoxicated with drink, and due with the bound of conch shell, kettle drum and wardrums. beautiful with a golden fort having the lustre of Sun. (12) It was shining with four white and silver principal gates, and was looking illuminated and pleasing on account of the gateways made of corals. (13) It was adroned with well-divided big forests, and fine large royal paths. That city was decorated with variegeted ditches having lotus plants. (14) The city looked bright, on account of white places surpassing the sky. Holding the majority of heroic and wealthy persons, it was crowded with God like men. (15) That city was filled with business men and was ornamented and noisy

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with various trades (commodities). And it was occupied with many thousand of elephants born in the race of Airavat (Indra's elephant), looking like moving mountains, and having very facinating appearance, and with horses, born from fire and speedy like the wind. (16-17) There was heard the musical sound of different musical insruments coming out from each house, playing in Brahma Ghosh (soft noise) and Maha Ghosh (loud noise) with the sweet sound of lute and flute. (19) Full of happy and healthy people, it was free from all calamities (hardships). The city possessed thousand of women having the complexion, like the blossom of a lotus (20) Oh ! sovereign ! they were all young and fair coloured. That city looked crowded, with men wearing variegated dresses and born in different regions, and with many architects (craftsmen) expert in various crafts. And in the centre of that city, she noticed (saw) the residence of the king. (21-22) It was looking like the excellent Kailas mountain situated in the midst of the Himalayas. It was adorned with thousands beautiful and prosperous houses, performing sacrifices. (23) They (houses) were looking spotless like nectar, were spacious and were bright like the rays of the moon, O king at some places they were decorated with jewels, while at other places with gold, and their other parts were studded with silver. (24) They looked shining. On account of the staircases, studded with jewels and corals, and were ornamented with number of pearls. At some places, they were having the flower garlands, while at others, they possessed the banners. (25) The large eyed lady (Urvashi) saw in vicinity the beautiful big play garden of the king, resembling the vast garden of Gandharva chitraratha. (26) That garden was bright, because of different trees filled with flowers, joining with betel-nut fruit, and with nice lotus plants and good looking pleasure mountains. (27) and with charming palaces, as also with bright jewels. Then Rambha said to her (friend), on seeing that garden (28) O lady ! with fair eyes, we will stay here, hidden with magical enchantment, in this beautiful and dense pleasure garden of the king, till the sun sets. (29) Then, I will approach the king and will tell him about your desired purpose. Afterwards I will carry you near that king. And saying so to the friend she (Rambha) prompted Urvashi (30) towards that very pleasing garden, both the celestial

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nymphs descended there. And Urvashi mentally desired for sun setting in that pleasure garden. (31)

Here ends the chapter 131 namely The descend in pleasure garden in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

132. The description of moon rise in the garden

Markandeya spoke : Rambha, then knowing her, desirous of Sunset, showed her that garden for past time. (1) O ! highly lucky friend, look at this champaka tree having nice sprouts. It is abounding in flowers all around resembling the colour of your limbs. (2) O beautiful eyed one ! see this pomegranate tree, filled with flowers which bears the luster of your lips, by its flowers.(3) Again, notice this lovely mango tree looking similar to the arrows of the God of love, where pretty flowers are grown by that great souled one, giving lustre to your cheeks. (4) Then O lucky, and fair figured lady ! see (this) Madhook tree, full with the pretty fruits, resembling your breasts. O gentle one ! again look at this, palm tree, increasing the delight of the mind. (5-6) O fair lady ! see this plantain tree, having stalks looking like your thighs, possessing golden colour and looking beautiful in all the parts, this is created by Vishvakarman. (7) See this bright Avimukta creeper, crowded with flowers and looking nice with bees, resembling your lovely braid of hair. (8) See this Jasmine plant, o broad eyed lady ! ornamented on all the sides with nice flowers looking like your teeth. (9) look at this lotus plant, beautiful on account of blossomed lotuses resembling your eyes and delightful to the mind and heart. (10) Again see this lotus pond with blooming lotuses, o lucky one they are full with golden filaments and possess the scent like your sighs. (11) See these Royal swans, moving near the bank of lotus pond, who are expert in graceful gait like you. (12) O, tender natured friend. ! notice, this pleasure mountain surrounded by various kinds of trees, which bear the sprouts looking like the foreparts of your hands. (13) :And this cuckoo, resting on the pleasure mountain and promoting feeling of love, is cooing in a sweet tone similar to your voice. (14) See the river with cool water issued (sprung) from the sportive mountain, carrying with it the pure water just like your mind. (15) Though the garden (forest) is full of many wonders, and is very pleasant but o you, with large

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eyes ! notice that the sun is about to set. (16) O beautiful lady ! The Sun God out of pity is inclined to set, holding collected rays, knowing you lovestick. (17) O fair lady, even the harsh leaves of the trees look very nice like reddish sprouts, because of Sun-set time. (18) The Sun makes the peaks of the mountains reddish. And now performing duties, it has set, at the end of the day. (19) O, fair figured lady ! look at the western direction, red due to the evening twilight she seems like a lustful lady embracing her lover, rashly. (20) And now the sages (brahmins) observing the vows, and following the path of righteous ones, worship (pay homage to), the evening twilight, O the daughter of the brahmin (sage Narayan) (21) And the evening twilight has followed the Sun, though the lord has come to set, like a pious, highsouled, and a well born lady, follows her husband. (22) Now a fair coloured one ! see that the surface of the earth is pervaded with darkness. O you with beautiful nose and thighs, looking like the Tamal trees black like the belly of the bees. (23) And o lady, having large angles of the eyes ! Nothing is visible (shining) as it is covered with darkness. The blackness has equalled the whole universe. (24) The young ladies, o friend, under the influence of love, proceed towards their lovers, at this time wearing blue garments and avoiding ornaments. (25) See, o lucky one ! the risen disc of the moon, resembling the lustre of the faces of women intoxicated with liquor. (26) See the moon in entering the sky, for a while, and gets whiteness, o friend having fair eyebrows ! it is pleasing to the eyes. (27) O you with snowwhite splendour ! destroying the darkness from this world, the moon looks like the quality of virtue (goodness) and being pure shines in the spotless sky. (28) The moon, scattering the light (moonlight) on both the sides holds the beauty like your cheek, injured by the cupid's arrows. (29) O excellent complexioned one ! this direction on account of moonlight tricks in form of silver pitchered moon, makes this earth as if it is made of silver. (30) Look at this fully bloomed white lotus plant, at the time of moonrise, o auspicious lady. It looks fine, due to flowers resembling your smile. (31) This greatly distressed, separated chakravak bird, o auspicious and large eyed lady ! enter the red lotus plant, taking it a white one. (32) Out of this house, constructed from the moon stone, there are oozing the water drops looking bright like the moon rays, as they are touched by the moon

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rays. (33) O you with broad eyes ! the night has left (abandoned) the veil of darkness, when embraced by the moon, just like a lover, leaves the garment of his beloved(34) You see, at this time of moon rise, this best among kings, having moon like face, and o chief of beautiful women, have a hope for your life sustaining as your fate has already prompted his arrival. (35)

Here ends Chapter 132, namely The description of moon rise in the garden in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

133. The Union of Urvashi with Purooravas

Markandeya spoke : The celestial damsel, Urvashi when she was told by Rambha like this, saw the king approaching, and then she became delighted and perturbed. (1) She felt highly astonished, when she came to see this king. Her body got, bristling of the hair and was wet with perspiration. (2) You listen to my words, oh Urvashi ! then Rambha told her thus : I do not find any reason behind the arrival of this king here .(3) The king along with his friend has entered the garden at night time, now let us hear the words of the king keeping ourselves hidden (concealed) (4) 'let it be so' said Urvashi (daughter of Narayana) to Rambha, and they both came near the king with hidden forms by a trick. (5) Then, the friend who was always very dear to the king, virtuous and highly religious minded asked him, (the king) who was handsome in the entire body. (6) The friend said : O lord of the kings, I have noticed you uneasy (disturbed) since, you have returned here, from the heaven, oh ! respected one. (7) O king ! I have come to know that, your restlessness is born from a feeling of love (passion) (or caused by the God of love), then o, best among worthy men ! reveal it to me if it is not secret. (8) Purooravas replied : I have nothing to keep secret, ever from you. And so, gentle natured friend !, I will disclose the cause of my uneasiness before you. (9) (listen) I have come to see the beautiful damsel named Urvashi, the lovely daughter of sage Narayan, (who is) young, matchless in elegance, and auspicious. (10) And oh friend ! Since I have come to see that fair-figured lady, my mind is agitated by love (passion) and does not become quiet. (11) And o, best among the brahmins ! I see no means to obtain her as she the eminent lovely woman is difficult to be obtained even by the Gods.. (12) Thus, I have passed

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my time, oh friend ! afflicted with miseries but, today I played (enjoyed) with that lady seeing her fair and black eyes, in the dream. (13) (I enjoyed the Company) In this house, made of moon stones, at the time of moon rise, of that unique female beauty of all the three worlds, having charming face, and who was hurt by the arrows of cupid. (14) For this reason, I have come to this very pleasing (place) I will try to amuse my mind, captured by God of love. (16) Friend spoke : It will surely result, into that what you have seen today in dream. That beautiful woman, afflicted with passion also will soon appraoch you. (17) Markandeya said : saying so, he entered the chandrakant house, and subdued by cupid, sat there. (18) Urvashi, hearing this, got delighted along with Rambha. And Rambha, then made herself visible to the king. (19) May you be victorious thus Rambha spoke to the lord of earth, and then due to passion, she stood before him as adorning that place. (20) O lady with lovely face ! I welcome you. Adorn this nice jewel-seat, O fair limbed one ! thus the king then said (21) having red eyes like a lotus, he felt astonished at her arrival, who was sitting on the jewel studded seat. Thinking, spoke to the beautiful faced one. (22) O Rambha, as the night looks bright, with moon on the full moon day so o fair lady ! the city of Shakra always looks bright, because of you. (23) You are really the gem (ornament) of his assembly, and was worthy pupil of Tumburu, O, very beautiful one ! All the ladies feel ashamed, overcome by you. (24) All the females in the heaven are, excelled by you, o fair one ! even the destroyer, of the demon Shakra (i.e. Indra), O lady, with all the limbs fair, and having good looking face, does not find satisfaction, even though, he looks at you everywhere with his thousand eyes. And so, oh highly lucky one ! you disclose to me the reason, for your approaching here. (25-26) Rambha said : O king ! (listen) carefully, to the reason of my arrival, at this place, and o lord of the king then after hearing it, act according to my words. (27) Urvashi, beautiful in all the limbs, the daughter of the sage Narayan, and that matchless beauty of all the three worlds, is my friend, o king ! (28) She having seen you at Indra's assembly, and being infatuated by passion, does not find mental peace since then the poor lady often speaks 'Ha-Ha'. (29) She is greatly tortured, by cupid-arrows for your sake. And that worthy one, within a few days has lost her beauty. (30) having very emaciated

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cheeks, and her mind, handed over to you, the beautiful lady leaving aside pride and her body tormented by God of love (31) is longing for your sight. When she started with me, Then in the middle, she was thus told by Narada Oh auspicious one ! where you wish to go, there, o fair faced one ! you will have to stay with a condition that you have accepted, two Rams as your sons. (32-33) Those both, you shall always have to keep near your bed. And o lovely in all the limbs. ! that king in naked state shall not see you, beautiful lady. (34) And he (shall) not keep, sexual intercourse against your will. And o highly illustrious woman, you will stay there always taking only ghee (clarified butter) as food (35) But if you will not leave that king, when even one of these conditions breaks, then o gentle natured lady, you will be turned into a stone. (36) Narada has told my friend, these terms you also take them (in your mind) into your heart and accept the charming faced one. (37) Purooravas replied : O, beautiful Rambha ! I have today by your words returned to life, like a person seized by death gets, o fair faced lady, revived by gain of nectar. (38) And oh Rambha, o you lovely eye-browed one ! my heart also gets without fail agony day and night by the shower of cupid arrows, because of her. (39) So you please enliven me, and at once show me that worthy woman. I will follow those conditions, o, good lady ! narrated by you. (40) Those terms (conditions) told by Narada you know them fulfilled. (accomplished) I am plunged into the cryless (boundless) deep love ocean. (41) So, oh large eyed one ! you, be a small boat for me (float) and o beautiful lady ! give me gift of life. Markandeya said : Rambha, when she was told thus by the king, become disappeared then. (42) And then became visible before the king, along with Urvashi. May you be victorious, saying so to the king, the daughter of the sage Narayana. (43) being bashful, stood before that high souled king. And then highly lustrous king got delighted on seeing her. (44)

His whole body got thrilled with joy, which became unable to be described by her. He took (lifted) the bashful woman, with his hands and made her sit, on his lap. (45) Rambha too, took the very charming jewel studded seat. And then the king with his mind rejoiced, spoke the words. (46) Purooravas said : O, lovely faced ! Urvashi, today the God of love has bestowed favour upon me, and I feel myself superior even to Shakra, O having nice eyebrows one

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! (47) How could, I have got such pleasure even if by attaining the kingdom of all three worlds, oh lady with fair eyes as I got today by getting your obedience. (48) Markandeya said : When the king said so, Rambha went out and the fair faced one, came again to the king within a moment with two rams. (49) And handing over those two rams, she said to the king. Rambha spoke : O, lord of the kings ! today I will leave for Lanka, where lives the lord of my life, (lover) the worthy son of God of wealth, waiting for me. (50) Oh lord He is famous by the name of Nalakoobera in all the three worlds. ! And oh, spotless one ! you shall act in such a way, as this my friend shall not remember me, the group of her friends and even the heavenly abode. (52) Purooravas replied : I will try to act accordingly., Now be free from anxiety, and oh, respectable lady ! go, at ease accepting these jewels. (53) Markandeya said : Rambha then left for the big city Lanka, through aerial path, carrying jewels with her due to the respect for the king, when she was thus told. (54) And that king also enjoyed with Urvashi by obtaining her with two rams as the mighty killer of the demon Paka, the destroyer of the enemies of Gods (Indra) enjoys with his wife Shachi. (55) The chief, amongst the best of Yadavas (king) then laid down all the responsibilities upon the chief minister and enjoyed her company as that God Anant (Imperishable one), the protector of the world, enjoys along with Lakshmi (Goddess of wealth) (56)

Here ends Chapter 133 namely The union of Urvashi with Purooravas in the dialogue of Markandeya and Vajra in the first part of Shri Vishnudharmottara.

134. The description of the enjoyment of Urvashi

Markandeya spoke : (He rejoiced with her) in beautiful palaces and jewel houses, as well as in charming flowery bowers and in apparel tents. (1) And also in the outstanding jewel abodes, and in the painted rooms, in fortress of the mountains, and on the sandy banks of rivers.(2) In midst of the fully blossomed lotus plants and among the blue lotus plants. And also on highly rich flowerbeds. (3) O king ! he gave pleasure to that divine woman in houses, with many jewels and emitting perfumed smoke. (4) Again and again he enjoyed in her company in the lake Manasa, and was never satisfied, in matter of pleasing that beautfiul one. (5) That king o

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lord ! used to drink at will her face, more charming, than the moonstone in the night, shining with moon. (6) The king, having lotus like eyes, delighted her in the place which was enlightened by her face, when there were nights void of moon. (7) day by day promoting prosperity to her love of the king, she, the worthy lady, with large eyes looked as if she was not seen before. (8) She was very dear to the king, and the king was doubly lovable to her. The king was pleased by her, and she the fair woman was pleased by him. (9) The happy couple, adorned with various jewels rejoiced them with their body besmeared, with best of sandal paste, and were adorned with manifold ornaments. (10) The king himself, sometimes decorated her, and when he got decorated by her obtained unsurpassed pleasure. (11) being greatly joyous, both of them played in beautiful places (bowers) and, tried to decorate the hair with flowers mutually. (12) That best among the kings, put on his head with love the flower grown up by Urvashi as well as strung by her again. (13) Those marks on forehead by the king, having cut off the leaf, that woman with fascinating smile, bore them on her forehead. (14) Enjoying thus the company of that fair waist lady, the king begot five sons. You know them by names from me. (15) The eldest of them was famous by the name of Ayas, then the next one was named as Dhiman, second (next) to him was Anamaya, the fourth one was Ayutayu, and Shatayu was the fifth one. (16) In this way she gave birth (to these sons), and their time was passing happily. (17) Then the chief of Gandharvas very anxious, without her presence gathered together possessing strong valour they then held a consultation at heaven, to bring her back. (18)

Here ends the Chapter 134 namely, The description of the enjoyment of Urvashi in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

135. Puroorava's lamentations

Markandeya said : They made excellent consultation for the arrival (returning) of Urvashi, seriously. Then the Gandharva, named Ugrasena gave advice. (1) Ugrasena spoke : Urvashi is following that condition, but when, she with lovely ornaments will create a breach in that condition, then she will leave that king. (2) I know that agreement, o pure one ! I will go there. I will help

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(friend), will accomplish your mission (motive) there is no doubt about it. (3) Markandeya spoke : Saying so, he went where the king lived and o king ! he stole the ram with (by) deceit at night. (4) Urvashi found the ram stolen (taken away) and the damsel spoke thus to the king ! oh, king ! somebody has carried off the ram my son. (5) And oh king ! the second one is also taken away (kidnappeed). Please bring my son. And the king when he was told thus by her, out of confusion, stood up in naked form .(6) And he began to search for those two rams, o best among men ! Then the black eyed lady found (saw) him naked. (7) Then she remembered the words of sage Narada and become disappeared, and being unhappy, went to the Gandharvas. (8) That beautiful woman, getting the heaven became always attached to the king, and the large eyed one, though her body prompted with love (towards him) tried to pass her time there. (9) Though subdued by God of love, out of fear from sage's curse, the fair lady stayed there constantly sighing. (10) The king did not see her on bed, when he returned without the rams, and then he remembered that condition. (11) The king then, knew himself given up by her, according to the terms, and pierced by the arrows of cupid he in this deserved forest. (12) tried to seek that lovely lady everywhere like a mad man. The king being alone, without the beloved lamented in that solitary place like a weak person. Though himself being a very strong one. Purooravas spoke : O lady with large eyes ! leaving me alone in this lonely place, where have you gone ? (13-14) How shall I be able to enter the city of Pratisthan, without you ? o lovely lady, the vital breaths will surely pass away giving up my body. (15) I am unable, o lady with lovely face ! to follow you with my body. O you, with tremulous eye corners ! you are dearer to me even then my vital breaths. (16) I will surely give up my life, being abandoned by you, where are you ? where shall I go ? what shall I do ? and to whom shall I approach ? (17) who will become my resort, and will show me my beloved ? To whom, shall I ask about her, in this deserted place ? And who will be knowing about her ? (18) That person showing me my beloved today, will get bliss. This remaining portion of my night separated from her has passed already. (19) And like divine Urvashi, the stars have disappeared. The moon God gives up its lustre, due to the touch of rising Sun rays. (20) My body, without her looks pale, like this eastern

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twilight looks at the end of the night. The brahmins having taken their morning bath (21) Observe vows strickly having their senses controlled. And this Sun, with reddish circular orb rises. (22) Looking like the essence of all the good qualities, the destroyer of everybody's sins, this Sun God has already risen, and he shines in spotless sky. (23) The lotus plant having lotus eyes, knowing the risen Sun looking like a big blossomed lotus in a pure lake. (24) The lotus eye-plant knowing, the Sun risen, looks at all by opening eyes, closed by its absence. And the daytime promoting passion and having sharp Sun had already begun. (24-25) The heart tortures me especially when I am without her. To whom shall I ask about that beautiful lady having lustre like the hot gold ? (26) Who will tell me that, he has seen that damsel in the forest ? This lord of the elephants, with harsh temples resembling her breasts, is comng near. I will ask this lovely faced elephant. Really she had a pair of thighs similar to your two tusks. (27-28) She is vanished (gone) if you have got her information, you please narrate to me about Urvashi, but this elephant left the place out of fear from the lion. (29) Without giving me an answer. Now let me ask the lion in the forest. :- Oh, lion ! where is she now, she whose waist is like yours ? If you know about my beloved Urvashi, then tell me, Oh, how is it that, the lion has already left without answering me ? (31) Oh, Bimba tree ! tell me have you come to see that worthy woman having lips like the bimba fruit ? This also though asked by me, did not tell anything about my lady with charming teeth. (32) And peacock ! if you have information about that young woman Urvashi with eyes like, those of a child deer (young) then say, where is my beloved at present ? (33) The fire in form of love, burns my body inwardly, while the Sun torments it outwardly. These lions, resting in these caves of mountains, uneasy on account of heat, sigh. (34) The troops flock of she-buffaloes lie in the waters of ponds, with their tongues kept out, bodies loosened, and mouths opened. (35) Others, rest in the muddy waters, dried by the Sun. This thirsty Chatak bird, looks at the sky, again and again. (36)

He eagerly pines for water drinking, just as I for Urvashi. And afflicted with heat, these elephants go to the lotus ponds. (37) And there they sprinkle themselves with waters thrown from their fair trunks. While other elephants being distressed at mid-day time,

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remove the heat, spraying water again and again over the trunks of big trees. And these birds scorched by heat, take resort to the branch-leaves for refuge. (38-39) And these young ones of the birds, resting on (in) the tree branches. (40) And their inner mouths (beaks) very reddish due to heat, enter, here often. The herds of deer giving up their eating process, (41) stand in the shadow of the trees in this great forest chewing the cud again and again (repeatedly). I am greatly fatigued, in searching of my beloved in this desert. (42) So at present, I will take rest in the shadow of this Shirish tree The flowers of this tree are very tender and resemble to her limbs. (43) Even though this Shirish tree is nice looking and it delights the mind, but it pains me separated from her. (44) And now the Sun is going to set, where shall I pass the night ? the Sun has already set, and fierce night has taken place. I will stay under this big fig tree, tonight Urvashi had brought up such one in her highly rich, and beautiful palace (46) And satisfied with all the desires he plays with her. Surely that fellow knows me in my city of Pratisthan. (47) But no body at present is aware of this my state, may he be my citizen, or a rustic or any one always dear to me. (48) So, oh my eyes now take resort to sleep, I will certainly see in dream, that beautiful lady, gentle and promoting delight to my mind. (49) But, how is it that the risen moon causes pain to me ? as he is defeated in past by her face and so it pains me now (50) Moon ! torture at your will, my body separated from her and show the state of a rival wife, by obtaining you as a lord by her. (51) Oh ! Alas ! I am disappointed, and perished in the forest deprived of her, O ! Moon, show pity towards your grand son and show me my beloved. (52) Oh god, with the mark of a hare, o you with cool rays, you who give delight to the eyes of people.. I lament, today before you, please show me my beloved. (53) That fair woman with large eyes has left me, who not yet satisfied. So, show me, my Urvashi. (54) When shall I be fourtunate enough, to drink her nectar like lower-lip ? And when shall I be able again, to see that lady resembling the interior of the lotus ? (55) And when shall I remove by love lorn agony, by embracing that my beloved, with arms, looking like lotus stalks, with lotus like face and having eyes resembling blue lotuses ? (56) O, young lady ! you be my resort I am miserable due to cupid arrows, and show me yourselves. O having nice eye-corners ! what other help is there for me ? (57) O

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lucky woman ! only you were my refuge, when I was bewildered with passion. Again, o spotless one ! you become my shelter (help) (58) This my night, as if hundred years long, has come to an end where shall I go to seek her, who is cruel to me ? (59) O fair complexioned woman ! even in dream, I did not notice whose wrath, that worthy one, leaving me alone who am ruined (by fate) has gone today. (60) Markandeya said : O king, that king thus lamenting, and roaming (wandering) without food, (reached) arrived at Kurukshetra on the twelvth day. (61) Fatigued and surrounded by thirst and hunger, he sat under a figtree, situated on the bank of a lotus pool and adorned with lotuses. There too he lamented, being subdued by God of love. (62) Just as a thirsty traveller drinks the water found with difficulties, on way, in the same way, where shall I drink, her lower lip by raising her face of that fair eyed woman, shining with smile and imitating the lustre of the moon ? (63)

Here ends the Chapter 135 namely the description of Puroorava's lamenatations in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

136. The origin of three sacred fires

Markandeya said : The beautiful Urvashi was afflicted with love too. Then she spoke to Narada, about her own state, without the king. (1) Then Narada replied to her O lucky one ! You go to that king. O fair lady ! his condition, without you is even worse than you. (2) O lady ! with fair complexion ! staying for one night with that king, you return back too heavenly abode you will get relief (bliss) then. (3) When she was thus told by Narada, that woman with charming face, went to the fig tree near the lotus-pool surrounded by many friends, for a bath. (4) At that time the king was seized by sleep and the damsels, found him slept there. (5) I will today approach the king (thinking so) delighted Urvashi as sporting in that water, surrounded by friends. (6) Then the king got awaken from the sleep and he again began to lament for a long time. And she heard, with friends lamenting the king. (7) And then she herself became present before the king, and the worthy beautiful woman, then narrated everything to him when was told by Narada. (8) The lady having charming face, stayed there with

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him for one night, but at the end of the night, she said to the king, who was perplexed (with sensuous inactive) (9) Urvashi said : O king, giving up this infatuation, you worship (propitiate) the Gandharvas. Request them, for getting (to get) me back o gentle one ! then only you shall be able to get me. Do not make delay. (10) Markandeya spoke : saying so, she left for heaven, and the king, with his mind attached to her, practised severe penance, there (11) Then when one year was over (completed) then the Gandharvas having placed Narada in front, appeared before him, at the time of Sun-rise. (12) Gandharvas said : O chief among the kings !, choose any boon you wish. Oh with huge arms we all possess God, like lustre and will bestow it upon you. (13) Purooravas replied : If you are pleased with me, then I select (choose) this as my boon. You give me, that beautiful-limbed Urvashi back. (14) Gandharvas said : O king with large arms ! hold this dish (pan) filled with fire. And giving up anxiety, you perform a sacrifice with fire from this and divide into three parts. (15) You will attain Gandharavahood by the method prescribed by the vedas then you will in this Manvantar (age of manu) be a guide (promoter) in this world for this sacred method to be performed before the three sacred fires, o lord of the earth ! ? And oh ! king after attaining, Gandharvahood, you will get Urvashi. (16-17) And, for this entire manvantar you will enjoy her company. But when the manvantara (the age of a Manu) will be over, along with Urvashi, O king, you will enter the moon the splendid lord of night, having cool-rays, and who is the support of the hole world and an excellent abode of manes. (18-19) Markandeya said : giving the fire-pan to the king the gandharvas left to heaven. Then Urvashi came to that place, with a child (20) Urvashi said : O, gentle one ! O, lord ! I have given birth to this son, because of that intercourse (our union) you proceed for Pratisthan along with him, Donot take long time. (21) The Gandharvas have given him, o king ! the name of Viṣvayu. Markandeya spoke : Then she left for heaven, handling over the son to the king. (22) Afterwards the lonely son of Budha (Purooravas) thought, shall I go to my city carrying with me, this child ?, or shall I go there with this pan full of fire ? Surely this child will have to face danger, from the wild beasts (23) But in my absence, there is nothing dangerous for the

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fire. He decided in this way, and with hurry, carrying the child with him. (24-25) went to his capital, delighted by and returned back there with his army. He found there the pan without fire, and was then fainted. (26) The Gandharvas being desirous of king's welfare, came from the heaven, and told him, by waking him up. (27) O king, that fire has entered inside this shami tree. Prepare a piece of wood from this, and kindle the sacrificial fire. (28) O, brave one ! you sacrifice, just enjoined by law, by dividing it into three parts. And by performing his sacfirice, you will surely get, o heroic person ! the Gandharvahood. (29) O, lord of the people ! those brahmins, constantly paying oblations to these three sacred fires, for seven years will also attain residence in the same heaven with that same deity when they leave this world. (30) O, king ! we have described about three sacred fires and the way of their worship, to you. O king ! the eastern (consecrated) fire (taken from the house holder's perpetual fire) will be kown as Vasudeva. (31) The learned should always know the southern sacred fire as Samkarshan. In the same way, the household perpetual sacred fire is recited as Pradyumna. (32) Likewise, the worshipping method is known as Aniruddha o king ! And o king ! therefore skilful lord Vishnu (33)the excellent one bestows Gandharvahood when offered oblations with an object in view. Though Janardana (lord Vishnu) when given oblations without practising the sacred fire (agnihotra) (34) may favour the sacrificer, with the highest immortal and eternal abode but o king ! to get gandharvhood is not possible with a performing the sacred Agnihotra fire. (35) It is surely achieved, by practising the sacred Agnihotra fire, with nicely offered oblations, saying such, all the Gandharvas, then left for heaven. (36) The king also went home taking the fire kindling stick from inside the shami tree, o lord of the kings ! the worthy brahmins, since then kindle the fire, from shami inside as this (Agni) abides by it. (37) Before this Vivasvat, there was only single fire, o best of kings ! but in the next age of Vivasvat, three brahmins, expert in the scripture of sacrifices o, noble one ! divided it into three equal parts. (38)

Here ends the Chapter 136 namley 'The origin of three sacred fires' in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

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137. The attainment of heaven by Purooravas

Markandeya said : Then reaching his own city, the king eager (attached) to worship the fire, performed sacrifices with various prescribed methods, and righteously protected the people. (1) He again and again sacrificed, with hundreds of Ashwamedhas, thousands of Vajapeyas, and also with Agnistomas and Atiratras together with Dvadashahs. (2) Then surrounded with supernatural beings, he conquered the entire earth, and became the sole monarch of the world encircled by seven seas. (3) (In his rule) there was no famine, no death and none (no one) ever faced diseases. Each one of the subjects, loved rightousness and everybody was happy there. (4) Under his kingship, all were prosperous, and undue killing of beasts (animals) deserved to be slaughtered, did not take place in his kingdom. (5)All the beings, were attached to him, with feelings (love) towards him. The father like king, acted as motherly feeling for each one. (6) When people saw that king in dream then they got pleased, and when he used to proceed along with his quadruple army, (consisting of four divisons) at that time the women busy with their household affairs desired to see him, always. And they honoured him with flowers, sandal powder and scented substances. And the ladies then, began to speak like this that divine daughter of Sage Narayan is really blessed, as she has fondled in his lap. (9) When the ladies heard him coming, then even leaving aside all their household activities, they stood in round windows. (10) When the lord of the earth passed, at that time the houses, on account of the faces of lovely women appeared as the autumnal clouds, with many moons (11) The lady, who had not been able to see him, passing and when she found him disappeared, thought herself stolen and abused herself a lot. (12) And the lady, who was lucky enough to see that cupid like king passing, she too, with her heart gone with him became moodless at home. (13) When he performed the sacrifices, then the entire earth looked void, as everybody left it to attend the king (his sacrifice) (14) And whoever went, to attend the sacrifice of that high souled one, he was honoured always, by the desire fulfilling persons of the king. (15) And the doorkeeper always proclaimed if any one was seeking to gain a purpose, in his kingdom, when the king took place the royal assembly. (16) The king's time passed,

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ruling the kingdom in this way. Then sometimes, he asked the brahmins, to show him, his Urvashi. (17) (They then replied) oh king ! You, yourselves will be able to see her, we are unable, to show her to you. Love lorn king, then became greedy to seize their property. (18) The king was then cursed by the brahmins, whose wealth was taken away by him, and as a result of it, he met with death. But was enlivened, by other brahmins freed from wrath. (19) The king, being conscious, abused himself a lot and then he installed prince Ayu, on the kingdom of his Pratisthan city, and went along with his Agnihotra fire (sacred fire) to the hermitage of Sage Narayana. There he practised penance for three years. (20-21) Then Narayana told the king absorbed in penance "Today, oh king ! you will find Urvashi, for whom you feel so unhappy. (22) And o king ! Today, you along with this your body will be able to atain, the heavenly abode." The best among the brahmins when was saying so, he looked at the heavenly car. (23) It was nice and was occupied by Urvashi and thousands of Gandharvas and it was yoked by thousand horse bearing the splendour of the moon. (24) The troops of Gandharvas and damsels then descended from the heavenly car, and Urvashi bowed down to the sage, possessing sun like brilliance. (25) King purooravas then along with his Agnihotra fire ascended that heavenly car, when he was allowed for it, by the sage. (26) Making a reverential salutation (by walking from left to right) to the sage, the king went to the heaven. And he together with his human body, got the very difficult heavenly place. (27) There he was worshippoed by Shakra, and he always enjoyed in heavenly gardens with Urvashi, in due seasons. (28) The king, was then never separated from her. And on each day of new moon i.e. when the Sun and the Moon dwell together, they both went to witness dwelling of the Sun moon together in the same zodiac. (29) And the moon, when saw the king his grandson with Urvashi, then o respectable one ! the God sprinkled nectar out of affection. The manes, always drink that nectar like flow (30-31) O worthy of king ! That is called the time of the funeral rite, performed in honour of the departed spirits of dead relatives of mankind. O king ! the deceased ancestors, eat that nectar like oblations, when offered mixed with nectar fluid. So the funeral rites, for the departed forefathers, must be performed with care on every fifteenth day, of dark half of each month., (32-33) You, perform

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that rite and oh best of kings ! you will attain all your desired objects. And, O king ! those others too, performing this funeral ceremony, after departed spirits of ancestors. (34) The fore fathers (being satisfied) will oblige them with long life, happiness and fame. The obsequies rite offered to manes is said even superior to the religious rite performed for Gods. (35) The manes, o lord of the kings ! are really said Gods of the Gods, one who is desirous of getting a kingdom, and one who longs for heavenly rest, and a person wishing prosperity. (36) should always satisfy, the departed forefathers by offering them oblations, at the time of the union of moon and the sun. Because the manes, O king always reside in the circular orb of the moon. (37) You hear from me, about their (specific) month, day and night and their divisions. There sun rises in middle of the eighth day, of the dark half of the lunar month. (38) And their Sun sets on eighth day of the bright half of the lunar month, in the same way. On the fifteenth day, of the dark half of each month O, king ! there takes place their midday. so one should, carefully perform shraddha rites at that time. (39) This much, o worthy king ! I have narrated the account of that incomparable son of Dharma, which is blessed and famous. It is causing enemies' loss, bestows good fortune, kills the sins and bring happiness. (40)

Here ends the Chapter 137 namely The attainment of heaven by Purooravas in the dialogue of Markandeya and Vajra in the first part of Shri Vishnudharmottara.

138. The decisions about stay-reason of manes in heaven or hell

Vajra said : The deceased ancestors of some ones reside in heaven as well as others reside in hell; how those, who dwell in hell may be able to give rewards ! you tell me. (1) Markandeya replied : The troops of the manes, are seven in number. You know them by names from me out of them four possess material forms, while three are shalpeless. (2) They are Sabhasuras, Barhishadas as well as Agnisvatas out of these-three are embodied, while four are without shapes Kravyadas, Upahootas, Ajyapas and sukalinas, this troop of manes possess embodied forms. (3) Thus the embodied manes are said four in number o king! while Subhasuars,

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Brahmasutas, those who propitiate the soma and those who move in Brahmaloka o king! are always said without material shapes. (4-5) The princes of Marichi, known by the name of Barhishadas, please the deities, in the world, and their stay is at Sompada. (6)O king! the Agnisvata manes, reside in Vibraj(luminous) region. And those sons of the sage Pulastya, propitiate them in the world. (7) Demons, Yakshas, Gandharvas, Pishachas, snakes, Rakshas, Daityas, along with bhoot-pisachas, as well as vidyadharas, serpents, birds, mountains and rivers, those who eat flesh and whoe are upahootas and Ajyapas, and Sukalinas with brahmins, kshatriyas and vaishyas, and the last born one (shoodras); these all are respectively known as the sons of the poet Angiras, Prajapati Kardama and Vasistha, those regions known as jyotirbhas, and those which belong to Marichi, those which are bright and those pertaining to the mind are described in order. (8-11) They together with Visvedevas enjoy the Shraddha always (12) They thus always eat the Shraddha, and then give satisfaction to the manes, o, expert in laws ! may they exist any where (13) These, with their strong power, make the performer of the Shraddha prosperous. They being satisfied, o king, please the manes of the giver who live scattered in all the directions. (14)

Here ends the Chapter 138 namely The decisions about stay-reason of manes in heaven or hell in the dialogue of Markendya and Vajra, in the first part of Shri Vishnudharmottara.

139. The Origin Of Shraddha Rite

Vajra said : O Son of Bhrugu! who had shown, about the shraddha ceremony, when the first vaivasvat age came into existence! You please reveal it to me, who am asking about it. (1) Markandeya replied : O lord of the people! in past when Hiranyaksha was killed, at that time, the mountain having wings, left this earth and went to the sky. (2) Then the earth, abandoned by the mountains became with its storm shaken and slipped from its original place and it soon entered the lower region named Rasatala. (3) Lord Janaradana, having slain the demon Hiranyaksha by taking the form of a male boar, held (lifted) the earth, forcibly with his tooth (nose) and with both the hands. (4) He then entered the Rasatala region, worshipped by Gods, and then reaching the Rasatala region, he stood on his own serpent form. (5)

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He lifted the earth, on the tip of his tooth (nose), and then held in the hands. The best of the Gods, then placed the earth on his left hand, and the highly luminous one, kept it up, for the welfare of worlds. Then shesha whose lotus like face looked difficult to be perceived due to the heap of rays (flames) of the gems. (6-7) propitiated that God of gods, the lord of the universe, at that time and the earth dressed like a city woman and possessing a very nice form being seated on his hands. (8) Then satisfied that God. Then oh king! he lifted the earth, and put it on its proper place, and went o righteous one to his own land, known as the Varaha mountain. It was another form of Varaha, turned into the state of a mountain, in the beginning of the kalpa. (9-10) The righteous souled, the omnipresent God reached there, then he took that clod of earth, in his right hand, clung to the top of his tooth. (11) He then prepared, from perspiration the sesamum seeds and the sacred darbha grass, from hair on his body. God Madhusoodan laid those sacred grass facing the south, near the water-flow on that mountain. Then he offered three clay clods mixed with, the sesamum seeds on them. o, king! (12-13) The religious minded one worshipped them with perfumes, flowers and eatables, and o king! after worshipping he made then a moral law (14) (such as) Those who will worship, since today their deceased ancestors, by addressing the manes, and will offer oblations to them at Shraddha ceremony, will gain happiness (prosperity) (15) And those who will present, the obsequial rice-balls at the time of funeral ceremony to the deceased ancestors, they will also get welfare. (16) The father, grand father and the paternal great grand father, will always, present themselves aside that obsequial rice balls, because of their worship. (17) The three sacred fires, will also be considered worshipped along with the three worlds, three deities and the three ages of the world when these three are worshipped. (18) Even the three prime deities i.e. Brahma, Vishnu and Mahesh and even myself, the soul of the four fold creations, become propitiated when they got worship. (19) The obsequial rice ball made for deceased father and grand father is called Vasudeva while that meant, for the great grand father is known as lord 'Samkarshana'. (20) The learned should know the oblation offered to the father by the name of invincible Pradyumana, and Aniruddha as soul at the rite of offering, the oblations in the Shraddha ceremony. (21) How

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is it possible to offer oblations in the funeral ceremony after the departed ancestors, without the lustre (grace) (power) of Vishnu? I, the soul of all animate and inanimate beings, when thus worshipped by him, will protect him and bestow all the desired objects upon him. He will be taken as worshipping four vedas, as well as (three) sacred fires thus (22-23) Also four ages of the world, four directions, four castes, four stages of life, and even four guardian deities of the directions (quarter) will then also be taken as worshipped by him. Making such condition, he disappeared on the very spot since then, the virtuous ones, insist for Shraddha ceremony in this world. (24-25) The god, propitiated by the oblations offered at the funeral ceremony to the deceased, bestow upon the doer (performer) heaven, final emancipation, fame, happiness, kingdom and o king! the sons, along with top most women and various desires. (26)

Here ends the Chapter 139 namely 'The origin of the Shraddha rite' in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

140. Explanation about Shraddha

Vajra said : O, you expert in laws! I want to listen from you, the rite for the funeral ceremony, performed in honour of the deceased ancestors, narrated, you pelase tell me, who am asking about it. (1) Markandeya replied : The performer should invite, those brahmins who possess the required (prescribed) qualities on the former day, and should perform the rite along with all those three, self restrained and invited there. (2) The performer, on the day of the Shraddha should make himself self-restrained. He should take a bath, rinse the mouth nicely and be well concentrated then Putting on white clothes he should worship Janaradana - Vishnu in the boar incarnation. (3) In case of ordinary Shraddhas, being performed to get desired objects a person should offer an oblation to Pratham Panchak (first group consisting of five). While in case of animal Shraddha he should offer oblations, to the middle group of five, and on every fifteenth day of the dark half of each lunar month, he must sacrifice in the excellent five. After paying oblations to these five, he must offer oblations to three Ashtakas (group of eight) in due order. (4-5) He must then feed, after the Asthtakas, the brahmins, being restrained. Their number must be

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of two in case of Shraddha performed for the god and it must be prior to the ceremony for the manes, where three brahmins he should feed, or one brahmin in both. (6) And he must offer them seats, scattering sesamum seeds and holy grass on them in the funeral ceremony performed for the deceased ancestors, There the brahmins must sit facing northwards, and they must be learned in scriptures and worthy ones. (7) I am invoking 'the manes' he should say himself, with concentrated mind and when consented, by the brahmins as 'you may invoke them'. He then with his mind attached to them, must pray as let the demons go out of these both then with sesamum seeds or with white mustards, he must with care allow the evil spirits to go (8-9) 'Those are deceased ancestors' saying so, invoke all those fires. The invocation of Agni, is like that of your pitrus? (10) with sesamum seeds scattered, on the holy grass and with perfumed materials, He must recite three mantras as 'Those who stay and hold the immortal speech, and who is my mother! Saying so, he must make respectful offerings of feet-washing water, and oblations, Then being pious, he should offer water for washing the feet, to the brahmins in due order. (11-12) Then full with faith, and concentration he must worship the brahmins to the best of his power with perfumed objects, clothes, flowers, fragrant powder and also with ornaments. (13) The brahmins invited and seated for Vaishvadevas, should be worshipped first, and then after wards, he should respect those, invited for the ancestral funeral rites. (14) The washing off the hands, must take place lastly of those brahmins seated at Vaisvadevas, and then their sending off (of invoked deities) is declared. Because protection depends on them. (15) Being self restrained, o king! he must in the beginning, worship those brahmins with fragrant objects and flowers, and then give everything else to them. (16) looking at the brahmins, he then should mutter prayers to Adityas, Vasus, and Rudra as 'I offer oblations to Agni' and then 'you perform' they will say. (17) Then spreading the fire and lifting it from all the sides, a brahmin who consecrates the sacred fire should give oblations in the southern fire being purified. (18) The householder who is without the perpetual sacred fire, should sacrifice (make oblations) in the water, in absence of fire. first to the moon, and then to the fire, carrying oblations to the manes (19) having a restrained mind he

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then should give oblations to Yama and Angiras (This is meant for) those my deceased ancestors as well as for those of yours (20) This sacrifice and this prayer too in the same way relate to both with mind attached towards them, the pious one, o king! should consecrate with sacred hymns. (21) 'Oh! make it wellcooked', having said so, either clarified butter or milk, he should pour, with devotion in 'a silver' or silver mixed vessel (22) and should offer the food mixed with sesamum and water silently to the worthy ones. With the words 'I bow down to all the deities' (23) Thus the food that is offered facing the eastern direction should be enchanted. While offering given, facing the east must be done with the recital of name and family. (24) The wise one should speak the word 'Svadha' at the end being himself pious. That, what I desire day and night and in the same way from the manes (25) The host, then make the brahmins listen, first to the Dharma Shastras, History and the Puranas and the highest chant addressed to the fire. (26) Then, being attentive, he must cast the holy grass plucked from roots, facing southwards, and consecrated with Brahma mantra. (27) Oh born in Yadu family! after that he should present, the funeral offerings to the manes on those sacred grass without any doubt with best of food mixed with honey, ghee, and sesamum seeds. (28) 'The earth is guarded by ladle' with this sacred chant he must offer the oblation to the father, while 'Antariksha chant should be recited, o king! at the time of offering an oblation to the grand father (29) And he should recite 'Dyaus and Darvi' for great grand father. Those fore-fathers who are deceased, there will by this sacred chant, o knower of laws! (30) He must then, with devotion offer them the sacred thread. (sacrificial cord) and also offer them the food prepared with milk. 'This carries (contains) food (strength) with it' saying so, he must offer water along with the food. (31) The doer of the Shraddha ceremony should wear then the sacred thread over the right shoulder, and full of deep faith, he must offer perfumes, flowers, fragrant vapour, light, and eatables along with drinks. (32) Then with respect he must worship nicely those offerings of rice balls, always whatever is cooked as food at home either eatable or enjoyable, he should never eat at home without offering them. Now you listen about the rite, to be performed at the time of Brahmins taking meal, from me who am speaking. (33-34) And then he should carefully sprinkle the food

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with the straw of the grass by saying 'Please look at me'. And after that, he should scatter the food with devotion together with water before the brahmins seated facing the east. This is known as the share, for the deceased father. Then with knees, reaching to the ground, he with devotion should ask those brahmins (35-36) as 'Oh! (brahmins) are you satisfied? Any of your motive have you accomplised ? Then they will reply that they have got satisfied and after that, they will say 'we have accomplished (37) well-concentrated the performer then with full faith give to them, sipping water from the palm of the hand, with respect, 'who ever is Rama and Shakra for me' telling thus, he must go round from their left to right, as a mark of respect. (38) The learned one, should satisfy each of them by giving gifts to the best of his capacity. 'You be pleased' he should speak to the brahmins then. (39) And 'we are pleased' they will reply thus, then he should stand before the brahmins, and constantly mutter the prayer like, o Gods! o manes! (40) He should then, offer water by reciting the name and family of the deceased ancestors, to the brahmins. And o king! the brahmins will bliss him, with the word 'Akshaya' (imperishable) (41) 'May our donors (givers) and vedas and our progeny prosper'. Our faith may not be shaken, and left we have plenty of wealth for gift, with this chant, o king! he must then make a prayer. 'May you get plenty of food', the brahmins should say and make him got up. He must then go round them from left to right. (42-43)

With knees rested on the ground, and by falling at their feet he must request them to leave the place then. O king, the funeral ceremony for the deceased ancestors must be 'performed, with sacred thread worn over the right shoulder. (44) Even if they are asked, the brahmins should never speak about the merits' (qualified) of the oblations (eatables). (45) The manes eat (with satisfaction) as long as the food is hot, and the brahmins eat it, silently (controlled speach), and till the merits of the food are not mentioned. O best of king! Until the removal (cleaning) of the abandoned is done, the manes rejoice it mixed with Svadha fluid. The food which deserves, eating by licking, the salt and the condiments if they are given with hands. (46-47) Do not give rewards to the doer (giver) and then the eater eats sins. Even if the food is served with golden or silver vessel, or with worthless one

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then too it gives no fruit to the performer. (48) But if it is served with utensils made from the horns of a rhinoceros or from the Udumbar tree it becomes ever lasting (imperishable). One who does not eat the flesh, properly placed in a row, (49) He surely goes to hell, after death. There is no scope for discussion in this matter (50) If on the day of Shraddha, the giver and the eater (feeder and the fed) do not observe celibacy (keep copulation) then, that flesh mingled with semen (virile) their manes have to eat o king! even a shoodra too, perform the Shraddha in this manner. (51) But every ceremony related with shoodra, is asked without the sacred chants. Vajra spoke : For whom shall a person, perform the Shraddha ceremony when his (whose) father in alive. (52) O, brahmin! you are, the remover of my doubts. So please remove this my doubt. Markandeya replied : He should perform the shraddha ceremony only for those, for whom his father performs that, and he must perform it, as prescribed by the scriptures, but without chanting the sacred mantras. (53) The funeral ceremony performed, after deceased maternal Grand fathers, must be without the sacred chants, in the same way the ceremony after the departed friends must also be without the sacred chants. Akshaya vachak shraddha is meant, necessary after deceased woman. (54) Vajra said : How should a person perform the Shraddha when both father and the grand father are alive? You tell me, who am asking about it. (55) Markandeya spoke : He should perform shraddha for that ancestor, o highly learned one! in due order for whom his grand father, o king! performs the Shraddha. (56) Vajra said : O brahmin! How should a person, perform the Shraddha ceremony when all the three i.e. father, grand father and the great grand father are alive? (57) Markandeya replied : He should not perform the shraddha, o born in Yadu family! it will be considered as a breach in rites, but he himself should worship the deceased ancestors of the great grand father. (58) Vajra said : You tell me, about the method of Shraddha rite, to be performed, when both grand father and the great grand father are alive, but when father is dead. (59) Markandeya said : He must offer the oblation (rice ball) to the father then, and o lord of the people! he should offer oblations to two (both) next to grand father of his father. (60) Vajra asked : You please make me know about the Shraddha

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method, o best among the brahmins! when both father and grand father are dead, but father's grand father is alive. (61) Markandeya replied : He must first make oblations to his father along with his father, and after wards offer the oblations to the grand father of his own grand father. (62) Vajra said : You tell me, who am aking you, how a person whose father, and the grand father of his own father are dead should perform the shraddha rite! (63) Markandeya said : The learned say that in such case he must always first offer oblations to his father, and then to both, next to his grand fathers. (64) Vajra spoke : o best of brahmins! you will tell me about the shraddha ceremony, to be performed by a person, when his grand father is dead but father is alive and the grand father of his own father, is also alive. (65) Markandeya said : I will tell you about that sacred chant which destroys the sins, which is pious, and is like the Ashvamedha sacrifice. The immortal Brahma is created out of it. (68) One should always recite thrice, before the completion of the shraddha ceremony, the sacred chant as "let there be always here bow down to deities, manes and the great sages, and also to the oblations, offered to the manes and the Gods". The worship, nicely performed is said similar to the reward of Ashvamedha sacrifice by the brahmins. (69-70) This should be carefully recited, even at the time of offering libations to the manes, as a result of it, the manes soon approach, and the evil spirits disappear. (71) This sacred chant really helps the manes, from all the three worlds to cross over. And it should always be recited at the Shraddha ceremony by restrained teachers of the vedas. (72) The person, desirous to get a kingdom, should always recite (mutter) carefully this sacred chant. It prospers him with long life, vigour, with all motives fulfilled, and with valour and intellect. (73) The deceased ancestors become pleased by this prescribed muttering. I will tell about the seven flamed fire (or the mantra about it) which gives all the desired objects, and which is auspicious. (74) (The reciting should be made like this) I will always bow down to the dazzling lustered manes who are non-embodied and embodied ones and I will bow down always to those who are observed in meditation and have yoga (concentration of the mind) as their eyes. (75) And I will make salute to the manes of the leaders like Indra etc. as well as to Daksha and Maricha,

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along with seven great sages, who bestow the desired objects. (76) So the manes of the preceptors like Manu etc, and to the manes of the Sun and the Moon and thus bow down to all the deceased ancestors dwelling in water and in sea. (77) A salute also to the manes of stars, planets, wind and the fire, I with folded hands will bow down to the manes of the deities like heaven and earth. (78) I will bow down to those manes (grand fathers) who are guiding forces of the divine sages and are respected by the entire world and are the protectors of all beings. (79) I with folded hands, will bow down to the creator, to the earth (speech) to the fire, to 'soma' (Moon) and to Yama, in the same way I will bow down to the masters expert in yoga. (80) My respectful salutation, to all the seven groups of the manes, in all the seven worlds. I with reverence, bow down to the self existing lord Brahma who is the excellent eye of all the worlds. (81) This much, I have narrated about the sacred, highest, dignified and demons destroying saptarchi, prayer which is honoured by the troop of brahmanical sages. (82) A person, performing rite with this method, gets three i.e. food, long life, and sons in world, thus say the deceased ancestors. (83) A person, recites always alternatively the saptarchi mantra, fully devoted, with faith and with his senses restrained, then he becomes the sole monarchy of the earth, encircled by seven islands. (84) Vajra said : O brahmins, you tell me about that sacred chant which removes the evil spirits, and the pious grass by which is consecrated at the time of offering the oblations (85) Markandeya said : (It is like this) I destroy (kill) all that is impure for a sacrifice and let all the demons (enemies of the Gods) be killed by me. I have already killed, (destroyed) all those demons, Yakshas, Pishachas, Guhyakas and all the wicked (evil) spirits. (86) highly restrained one, should then throw (scatter) sesamum seeds at the directions and sub-directions muttering this sacred spell. The demons leave that place, where this sacred prayer is recited. (87)

Here ends the Chapter 140 namely 'Explanation about shraddha' in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

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141. The interpretation of offering oblations at Shraddha ceremony

Vajra asked : O perpetuator of Bhrugu race ! you tell me in which place (region) one should not perform the Shraddha ceremony, and o best of brahmins what is fit to be given there and what is unfit to be given ? (1) Markandeya replied : The performer of the Shraddha ceremony, should leave that place known as Trisamku (the territory of the solar race, king Trisamku) till four krosas on all the sides. And facing north, to the patanga (a country or sun ?) and southwards to the country kaikat. (2) There is situated the country named Trisamkhava this place should be abandoned at the time of shraddha. In the same way the karaskaras, kalingas, and the north side of sindhu. (3) And also o king ! those countries which are void of four castes, and even in other countries too the sign of the inhabitants of those countries (4) should be avoided, and especially of the outcast ones at the time of performing the shraddha ceremony. The learned should perform the shraddha in such a way as the woman with menses, the eunuches, dogs, pigs and the cocks may not be able to witness it. And o king ! he must manage for hiding from these, for its protection. (5-6) for destroying the evil forces he must throw (scatter) the sesamum seeds, and should give up the obsequial lumps of rice to the cows, or to the brahmins, or he should cast them into the fire. (7) The lady (wife) desirous to get a son (progeny), should eat the middle rice ball. The wise one should throw the sacred rice lumps, in the holy water, when the shraddha ceremony is performed at the place of pilgrimage. (8) The southern direction is meant (attributed) for the manes. so the learned should offer, the obsequial rice balls, facing it, in absence of holy kusha grass. (9) O king in kusha grass those are considered as the most sacred and exalted. The sacred thread made of either silk or cotton, should be offered as (for) the clothes. (10) The wise one should avoid, that (type) of the cloth which is not sewn. He must be allowed to offer another kind of thread avoiding the same, made from either silk or cotton. (11) In the same way, the light (lamp) filled with ghee or with the herb juice must be given. But carefully be must avoid the lamp filled with the marrow of the flesh. (12) He should be asked to offer, sandal paste, the perfumed vapour,

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camphor and saffron. These ointments are really similar to the Ashvamedha for the manes. (13) He should not offer, o king ! any other ointment, but must offer the perfumed vapour of resin (fragrant gum) and the substances, prepared from the essence of the sandal wood. (14) Also agallochum along with camphor, and Turushak (?) must be offered. But he should avoid, for the purpose of perfumed vapour, anything else. (15) One who offers as incense the agallochum vapour mixed with ghee, that perfume offerer attains the same result (reward) as it is begot by Ashvamedha (16) all kinds of jasmine flowers, such as Mallika and white jasmine flowers must be offered, but all those flowers grown (produced) in water should be avoided. (17) And o king ! those flowers grown amongst the thorns should not be offered, but those which possess thorns on the forepart (tip), and which are white in colour and fragrant. (18) Those should be offered and particularly born (grown) on the creepers. In the same way, o descendant of Yadus ! the red flowers produced, from the water should be given. (19) One who worships nicely the deceased forefathers with flowers, atttains profuse wealth. Being attentive men should abandon non eatables at the shraddha ceremony. (20) And even amongst, the eatable foods, what known as prohibited, you know it from me. They are, a kink of fragrant, grass grown on the ground, the pot herb sumuka (?) Palakya, unhusked rice, the pumpkin gourd, the fruit of the gourd, the egg-plant products, long peppers and the black peppers. (21) An orange, and the sea salt should be offered in shraddha ceremonies. (22) But the salt, except the rock (sea) salt should not be given. The water fetched at night time, as well as taken (existing in) from a puddle. (23) And the milk of the she buffalo are not allowed in the rite or Shraddha performance. The big beans, pulses, grams (chick-peas), the kodrav grain (that which is eaten by the poor ones). (24) The soma pressings, the Shatpushpa (flowers) and the grass that is eaten by the cattle, should always be abandoned. And also the flour mixed with curds, sunflower, cucumber, and the brihtiphal (big fruit ?) should always be avoided. (25) The thorny plant, and the resin of sala (or nutneg) both should be abandoned. When they are stale and foul smelling ? And o, king ! the fruit of Jambir (?) and that of kovidar tree, must also be given up. (26) O you, sub due of the enemies ! The presentation showing of the kusa grass (or woolen blanket) is

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asked praiseworthy, always at the shraddha ceremony in the same way presence of the skin of a black antelope is also admired. (27) along with the giving of the skin of black antelope, and especially of the silver to the brahmins. The skin of the black antelope together with the kusa grass (blanket) and black sesamum seeds. (20) as also the son in-law and her (daughter's) son are said praiseworthy at the shraddha ceremony. The moon always unites with the Sun at the end of the every lunar month. And it enters at that time, into the water and the herbs, on the last day of the dark half of each month. The cows after drinking that water, and relishing the tasty herbs, pour out divine milk, which is like the nectar flow. If the milk, o king ! especially is of the tawny cows, then it is highly purifying (sacred), o king ! such type of milk is said similar to the Soma juice. O king ! the deceased fore-fathers of a person become satisfied with sesamum seeds, rice, barley, beans, water, and roots together with fruits. (32) (Also) with saffron or priyangu flowers), broken nice fruits of the Shrungataka plant, wheat, sugar canes and with beans and the chick-peas (grown in china country ?) (33) (Again they are propitiated) with grain hasti shyamkas (?) the flowers of Madhook (Ashoka) tree, and with pomegranate fruit, fit for offering and with bread fruit, coconuts, dates, and mangoes. (34) They become pleased with hog-plums, oranges, bilva fruits and with long roots. As well as with fried meat (broken into pieces ?) especially with varatakas (cowrie) with nimba fruit the jujube fruits, Karda ? (35) and with karkandus ? (berry fruits) with pale vatas (?) Rashtrakas (?) and with walnuts and bread fruit (36) Again the manes are satisfied, with the offerings of kakolas, the milk yielding kakolas, pounded nice ebonies, along with very bright madhooka and o king ! with wood sorbed ? (37) Again they become satisfied with excellent, while sugar canes, molasses and with barley meal mixed with molasses, with fried grain (rice) purified, cucumbers and with roasted Varuchi ? (38) And they become pleased by the offering of mustards, rich vegetables, nuts of Inguda tree, and with royal rose apples. Also with excellent priyal (Piyal) and the emblic myrobalan fruit, along with opposite leaved figs, and with water consisting of sesamum seeds. (39) With the sprouts of the cane, bark of the palm-trees, together with the temarind fruit, and with dish prepared from milk. As well as with coconuts with samichas

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(belonging to ocean ?), bread fruit and with the seeds of the citron tree. (40) With milk pouring mushrooms, kalandukas) and with grass. And also with nicely grown lotus flowers, and with well prepared eatable foods. (41) The deceased ancestors of the mankind are pleased with the offering of flesh at the shraddha ceremony by the flesh of a red crowned cock (?) (42) They become pleased, for two months with the flesh of a fish, and for three months with the flesh of a deer, for four months, with the flesh of a ram and for five months, with the flesh of a bird. (43) They get delight till six months, by the flesh of a hare and for seven months with the flesh of a prishata (?) And for eight months with the flesh of a goat, and with milk and with a dish of rice prepared in milk and sugar. (44) And it is said that, the manes feel satisfied for nine months by the flesh of a boar, and for ten months they get satisfaction by the flesh of the ruru deer. And o king ! they say that for eleven months by the flesh of an ox. (45) And for one year, with the milk, and the milk rice sugar preparation, and o lord, of the people ! by the delicious changed forms of the milk . (46) and They also get satisfied with pleasing drinks, with three fragrant products, when made very cool, with the flesh of the rhinoceros, their satisfaction remains for twelve years. (47) Vajra said : O sage (brahmin), I want to listen fully about the rhinoceros, whose flesh gives twelve years satisfaction to the manes, it is said (48) Markandeya said : It is that kind of animal which drinks with three organs (two ears and one mouth (?) and with worn out senses. It leads the group. The learneds know such kind of goat, as vardhinas, which is reddish in colour. (49) The black coloured vegetables. (?) the big scale of the fish, as well as the flesh of a rhinoceros, all these when offered with the mixture of honey give eternal satisfaction. (50) With the flesh of those rhinoceros, who are without horns, the satisfaction in the shraddha ceremony becomes for endless (infinite period). And so one should offer the flesh of a rhinoceros for their (manes) satisfaction. (51)

Here ends the Chapter 141 namely The interpretation of offering oblations at Shraddha ceremony in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

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142. The description of Shraddha Time

Vajra said : O, best amongst the righteous people ! you tell me about the proper time, for performing the Shraddha ceremony, what is considered as the best period, for propitiating the manes, at this ceremony ? (1) Markandeya said : O, worthy king ! Amavasya (last day of every lunar month) is known as a permanent day, for performing shraddha ceremony : And the full-moon days, o best among men ! of Magha and Shravana months are also said, praiseworthy for shraddha ceremony. (2) In the same way, the thirteenth day of dark half, when the month of Bhadrapada is over, and the eigth days in dark half of three months, after the month of Margashirsha, are said proper for performing the shraddha ceremony. (3) The former eight parts should be performed with the offering of vegetables, while the second one, with the offering of meat, and the wise one should always offer flour cakes on the last eight parts. (4) And shraddha to be performed after the deceased women of the family, must be after each Ashtakas, by giving obsequial oblations with the same Ashtaka method (rites). They are five in number. (5) With the Vaisvadeva Shraddha ceremony ahead, the shraddha addressed to one's mother, grand mother and great grand mother shall be performed according to the prescribed method. (6) And o king ! the offerings of rice balls to them must be given in the same way, as it is done for father, you know from me, what the performer should do when the brahmins take their meals. (7) O, best of kings ! one should prepare (construct) six furrows (pits) ! highly elevated (large), and with the measurment, of tip of the thumb to that of the fore-finger, for four times. (8) Then he should place (spread) the fire at the bottom of each furrows (pit), and should sacrifice there addressed to Agni, soma and Yama, as before (9) After that, he should offer obsequial oblations for Manes on the base of the each of the three furrows (pits) one after another, as it was done before, as per prescribed rules. (10) Then he should fill the bottoms of the remaining three furrows, with milk and eatables, and the obsequial offerings to the women then must be performed at the base of the three furrows. (11) The filling up of the furrows (Pit) o, illustrious one ! must be performed, with clarified butter, flesh, milk and with the mixture of food and water. (12) 'This will be inexhaustible for you' it is

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said. The lord of people, thus has declared the proper and permanent periods for the shraddha ceremony. (13) One, not performing, the shraddha ceremony for (after) these, goes to hell. A person who makes offering to the manes on prosperous occasions, surely achieves welfare (14) At the time of festive occasion the learned one, should satisfy well, the class of manes with Nandimukha shraddha, preliminary to that occasion. And in vriddhi shraddha (offerings made to the manes at the time of festive occasions.) the offerings of barley grain, is advised in place of sesamum seeds. (15) And the obsequial balls must be offered, mixed with jujumbi fruit and curd. This shraddha ceremony should be performed at the time of birth of a son, and when his umbilical cord is not cut off. (16) O, lord of the people ! it should otherwise be performed, when the period of impurity is over. The wise ones should perform, the vriddhi shraddha on the day of marriage of a family member. (17) O king ! one who desires prosperity, should perform carefully and with prescribed method, the vriddhi shraddha (a shraddha to be performed on the festive occasion) when the moon, rests in the birth constellation. (18) The shraddha ceremony performed at the time when the Sun progresses towards the south is better (best) than that performed at Sun's progress towards the north. (19) And it is praiseworthy, when performed in the aggregate of four months and there too when lord Vishnu lies down, to enjoy his four months repose. (20) In the second half of the month of Bhadrapada, and these the shraddha performed after the fifth day, or tenth day, especially gives utmost reward. In that month, o king, the thirteenth day united with Magha constellation is said best. The obsequial offerings made there with honey and milk, make it imperishable. (21) O king ! one should perform

the shraddha ceremony by giving up, all that he possesses. Even though he subsists on another's food, and cooks food for himself only, one must perform the shraddha ceremony on this day. (22) A person performing the shraddha ceremony, without fail, at the time of leaving sleep by the whole souled God Janardana, attains the fruit (reward) of Ashvamedha sacrifice. (23) This shraddha, performed on that time becomes even lasting, there is no doubt about it. O lord of the earth ! the Shraddha ceremony should be performed in that passage (period) when Sun takes place from one zodiacal sign to another. (24) O king ! equator is two-

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fold, and there the Sun's passage is particularly two fold. i.e. summer solstice and the winter solstice. The shraddha ceremony performed in any great potentiates calamity yields manifold fruits (result) . (25) It is known that the shraddha performed at the sight of Rahu, also gives imperishable fruit. It should be performed on the occasion of the ripeness of grain of rice, as well as of barley. (26) One should never eat them, o great king ! without performing the shraddha ceremony. And the wise one should perform, the shraddha in the second half of the month of Ashwin, and in the first half, of the month of Kartikeya, (27) and that too in the earlier part of the day, and in the bright half of the month. But o king ! in the dark half of the month, it should be performed in the later part of the day. (28) Both the morning and the evening twilights, as well as the night time, should be left (avoided) for shraddha ceremony, but if there appears Rahu in the sky, then o king ! it can be performed even at night time. (29) That which is offered, when Rahu is seen, is said imperishable. Now, O king ! I will tell you about those shraddhas, which are performed to get some particular (desired) objects (which are not compulsory (but are optionals) (30) A person performing shraddha ceremony on the day of sun etc. in this way, always gets sound health, good fortune, victory in the battle, all desires fulfilled, along with learning wealth and long life, respectively one should keep no doubt about this. (31-32) By worshipping lord shiva, he gets heaven, progeny, divine glory, success, land, rise and prosperity. (33) (He also attains) all his desired objects, good fortune, wealth leading status in caste, handsome sons, and plenty of wealth from business. (34) In the same way he becomes fortunate enough, to achieve gold, friends, kingdom, agricultural profits along with a rise by sea voyage, as well as to get all the desires fulfilled. (35) In addition to these, he becomes lucky to achieve best of all his wishes fulfilled, might and good health, silver, wealth, home, cows, horses and long life. (36) A person who performs the shraddha ceremony beginning with the krittika constellation, and ending with Bharani. i.e. in "Bha' group in due order, and performing the rite in each constellation respectively, becomes able to get them surely. (37) i.e. beautiful ladies, and worthy bride grooms for their family daughters along with fulfilment of cherished objects, fame, wealth, victory in gambling and agriculture. (38) good business, animals, horses as

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well as sons, favourable luck in getting gold and silver, all come to the performer of the shraddha in due order. (39) i.e. the shraddha should be performed beginning from the first day till the thirteenth day of the lunar fort night (dark) but for those persons, who are killed by weapons, the shraddha ceremony should be performed on the fourteenth day of the lunar fortnight. (40) A man should always perform, the shraddha ceremony on the fifteenth day of the lunar fort night, then he surely obtains, all his cherished desires. And so oh, king ! the experts in that subject should always carefully perform the shraddha ceremony on the fifteenth day of the lunar fort night. (41)

Here ends the Chapter 142 namely the description of shraddha time, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

143. The discrimination to discern the deserved and undeserved

Vajra asked : O best among the brahmins ! you tell me, who am asking you for whom should a person not perform the shraddha ceremony, and enjoyed meal by whom, it results into manifold rewards. ? (1) Markandeya replied : (The following persons are not allowed at Shraddha.) The son of an unmarried women, the person born in kshatriya caste, the son of a widow, who has married a second husband, the husband of a shoodra woman, the ill conducted one, and one who lives on business and on weapons. (2) In the same manner, a person who lends money on an exorbitant interest, and one who acts as a priest to a shoodra, against a brahmin who performs shraddhas, only from motives of gain, on common days, rather than the prescribed occasions, and a tailor and one stays as a cohusband in the house. (3) Again o king ! one who maintains himself, by means of astronomy (or astrology), and o king ! one whose profession is medical treatment. (4) Again one who sells the vedas, and also one who abuses them, one who is puffed up with science of logic (indulged in wrong arguments), an atheist and the person who is not following the righteous codes. (5) A son, arguing with father and a person who invited many (though not worthy), one who acts as a priest to a person, who is not allowed by shastras to sacrifice and a thief, again one who suffers from consumption, as well as a cheat. (6) A leper, one eyed person,

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along with a dumb, a blind one and who is a cripple with a withered arm, and the husband of such a woman, who has (had) a former husband, the messenger of a village, and one who is rejected (7) (together with) a person violating the vow of continence (or a religious student acting against his vow of celibacy) and a son of a woman by a man other than her own husband, who is already alive, with a son of a woman, born by a man, other than her own husband when he is dead, a person having bad nails, and one possessing black teeth. Again a man, who has defiled (spoiled) a virgin girl, a cursed one, a person betraying his friend, as well as a back biting one (contemptible). (8) The elder brother who remains unmarried, though the younger has got married, and the younger brother who gets married before the elder, and one who gives his daughter, in marriage to such persons, as well as their sacrificing priest, and the person who sells the soma juice (plant) (9) A false witness, an abusive person, and one who is an adulterer, and one who is addicted to vice. In the same way, the person whose sacred fire is abandoned by fate ! and one who is not obeying his father. (10) A man possessing a limb defective i.e. either less or in excess, the person with ugly skin, as well as the animals. And o king ! one who is involved (related with) in sins and minor sins (sins of the second degrees (11) And one becoming hostile towards the friend, these both should be left with effort. Now onwards, I will tell you about, those brahmins who purify, by their presence, the persons (who sit) sat in the same row to dine with them. (12) (They are) one who practises penances, one who had subdued the senses, a person who is expert in Yajurveda and one who is wellversed in Samaveda and one who is born by a mother got married by Brahma form of marriage. (13) A man expert in the Rigveda and one who is learned in Bhrigu and Angira Samhitas. One studying the Atharvaveda-shiva and a person skillful in Trisuparna. i.e. in that portion of the Rigveda and one who is wellversed in the Kathavalli branch related to Nachiketas and a house holder who maintains the five sacred fires and a person wellversed in code of laws. Again one who is expert in Puranas and one who is learned in Itihasa (History) (14-15) O king ! he who studies this pious, Vishnudharma together with subsequent (later) portion, and one thoroughly knows, the science of grammer. (16) In the same way a brahmin expert in the science

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of Astronomy (or Astrology) and also one who is wellversed in the science of health, they both should make them as their profession (means for livelihood), because maintenance from, both these sciences is said censurable. (17) The worthy brahmin, who consecrates the sacred fire, and who drinks the soma juice, and o son of Yadu ! a person who is devoted, to the service of elderly persons, and one who had purified himself in pilgrimage place (holy place) Again a man, fondly attached to the recitation of the Gayatri prayer (Mantra), and a sage (devotee) deeply absorbed in concentration of mind. (18) And he who has highest devotion, o son of Yadus ! towards that infinite lord of the worlds, the supreme deity. No other person is (more deserving than) superior to him, oh best among men ! in the three worlds. (19)

Here ends the chapter 143 namely The discrimination to discern the deserved and undeserved in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

144. Proclaming Shraddha places

Vajra said : O worthy brahmin ! the shraddha ceremony being performed in which place (territory) yields manifold fruit ! you tell me all this, as you are like second Brahma. (1) Markandeya said : The shraddha ceremony being performed under the famous fig tree, at the city of Gaya, is said imperishable. There is an old prakrit dialect related with it, and known in the world. (2) (As) If only a single son, goes to Gaya and performs there the shraddha ceremony, though many other sons deserve to perform that rite, he is said to have sacrificed the Ashvamedha, or made the gift of a "Nila" bull. (3) In the same way, the shraddha performed, at the holy places like Pushkar, Prayaga and Naimisha also yield imperishable reward (becomes infinite) The shraddha performed at Varanasi, Prabhasa and within the limits of Kuruksetra, particularly at that time, when the moon swallowed by Rahu being present there. (4-5) The performer of the Shraddha (at the above mentioned place and time) obtains the fruit, equal to hundreds of Rajasooya sacrifices, and also that fruit, which is obtained by the performance of thousands of Asvamedha, properly performed, and if he performs the shraddha there, being himself purified by bathing, And that person shines brightly moving around unrestrained, all the worlds (6-7) Then he being Mounted on the

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aerial car, having lotus like colour (splendour) and crowned with small bells, and occupied with the group of celestical damsels, and resonant with sweet sound of lute and drums, and yoked with divine white horses, and moving easily at will, he enjoys in the company of damsels till the end of the world. (9) He feels contented, as well as becomes free from debt of manes. The shraddha performed thus, after the deceased ancestors really needs no more repetitions. (10) The shraddha performed at some place on river Gangas is said for eternity. And there is divine Yamuna, the sister of God of death and the destroyer of sins. (11) That shraddha also becomes immortal, which is performed at some where on that river. And o king ! The best amongst the rivers, is the daughter of the manes, names Narmada. The shraddha performed anywhere on its banks, o king !also becomes infiinite, and performed in the vicinity of the mountain sumeru (mountain of the Gods) is also said for infinity. (12-13) In the same way, the shraddha becomes imperishable, when it becomes performed on the Varaha mountain. The most worthy among the mountains is the Himalayas (Himavan mountain) famous, as the father in law of lord Samkara. (14) It is the treasure house, of all the gems and the resort place for all the beings, and the dwelling place of the ascetics. The shraddha performed there becomes infinite. (15) O king ! If a person, performs the shraddha ceremony in the afternoon with care even once, at such holy places, mountains, rivers, main lakes, in the hermitages of saints (sages), fountains, as well as in forests and on the source of rivers, and on the confluence of rivers, and especially of well-known sandy banks of rivers. (16-17) Again at the lovely gardens and even at the sandy soil, and on the pleasing green young grass as well as in the caves of the mountains. (19) and again on the sides of the mountains, in thickets and in the shadow of the Hasti constellation asterism (or Asvattha tree) (19) and in the shadow of the elephants, fallen on the ground he, then in this way offers immortal drinking and eating to the manes (or the shraddha, offerings made at such places, result into immortal drinking and eating for the manes) (20) The shraddha must be performed (on the surface) in the house besmeared with cow dung, looking pleasant to the mind, nice, good looking and excellent (21) The shraddha performed at cowpens, situated in the temples, gives mani-fold results. (22) O

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best amongst the kings ! These holy places enumerated here, are mentioned by the Puranas in this world. By performing shraddha according to the rules, on the banks, a self subdued person, should never think of death (be afraid of death). (23)

Here ends the Chapter 144 namely proclaiming Shraddha places, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

145. The description of the Ashoonya shayana Dvitiya

Markandeya said : O best of kings ! Now onwards ! I will tell you, about the prakrit (legends) dialects, proclaimed by the Manes, resting on their abodes, and wishing from their sons. (1) as ! how nice it would be if a son, born in our race may satisfy us, with a handful (libation) of water offered especially at rivers very cool and full with plenty of water. ! (2) And he, born in our family being concentrated may gratify us with a libation of water mixed with dew, along with sesamum seeds and honey, (3) "May we get from our descendent a dish, prepared with boiled rice with milk and sugar, together with honey, and presented with devotion on Magha asterism in rainy season." (4) Dalbhya said : O brahmin sage, we have a wish to hear from you that, performing what it becomes possible for the wives of human beings, and for the husbands of women to avoid widowhood, as well as loss of the wife respectively ? (5) Pulastya replied : O brahmin, you listen about Ashoonya shayana, the second day of the dark half of the month (shravana) (6) O best of brahmins ! by observing fasting on that day a lady never faces widowhood, as well as a man never gets separation from wife. (7) On the day, o brahmin !, when lord Vishnu (Krishna) gets asleep with the goddess of wealth, in the ocean, that the Ashoonya shayana day, is known as the proper day for shraddha ceremony. (8) On the second day of the dark half, in the month of Shravana, o best sage ! bowing down to the lord of the universe one should recite this sacred prayer, (chant) (9) after worshipping with devotion the lord of fortune (Krishna) along with the goddess of prosperity one who owes the title of Shrivatsa (or keeper of the calf) (like this) oh you bearer of Shri Vatsa (calves) ! the beloved husband of goddess of wealth, the abode of prosperity, the husband of fortune, and oh, Imperishable one ! (10) my life as a house holder, o giver of Dharma, Artha and Kama (three

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principal objects of human life) may not come to an end, and my divine fires also may not perish, surely they may not. (11) And my deceased ancestors, may not diappear from me due to a breach in my matrimonial life. And like you, O God ! I may never become separated from wealth. (12) Thus, o God ! my matrimonial marital status-relation, may never meet a breach, and o killer of demon Madhu let my bed, too be always occupied by wealth, as yours occupied always by goddess Lakshmi, o you, the bestower of boons. ! Thus having offered worship, to both lord Vishnu and goddess Lakshmi and making them propitiated. (13-14) The Lord of the universe must be offered desired fruit in the shadow. And at night time he must bow down to Gods in the house, and he being controlled speech should eat the oblations. (15) Then he, must give that bed to the brahmin, together with gift on the next day. A person, who carefully does like this, for four months. (16) He does not suffer, from breaking in Marital status, O Dalbhya ! even in three births. He achieves the three principal objects of life i.e. Dharma, Artha and Kama, being himself Ashoonya Shayana. (17) That person always gets steady rise (prosperity) there is no doubt about it. And o expert in laws ! you Dalbhya ! a woman who observes this vow, according to the rules, never becoms an object of pity for her kinsmen. She never suffers from widowhood, ill-luck, or o worthy one ! from her husbands deformity. (18-19) Again that chaste and faithful wife, is freed from three rebirths by crossing (performing) this ! (20)

Here ends the Chapter 145 namely "The description of the Ashoonya shayana Dvitiya in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

146. The characteristics of the bull

Dalbhya said : Oh brahmin (sage) ! you have told everything asked by me, about that, which resorts fasting, and which fairly gives fruit, in both the worlds. (1) O best of Sages ! I want to hear something more (else). You please tell me, about the cause of mundane existence as well as final liberation, from wordly life. (2) Pulastya said : O worthy brahmin the action regulated from illusion (ignorance had become the cause.) You listen in short, from me about its final liberation, from this mundane world. (3) A person performing his deeds, fixed according to his own caste and

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without keeping attachment and hatred, becomes capable to destroy his former ones, and then his confinement to another deed is (not good) denied. (4) And O Dalbhya ! because of the absence of the deeds done in past births, his actions come to an end. Then the separation from the mundane world, becomes possible due to the absence of the material cause. (5) There is nothing doubtful in this matter. You hear the another cause here, about the cessation of the worldly life narrated by me, in brief. (6) O best of brahmins ! that particular caste in which a person gets birth on account of his deed, you listen about, which has been an atonement and which brings an end to actions. (7) O worthy one ! For brahmins, kshatriyas, vaishyas and the last born shoodras, the actions (duties) are determined according to the castes, they must be accomplished without passion or hatred. (8) The deed begotten according to one's caste, becomes the cause of infinity for him. And it becomes the cause of knowledge too. (9) A person, who has got the knowledge, then does not see dualism from that highest immutable souled brahmin, holding the title of Vishnu. (10) I, in brief have told you, o Dalbhya about the cause of this mundane existence as well as final liberation from wordly life and how it is obtained by a concentrated mind (yoga). (11) Makrandeya said : Then, duly instructed by Pulastya thus, Dalbhya, propitiated lord Vishnu (Hari) and got desired objects. (12) O best of kings ! you also propitiate lord Keshava in the same manner by worshipping that lord of the universe, none suffers from declines (13) I have thus told everything, asked by you o king ! who is able to get his cherished desires, without worshipping the imperishable God. (14) The immutable lord descended upon this human world, to remove the burden of the universe. And God Vishnu, the lord of the earth (15) born as a human being, my old grand father Govinda, showed deep affection, o brahmin ! towards the sons of king Pandu. (16) The paramount lord, acted as their charioteer. And he made them cross the huge ocean in form of the kaurava army with terrific current. (17) The highly illustrious one, always did favour (obliged them) to all their matters Keshava was really like a father to the sons of Pandu. (18) Those pandavas I think are really fortunate and meritorious, as they (got) entered the cave, in the form of Govind's arms, by embracing him. (19) The pandavas, who were lucky enough, to rest (lie) in the same bed with the supreme lord of all

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the seven worlds and so they, became able, to kill their enemies for the sake of kingdom unexpectedly. (20) O respected one ! I know myself freed from sins as I have got birth in this family, which is pure (spotless) due to acceptance (descend) of lord Vishnu. (21') In this way, Hari disposed to favour them, disclosed to them something secret, when he was sometimes asked by those high souled ones. (22) O worthy one ! you deserve to describe, all those secret religious laws which were asked Yudhishthir, the son of religion to Janardana. (23) The divine lord, the killer of the demon Madhu, explained to them those secret ordinance regarding the three human objects viz. Dharma, Artha and Kama, I want to hear about them accurately. (24) Markandeya spoke : Delighted and having a smiling face Hari (Lord Krishna) had explained in past to the son of Dharma (i.e. Yudhishthira)many secrets related to religious laws.(25) You listen from me who am revealing before you about that Yudhishthir had asked the lord of the universe, when he had heard about religious doctrines, from Bhishma who was lying on the bed of arrows. (26) When Yudhishthir took the consecrated bath at the accomplishment of the fiffth Ashvamedha sacrifice. Yudhishthir said : O worshipful lord ! The laws relating to the vaishnav sect yield which type of results and what do they require to be done. (27) And o destroyer of the demon Madhu, in past keeping in mind, which aim you have fixed them. If you, love the sons of Pandu. (28) Then, I want to hear about those religious laws of the castes, so please tell me about all those ordinances. Those, which are sacred and which destroy the entire sins. (29) O lord ! these laws came out from your mouth, are most precious (excellent) among all the religious laws, and a person, by hearing them, becomes free from all the sins, even though he may be a murderer of a brahmin, or a cow, or his father or he might have slept in the bed of his preceptor (with his wife.) (30) or he may be a wine drinker or a treacherous one, o best amongst the Gods, all this was said to me in midst of assembly. (31) By highly lucky and purified souled sages like Vasistha. Therefore, I have taken resort to your feet o lord of the lords ! (32) So, oh God ! If I am dear to you then explain to me those ordinances. Hearing those code of laws yielding huge fruit and compiled by the sages like Manu or Vasistha. (33) As also by Parashara. as well as compiled by the wise Atreya (son of Atri), again hearing, those code of laws

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compiled by Samkha, Garg, Likhit and Yama (34) and also compiled by the long armed Jabali, as well as by the sage Dvaimpayana. also those customary ordinances, which are sacred and belong to Umamaheshwar. (35) Again, I want to hear about those laws, which are compiled by the meritorious guna, in the same way by Kashyapa, Bahvayana and Shakuni. (36) About those, sung by Agastya, Mudgala, Shandilya and Saurabha (Surabha). In the same way about those compiled by Bhrugu, Angira and Kashyapa and Uddalaka. (37) together with those written by Sumanta, Jaimini as well as high souled Paila also sung by Vaishampayana and those made by Pippalada. (38) Again, I want to learn those rules as prescribed by Indra, Varuna, Kuber, Vatsyapaunaka, Apastamba, and Gopalaka. (39) written by Bhrugu and Angira and by Sura (Saura) and Harita. Shri Bhagavan (Lord Vishnu) said : O son of Kuru race, long armed one, and oh, you religious souled king ! you hear I am telling you about the characteristics of the bull, who prospers the religion. The bull named Samudra is always said the bestower of family's prosperity. (40-41) That excellent one is blessed and is having fair complexion like the flowers of Jasmine ! He is looking charming with the marks of lotuses and with rounds, and gives objects of pleasure. (42) Possessing the colour of the linseed (flax) flower and is known, as very blessed one, I will describe, o King ! about those blessed and non blessed ones to you. (43) Those bulls, should not be used, or brought up in the house, who have black palate, lips and teeth, and who possess harsh horns and hooves, and whose complexion is indistinct, who are short in stature, and resemble the ashes of a tiger. (44) Again those who bear, the colour of a crow or a vulture and look like the rats and hump-backed, one eyed as well as lame (crippled) and with squint eyes, and having uneven white feet, and with eyes uplifted and whirling (45-46) Moreover I will tell you the characteristics of those bulls, who deserve to be unyoked and to be brought up at home. (47) They possess the horns, like the shape of an auspicious mark indicating good luck, and roar like the shower of the rain. They are huge in size (length and breadth) and have the gait resembling the intoxicated elephant (in rut) (48) Possessing great bosoms, and breathing highly, they owe huge might and valour. Their heads, ears, fore heads, valadhi (?) hump and feet along with eyes and

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sides look bright like the moon with black spot. These marks are considered praiseworthy, and especially in case of the black bull. (49-50) He ploughs the soil (land) with tail and has faty hump. The bull that is not looking short in former part is praised. (51) Those bulls whose row shine, like the banners of valour (might) and those who bring prosperity, success and victory are really blessed ones. (52) When returned, then by themselves return modestly (or move to the right). Those bulls, having their heads and necks upraised, and who prosper the treasures are said blessed. (53) They are also with reddish tip of horns and eyes, and white in complexion and have their hooves looking like corals, nobody is more blessed than such ones. (54) Such kind of blessed (fortunate) bulls, whether set freed (unyoked) or kept at home, increase wealth and crops. These lucky bulls, should be kept unyoked with care.(55) That bull is famous as Nila, who has his feet, mouth and tail of white colour and who possesses the complexion like the red dye. (56) Such type of bull should be set free, and should not be kept at home. These is one ancient legend, prevailing about him in the world. (57) Out of many sons, deserving to perform sacrifice only a single if he goes to Gaya, and performs the Ashvamedha sacrifice or makes the Nila bull freed there. (58) O king, one who releases a bull, with these characteristics either born at home, or purchased, should never be afraid (think) of the death. I will then tell you, about the rite for getting final emancipation. (59)

Here ends the chapter 146 namely the description about the characteristics of the bull, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

147. The setting free of the bull

Markandeya said : O lord of the people ! the setting free of the bull must be made on the fifteenth day in the dark half of the month Ashwin, or in the month of Kartikeya. (1) Both the eclipses are said auspicious, in the same way both the north and south solstitial points and both the equinoxes are also good for a dead relative (2) On the day of that departed one, a person should well-kindle the bliss bestowing fire amidst the cows, for his happiness (liberation) (3) Then the learned one being concentrated, should boil in milk rice, barley and pulse as an oblation, in the Revati

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mansion. May our cows be followed by the Sun saying thus, o king! he must offer oblation to the Sun. (4) Then being well concentrated, he should make prayer to the Rudras, after giving oblation with the sacred chant 'Iha Rad' (O king ! approach here) ? likewise he should recite the Purush Sookta and offer the pumpkin gourds. (5) The well-versed black-smith then should scorch (burn) with a warm pike disc (spear) the bull on his right and left sides. (6) Then he should make the bull, with marks bathed and after his bathing should recite. O king ! the four vedic mantras as Hiranya varna (7) And should also recite three vedic mantras as 'Apa histha' and also the mantra 'Shannodevi' Then o king ! four heifers together with that bull. (8) Should be adorned then, with perfumes and garlands and with good looking small bells and silken white garments to the best of his capacity. (9) The performer should then recite, this sacred prayer being concentrated mind "Really, a bull is said the incarnation (embodied form) of Dharma having four feet. I, with devotion choose him, may he protect me from all the sides" (10) "I give as gift, this young bull, the lord of cows (husband) and the master of the flock, according to the prescribed rites. You move with him as per will, and beget the heifers. (11) "I thus give this young bull to you, sporting and moving with this beloved one, you please be kind to us and donot depart us with progeny and body. May we destroy the enemy (who hates) of the soma king (the nectar of Gods) ?" (12) As a father, recites the sacred prayer to a son, so he should speak (recite) the well-known sacred prayer (near) in the left ear of the bull, and then should make him walk together with all the heifers towards the eastern direction. (13) Then to the acceptor (taker) he should give a pair of clothes together with the bronze vessel (white copper) mixed with gold, and filled with clarified butter, O king ! he should also pay the price to the main artisan, to the best of his satisfaction. (14) And should feed the brahmins, with a dish prepared with coagulated milk, curd and mixed with milk. (Then) his (those) deceased ancestors become highly satisfied (gratified) when the bull is made just left (freed) (15) O king ! that pitcher full of divine water gives the utmost satisfaction to the manes in other world, to which lake the thirsty bull has approached to drink water. (16) In the same way, that best of rivers satisfy the manes with pure water streams (clouds) for a pretty long time. Where that

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thirsty bull comes for water drinking. (17) And o king ! when full of pride, he tears (holds ?) the earth with the strokes of his horns, then surely it serves as a large heap of eatables for the manes, there is no doubt about it. (18) And o king ! when he (the person) leaves for heavenly abode, then with all his desires being fulfilled, he enjoys there, served by celestial ladies, for hundreds of years equal to hair on (bull's) his body. (19)

Here ends the chapter 147 namely the setting free of the bull in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottra.

148. The going of the king of Madra country to the penance grove

Vajra said : Oh, Markandeya ! I heard about the biography of the son of Budha (i.e. Purooravas) as well as about the pious and destroyer of total sins, i.e. the shraddha ceremony (method) rite. (1) In the same way I learnt about the fruit (reward) begotten by the gift of a fertile cow, and about the fruit of offering of the skin of a black deer (antelope) as well as about the result of setting free (of) the bull.(2) O, born in the Bhrugu race ! hearing about the form of the Purooravas (son of Budha) I have been curious to know, so you please tell me, who am asking you. (3) As a result of which (what) actions, did that king Purooravas obtain that types of form as also the excellent good fortune ? (4) And how did Urvashi get united whole heartedly with that king, leaving aside gods, best in all the three worlds and the gandharvas who were pleasing to the mind ? (5) Markandeya replied : You hear about the reason for result of actions (made by) the king Purooravas ? There became a famous king Purooravas in the country of Madra. (6) He was born in the race of Chakshus, in the age of Chakshus Manu (Manvantar). He was endowed with the entire state-craft (or qualities befitting a king) but was devoid of nice appearance. (7) Vajra said : O brahmin, born in Bhrugu family ! due to which actions, Purooravas the king of Madra country became of ugly form and again how he got the graceful form ? (8) Markandeya spoke : O great king ! There lived in the village of brahmins (or named Dvija) situated on the bank of a river, the most worthy amongst the brahmins named Purooravas, who was a king in his past birth. (9) In this birth (life) he, who became the king of Madra

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country, that brahmin of the former birth Purooravas, o sinless one ! always worshipped Janardana on each twelvth day of a month, by observing a fast, with a desire to get a kingdom. He observed fasting and used smearing of the body before taking a bath. (10-11) As a result of fasting, he obtained the kingdom of Madra having no source of annoyance (thorn). But because of smearing the body with oil etc and due to fasting he was born without fair appearance (form) (12) And therefore a person should avoid before a bath, the smearing of the body with oil and anointing carefully, because it destroys the good physical appearance of those person who wish to get (it) good look. (13) This much, I narrated before you what had happened with the king in this former birth. Now listen from me, about the history (story) of that king with regards to his becoming the king of Madra country. (14) O king ! although endowed with all the qualities required for a king, he was not fortunate, a son of Yadus ! to get affection from the people, due to his displeasing figure. (15) Desirous to get lovely form, the king of Madra country determined to practise penance and so handing over the kingdom to the minister, he left for the mountain Himvan. (16) Making firm determination as his friend, the highly glorious one crosssed the big rivulet only on foot and after that he saw a beautiful river, known as Iravati in the border of his counrry originated from it (rivulet).(17) That river was originated from the mountain Himvan, it had tremedous speedy stream, and possessed the water cool like the inside of the ice. The king saw the river with its colour and foam resembling snow (frost) and it was famous (pure) like the snow. (18)

Here ends the Chapter 148 namely the description of the going of the king of Madra country to the penance grove in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

149. The description of the river Iravati

He saw the river Haimvati (daughter of Himvan) which was sacred, auspicious, occupied by the group of Gandharvas, and always attended by Shakra. (1) The water in which shines, on account of the dropping of the red lead, in form of the rut of Airavat elephant and the splendour of the rainbow (the bow of Indra) always plunges into the midst of its water. (2) The great

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king Purooravas saw that river, resorted by the ascetics and served (attended) by eminent brahmins, and having cool water. (3) On seeing that river, bearing the umbrellas in form of the bathing swan-row, and fanned with chowries in form of white Kasha flowers, and so looking like a crowned one (lady), the king got highly delighted. (4) The river was pious, very cool, pleasing and was enhancing the delight of the mind. It met with wane and increase (in stream) was, looking gentle and looked like another form of Soma (Moon) (5) With a speedy and cool stream of water, the river was inhabited by a series of birds. He saw the most excellent daughter of the mountain Himavan, shining bright with tremulous waves. (6) having water sweet (tasty) like nectar, and looking bright on account of the ascetic group, it was like a staircase to ascend the heavenly abode and was the destroyer of all the sins. (7) The chief (principal) queen of the ocean, was full with the flock of she buffaloes plunged into its water and looked beneficial to the whole world, to whom such a river does not cause curiosity. (8) With its banks full of the cow flocks, he saw that beautiful river, void of moss, noisy with swans and (Indian) cranes, and equipped with charming lotuses. (9) Possessing the deep navel in form of whirlings, and broad hips in form of islands, it was having blue lotus eyes and a face, in form of fully blossomed lotuses. (10) Wearing the garment of foams, white like snow it had charming lips in form of chakravak birds. And had teeth in form of the row of the cranes, and eye-brows in form of the row of moving fish. (11) The king saw that river with beautiful breast, in form of elephants, sprinkling its own water, and with the sweet jingling of anklets in form of swans, and wearing the armlets (garland) of the lotus stalks. (12) And o king! where at mid-day time the group of celestial damsels, following the gandharvas, proud with their splendid physical look, and intoxication always play. (13) She carries with it, all those nice and fragrant flowers, of different colours, grown up on the trees, and dropped by damsels. (14) It looked difficult to be seen, due to the reflection of the Sun's orb into hundreds of its waves and was decorated on both the sides, on account of the playful butting strokes made by divine elephant (Airavat). (15) (Whose) water mixed with the drops of ichor oozing from the temples of Indra's elephant, and with the sandal paste applied on the breasts of the celestial women is

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relished (served) by the bees. (16) The trees grown on its banks were rich with fragrant flowers and were attracting the bees, and so they were filled with bees. (17) The ascetics, sages as well as Gods together with Indra being influenced by love, get pleasure on its bank always. (18) And many women in the heaven with their faces looking like the moon and the lotus, get their splendour of faces resembling Gods, when they plunged their limbs into (water) ? (19) That river always possesses, the water undisturbed by group of Gods, and also by flock of deer moving on sandy banks, and by the group of hunters too. (20) It was filled with water having lotuses and was looking pure, like the sky along with the stars. The king approached there, when he saw the river fulfilling the desired objects of virtuous persons. (21) The kasha trees grown on its banks shine brightly with kash flowers, looking like the rays on the moon, bright, fully bloomed and beautiful on account of the milk inside. (22) That river is always attended (served) by Gods in heaven, and by brahmins on earth, and which at once destroys all the sins of the devotees always. (23) That river has got the status (of a river) on account the huge stock Kadamba flowers going into the water and always praised by the exalted beings. And that which is always, endowed with plenty of water and always is approached by those who are away from cold or who are really great. (24) Though surrounded by the group of lions, is passed by the elephants, and with its water having the serpents (Naga tree) it is filled with gold (i.e. having shining colour), And though it possesses the characteristic of increasing the heat of the sun rays, it is pure (white) like the rays of the moon because of fame, the king saw such type of river named Haimvati (?) Iravati. (25)

Here ends the Chapter 149 namely 'the description of the river Iravati' in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

150. The description of the Mountain Himavan

Markandeya spoke : By seeing the sacred river, he became free from fatigue by its breeze, and he saw on way the great mountain named Himavan (or made of ice) (1) It was surrounded by many, very white summits, scratching (tearing up) as if the sky. Birds without the movement of wings touched the auspicious airy path, he saw that mountain, where no other noise except that originated

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from the fall of the rivers was heard from every where it was full of cool water and was looking nice. (3) It had put on the beautiful lower garment, of blue Devadara forests, and the upper garment of the cloud. The king saw that mountain. (4) Sometimes it was wearing the white cloud as its turban and sometimes it was putting on the moon and the Sun as crown with all the limbs smeared with snow, it looked nice with minerals (metals) some where (5) hence it looked as if it was given a seal of five fingers on the body, smeared with sandal paste. It was cool even in the summer and was difficult and uneven due to stones (rocks) (6) at some places it possessed, the mark of the foot prints of the damsels, smeared with red dye (lac) and at others it was untouched by the rays of the Sun, and again some where it was surrounded by darkness. (7) It was drinking plenty of wind by mouth in form of ferocious caves, at some places, while it looked beautiful and somewhere by playful vidyadhara groups. (8) The principal gandharvas were singing somewhere, while in the drink houses there were gandharvas and damsels at some places. (9) It was looking pleasant, on account of the songs by the female gandharvas. And possessed the places where the wind was obstructed, and was decorated with blue young grass. (10) At some place it was endowed with very nice flowers, the auspicious mountain had been the resort for the ascetics and was difficult to be obtained by the lustful ones. (11) With the moving of herbs of deer, and the big trees being broken by the elephants, and where the terrific roar of those frightened by the lions. (12) The flock of elephants hear, and being afraid (disturbed) of, they look upwards. The ascetics have adorned the places on its (slopes) river banks by penances. (13) The entire three worlds, are beautified by the jewels produced by it. It is the excellent refuge and is always served by those who are great (worthy) (14) only a virtuous one becomes able, to see that mountain with best of jewel treasure, and where the ascetics get accomplishment only with a little effort (penance). (15) It destroys all the sins even by its sight. The bird-friends being frightened by the fall of the big stream, help the wind to bring rain on some of its parts, and it possesses some of the peaks unobtained by the clouds, while some of them are too high. (16-17) Because of the unbearable heat of the Sun it was always physically beyond reach, and so mentally approachable. It looks decorated with regions

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similar to the whole world by the thick branches of the big trees of Devadaru with its great peaks covered with snow and having the small streams made from the fall of water. It became difficult for finding out, the trace of water only from its roar, and it had the caves obstructed by snow. (18-19) That lord of the kings, the high-souled one, only by seeing that land with beautiful slopes, moved there, being delighted, and then sat somewhere on the place. (20)

Here ends the Chapter 150 namely 'The description of the mountain Himavan' in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

151. The description of the hermitage of the great sage

Markandeya said : He (the king) fortunately came to the charming part of that lord of mountains, which was unaccessible by other persons. (1) Iravati the best of rivers had originated from that part, he came from that part which looked black like the clouds on account of so many small trees. (2) (The trees like) Sala, Tala, Tamala, Karnikara, and the fig trees together with the shalmal ones, With Ashvatha, Shirisha and Shimshapa. (3) And also with trees like Shleshmatak, Amalaka, Haritaka and vibhitaka and also with charming sandal trees, kapittha and Raktachandana (red sandal trees) (4) Again with Vata, Mahishaka, Akshat, Ashvakarna and Arjuna with Hastikarnas, together with Panasa and with nicely flowered kovidars. (5) In the same way, with the big Devadaru trees and kaliyak trees. Also with Padmakas, chandans and Bilvas together with kutaja and Harichandana. (6) with Prachina (ancient) Aguruka trees, Sthoonikas, Samasamdikas, Kharjoors, Coco-nut trees and with Priyalu, Amrataka and Angudas. (7) Again with Teruman, vata, Bhanyas, Kashmiras and Phalin, along with Jatiphala, Pugaphala, Katphala and Lavaliphala (8) That portion was occupied with Mandar trees, Kovidars, Kimshuka, Kusumanshu trees together with Palashas, Shami, Sullasha, Vetasa and Amlavetasas (9) also with very reddish Naringas, Ingudas with Priyangu trees, and with red Ashoka, ordinary Ashoka, Aruruka and Sachiraruka trees, (10) With trees like Muchukunda, Kunda, Ataroosha and Parooshakas with Kimkirat, Kirat, Ketak and Saketaka. (11) Again with trees like, Shobhanjana, Anjana and with Mukulakas and Nikochakas. In the same way with trees looking completely well dressed with best of

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Asana trees. (12) With mango trees, good looking and similar to the arrows of cupid and with yellow jasmine, together with o king! white jasmine. (13) With Jatis along with champaka, jati and with Tumburus along with Udumbars. With tall masha trees, salakuchas, Tilambala and Kusambala trees. (14) Along with Bakul trees, full of flowers, covered with nice flowers and chosen by the lovers, and with auspicious paribhadrakas. (15) With Dhara kadambs, Kutajas, Kadambas and with giri kutajas, along with kakubha trees charming and full with kakubha flowers. (16) It was nice with trees like karkandhu, Badara and Nipas very brilliant like the lamps, and with red palivata, white Pomegranate and chanyak trees. (17) And on some parts with shoots of pipali and naga valli plants, as well as with bowers of Maricha and with Navamalika creeper. (18) With bowers of grapes and Atimuktak creepers, also with arbours of nice trapus and varukas with their fruit. (19) Also at some place with the arbours of kooshmandas and Alaboos and with bowers of chirbhatas and with Patolas and Karvellakas. (20) With bowers of Karkotakas and with Vartakas possesssing big fruit (or with Brihtiphala plant) and with kalharas, eminent roots and with different vegetables. (21) Again with all types of suvarchalas, sarshapas along with kakoli, kshirkakol, chhatri and Atichhatri. (22) And with the trees like Kakamachi, Mahabaddhi, Shashakardal, Kandal, Kshirikashaka as also with Kala shaka. (23) With shimbidhanyas (legume grain) and with almost all types of dhanyas (corns) And with various, shining herbs. (24) And with vashukas, with roots torn and bearing tasty fruit, with well-spread plants, shesha and Rajakshayakas. (25) And o king! with herbs having long life, fame and nice colour, and which destroy the fear from old age and death, and also remove hunger and fear. (26) With Saubhagya jananis and with many vrishyas, and with the creepers of cane, bamboo and kichak bamboos. (27) at some places with the kasha looking like the moon as well as with bowers of grass, along with the bowers of kusha grass and with other charming bowers giving delight to the eyes. (28) With cotton plants, astringents, and with the pillar like kandali pieces, resembling the white silken garment. (29) As well as with those parts, covered with green young grass and, looking nice, excellent and resembling the emerald and with saffron at some places, mixed with Ira flowers. (30) Together with trees like Tagara,

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Ativisha, Amanshi grathi, Parmisura and Agadas, also with golden coloured flowers, with flowers risen on land (or bhoomi pushpa) and others. (31) With Jambirikas, earth-grass, sarasa and srumukas along with fragrant shringaverajas, kutherakas and Priyalukas. (32) With flowers arisen in water, and with lotuses of different colours and fragrant, looking like the rising Sun and (some) like the full moon. (33) at intervals with sthalpadamas (lotuses grown on ground) having the colour like gold, looking like the Atasi flowers and resembling the feathers of the parrots. (34) It was full with flowers, of five colours, and of many colours, they were pleasing to the eyes and were resembling the moon. (35) oh king! in the same way, with the fine lotuses growing at night time (kumud) having shape like that of the fire flame, and with blue lotuses along with red lotuses, together with bad grass. (36) With shringatakas, lotus stalks, kavatas and devilish lotuses (or Rakshas lotuses) and with total products born from water, earth, with roots, fruit and flowers. (37) and O king! with various kinds of wild rice, as well as with food apt for ascetics. There is no such grain, no crop, no vegetable, no fruit, no root, no knot (bulbous root), and O king! no such flower, grown in the world of the serpents or grown in the heavenly abode and even grown on the waterly province, which can be found else where, but not found here (i.e. every thing is present here) O son of Yadavas! became of the grace (presence) of the seasons, always there is plenty of flowers and fruit (found here) (38-40) The king of Madra country who had come there with an object of penances, saw there in the same way different kinds of birds. (41) (like) peacocks, wood peckers, cuckoos with sweet voice, along with geese, swans, cocks, the barkashas, cuckoos, the trancoling patriages, and the chatak birds. He saw there the geese with black legs and bills, the karandavas, the acquatic birds, the sparrows, parrots and cranes. (43) Along with the sparrows, the ruddy geese, the roaming birds, the tittibhas, and these with crests. He saw again the patrapriya birds the harons, the saras birds, and those dwelling in the mountains. (44) With the birds like doves, and the lustful chaka birds, the peacocks, jivajivakas (living on others), the wood-cutter ones, the varttiras (?) along with Raktadharmas and Prabhadrakas (45)

There were birds like the cooks (with red crowns), varnachoodas, the lap wings and the wag tails, together with

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Rishiputras, parrots, cocks with wood peckers. (46) Like Latvas, Lateshus, Gosvedas as well as those with saffron like crests, bees, birds with their legs spotted, the Bhulling birds (dwelling in the ground near the sea) and Pindimalas. (47) Birds possessing sweet voice, the Chatakas, Gopaputras, Vanjula birds as well as skylarks, the bue jays, and golden coloured Rajaniyak birds were there. (48) I saw there, these and many other flocks of birds looking pleasing to the mind, together with the wild beasts of various forms and big deer. (49) Just as the tigers, the lions with mane, the vichins (?) the animals with eight legs and the wolves. Also the bears, the hyenas, the Bandhookas, the monkeys, looking like the cow along with other monkeys like hares, shashpatas wild cats, the mayus? dogs, rats, mangoose, kachas and lions with upraised nice hair on the body (51) As well as the intoxicated elephants, buffalos. the oxen and the bulls, with charamas, Srumaras and goranakhas (52) Ram, sheep, spotted deer, ferocious Ruru deer, black footed and white footed antelopes. Wild monkeys, the cancers, along with deer, having blue (black) very black colour and terrific and tender natured deer. (53) and those having teeth like the dogs, Ram Sharbhas and deer like koda, kakapa and shambar. (54) looking frightful, as if wearing the garland on throats and with black tails and red mouths, along with camels, elephants, boars, horses and donkeys with asses. (55) The king of Madra country when, he saw these animals though they possessed mutual inherent enmity, but were staying here leaving enmity (with love) in that forest, got highly pleased. (56) O king! sage Atri was the chief person (preceptor) of this hermitage (family) in past. Because of his blessings (favour) all the living and non living beings stay here united, always. (57) Even the noxious animals do not kill each other, mutually. There all the carnivorous animals feed themselves with milk and fruit. (58) And, oh king! where on the lower parts of the stone slabs, made by the great souled Atri, with an object of amusement, the cows themselves (59) pour out that milk, divine and sweet like the nectar flow. On some places like the royal queen, and on others like a king (60) The heap of stones look filled with milk at some places, wihile o, descendant of Yadus! at other places with clarified butter. The lord of the earth (i.e. king Purooravas) was greatly pleased on seeing this. (61) The ponds were divine and the rivers were filled with pure water. There, and

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here and the lotus stalks were divine and cool. (62) And the caves of the mountain were comfortable and oh son of Yadu family! there was no snow-fall till five yojanas (i.e. twenty krosas) all around. (63) But on the foot land (valley) and on the summits of the mountain, there was snow-fall, and there too, O king! the top of the mountain was looking white (on account of snow) (64) as the clouds, always shower the snow there jointly. And there is another summit harsh on account of rocks, where the dense clouds always, pour water (rain). That hermitage was delighting the mind and there the land was possessing desired objects. (65-66) There the trees were always rich with fruit, as they were enjoyed by the principal deities. It was always noisy with the hummings of the bees, and imperishable as it was by the divine ladies. (67) As if it was a large arm of the mountain, it destroys all the sins. There the group of monkeys were playing here and there, O king! (68) The troops of swans shining like the round of the moon, reside there, the caves, confined by snow, all around that hermitage, were covered with snow paths and so were difficult to be approached always by human beings. the great monarch Purooravas as he had propitiated the lord of gods (Indra) in past; (69-70) was able to approach (get) that hermitage place, as a result of God's (Indra's) grace. That hermitage removes the fatigue, was pleasing to the mind, and was adorned with hundreds of charming flowers. That king of Madra country saw that nice and bliss giving place, created (made) by Atri himself. (71)

Here ends the Chapter 151 namely 'The description of the hermitage of the great sage' in the dialogue of Markandeya and Vajra in the first part of Vishnudharmottara.

152. The description of the hermitage

Markandeya said : There were two great peaks, with profuse rain and snow, and in between them there took place a very high third peak. (1) And always covered with Sun's heat and so having hot rocks, it was devoid of the motion of the moon (planet) (Bha means moon or Sun or an asterism not known) And beneath it, on the western part of that type of the group of asterisms (2) There was a hollow place (cave) encircled by the jasmine creepers and looking nice on seeing it. The king being astonished, and entered therein. (3) It was very dense with darkness and only four hundred

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cubits (in measurement) and after crossing that of only four hundred cubits in measure, the king notices there a circle, bright due its own ornamental lustre, and very high and very deep. There, the Sun was not shining nor was the moon illuminating it even though, it got the light, day and night as if in daytime. It was more than a Krosha in measure and was looking nice on account of pond. (6) And all around that Pond, there was an altar, attached to the mountain, looking beautiful with golden and silver trees and also with corals. (7) And it was decorated with various rubi flowers, bright with their own lustre. The lotuses in that lake, had leaves of the rubies and possessed the collection of diamond filaments (fibres) and were very fragrant, and O king! with petals made of emeralds and blue vaidurya gems. (8-9) While the entire pericarp, O king! was made of gold. The land (surface) in that pond was not smeared with mud (10) It was endowed O king! with various jewels and was the resort of the water grown products, like small shells, pearl oysters and conches. (11) along with the crocodiles, fish the paindas (?) and tortoises. There were thousand fragments of emeralds, and diamonds there. (12) As also O king! of rubies, of the sapphires and of dark blue sapphires, and of good looking Pushparagas as well as of karkotakas. (?) (13) These parts were splendid with Turuka and with other stones, and with eminent, Rajavarta, as well as with Rudhirakhya. (14) In the same way, with Sun and moon stones at some places along with pilu and Bhallataka gems again with charming jyotirasas and with conch-shells. (15) at some place, there were the stones like emeralds, crystals and crystal gems, with those of gems of four colours, Pittak (yellow pigments) as well as with the dust (powder) of emeralds. (16) And O king! there were the blue gems together with rubies as well as with Rajmanis some where while some where, there were khanja and prinapal Brahmamani. (17) on some places there were the prominent pearls, having a shape of stars. That water was moderately hot and was able to remove the cold by taking bath. (18) That good looking altar, was situated on the middle of the stone slab made of vaidurya gems, near that pond, with equal measurement and O king! there were two thunder bolts of Indra. (19) It was prepared with four corners, was beautiful and created by the sage Atri himself, with his power acquired by austerities. The golden banner was shining, on its entrance like

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passage (20) O king! that region was like that lovely island. Again O king! there was a beautiful pool (lotus pool) on the surface of the rock. (21) It possessed very cool water, and was looking nice, on account of the lotuses, and was pure like the sky, was symmetrical and was pleasing to the mind. (22) Its water was tasty, light, cool and fragrant. It does not deprive of health, and satisfies the hunger too. (23) It produced highest satisfaction, and gives utmost happiness to the body. Sage Atri by his own power of austerities, has constructed, a well built palace in the midst of it. (24) Its entrance bridge is constructed of gold, and it is studded with all types of gems, and was auspicious. That palace looked like the rays of the moon, and was made of silver and was bliss giving. (25) It possessed the steps (staircase) of beautiful viadurya gems, and had full of pure corals. It was decorated with big rounds made of sapphires, and with gold. (26) With the huge pillars of rubies, and with the altar prepared from emeralds, it was covered by the rays of the vajra (gems), and was charming and pleasing to the eyes. (27) there in that palace, the revered Janardana, the god of gods, and adorned with all ornaments, rests on the hoods of the serpent shesha. (28) One knee of the supreme god, the disc-holder lord was bent while his another foot, oh king! was kept (supported) on the lord of the serpents. (29) The foot rested on the lap of the goddess of wealth, and was made spread over the hood of the serpent shesha. He was looking excellent on account of the arm, put on the hood of the lord of serpents, and besmeared with camphor. (30) (He saw him) whose one arm, was holding the head of the god, rested on his own finger back (palm of the hand), while whose second one was looking very nice on account of the wrist with a string of jewels and kept on the bent knee. And with the third arm slightly bent and rested on the navel portion. (31-32) Now you hear, about his fourth arm. It had already smelt the santana flower reaching the nose. (33) His feet were rubbed, by goddess of earth with her full bloom lotus like hands. He had put on the garland and crown of the santana (divine flowers) flowers, and was decorated with necklace of pearls and armlets. (34) In the same way he saw that god adorned, with bracelets and rings. He was looking splendid on account of the rays, sprung from the beautiful jewels placed on shesh's hoods. (35) His objects and life sketch were unknown (for common people) and he was installed

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(established) there by sage Atri. Always he is worshipped by established truths, and is adorned with flowers, on all the sides. (36) His limbs, were besmeared with divine fragrant objects, and was incensed by divine perfumed vapour. He looked excellent both in front and on back sides by cow's milk, along with fruit and beloved objects brought always by the emancipated persons. He saw that god with excellent head, then afterwards, the king bowed down to him on seeing his face. (37-38) He then fell on the ground, with his knees and head bent properly, and propitiated the killer of the demon Madhu with his thousand names. (39) Then he got up and again and again he went round from left to the right to that god, and then finding that place comfortable (nice) the king stayed in that hermitage. (40) He took resort to some spacious and very charming cave, and used to practise penance there, offering worship to lord Janardana. (41) He always used to take three baths, i.e. at dawn, noon and sunset and being devoted, to the worship of sacred fire, he worshipped the lord, with various kinds of flower, fruit, roots along with the cow milk, curd etc. (42) The king gave up, all other kinds of food, but used to sustain himself always only with waters of the temple well. (43) Even though the king passed his time, thus resting in the cave, without any support (i.e. he slept on bare ground), and by giving up any (every) type of eatables, but living only on water. It is a matter of surprise, that his body was not found emaciated. (44) In this way the king stayed at that heaven like hermitage, without facing any misery for sometime, always by worshipping the supreme god, and being himself attached to austerities. (45)

Here ends the Chapter 152 namely 'The description of the hermitage' in the dialogue of Markandeya and Vajra in the first part of Shri Vishnudharmottara.

153. The description of playing in water

Markandeya said : The king who had thus left food etc. went to the hermitage, and saw then the damsels with the gandharvas absorbed in amorous sportings. (1) He plucked many flowers and stringing them together in garlands, made an offering to the god first and then he offered to the gandharvas. (2) He was though noticing the various movements of those nymphs, indulged in

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collecting the flowers and playing at will, still he was looking indifferent. (3) Some of them, surrounded by the bower of creepers were busy with collection of flowers, while others left by the group of friends were greatly sprinkled by lovers. (4) Some ladies had their eyes trembled, on account of the harassment from the black bees, and so their eyes were made dustless, by their lovers with their sigh breathing. (5) Some beautiful young lady, gave the flowers to her lover by gathering them, and then strung them together, in company of her lover, and seemed beautiful with the garland of flowers worn on the head. (6) And the lady increasing the passion, considered herself as if fortunate enough, when she was decorated with garlands on head prepared and plucked by her lover himself. (7) While some one was carried at lonely place by her lover, wishing for amorous sport with her, where there was a fully flowered creeper at another dense bower. (8) That damsel, plucking flowers from the creepers bent by her lover, thought (considered) herself most worthy (virtuous) of all (9) The king saw the beautiful damsels being delighted by the gandharvas in lotus ponds, separately, at some places. (10) Some one, with a sweet smile, hurt (bit) the lover with water, and while the other one, when she was beaten (hurt) by her lover, became affected with passion. (11) The beautiful beloved, when thus made beating, she got fatigued, and then the damsel looked as if with dancing breasts on account of breathing. (12) The lady whose knot of hairbraid was slipped (dropped) due to the water thrown (sprinkled) by beloved, had her face prepared with breathing and thus she looks like a lotus plant surrounded by bees. (13) Some one was found after a long time by the lover with efforts, when she got herself hidden (concealed) in the cluster of lotus plants covered by the flowers resembling her face. (14) Some adult woman, after bath embraced the lover of her which was cherished mentally by her since long. (15) Some damsel was putting on the cloth, wet with water, thin and struck to her limbs. That sweet smiled one, made there one lustful. (16) While some dragged the lover into water, with his fragrant garland strings, and then laughed for a long at the beloved, whose broken garlands had fallen. (17) Some wounded with nails on knees, given by the friend plunged into the water, though she was observed in amorous sports with her lover, threw herself too into the water out of confusion. (18) And some one,

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resting on the stone slab, with sun at her back, and removing the water from hair, was seen by the husband with lovelorn eyes. (19) That water of the pond got the splendour, with their taken off garlands, and it looked lovely, with the mixing of the saffron applied on their breasts, and resembled the beloved, being fatigued after amorous pleasure. (20) He saw the supreme god Janardana (Vishnu) being worshipped by well-bathed deities, gandharvas together with the group of celestial women. (21) The king saw, some where the creeper bowers where ladies were decorating their limbs and with their minds gone (attached) to their lovers. (22) With her hand engaged in holding the mirror, someone when, she heard words (coming) from the messenger's mouth looked with her face very pale (emaciated) (23) While somebody, changing her ornaments with haste and with her mind overcome with passion failed to know (find) what exactly the messenger had said (24) Some of them, were found drinking on the region with blue tender grass, and looking nice on account of the heap of very fragrant flowers brought there (blown) by the wind. (25) Some lovely lady made herself the lover drunk, and the beautiful one took it (drank), when she was offered the drink by lover's hand, (26) And one beloved, after enjoying the drink mixed with blue lotuses, reflected in form of her own eyes asked her lover where are your two blue lotuses (eyes)?" (27) 'Oh! surely you have drunk those two' thus when she got reply from her lover, she then knowing the fact, she became bashful, due to attractive innocence. (simplicity) (28) A lady with lovely eyebrow, drank that given by her beloved, and which was left by him after drinking. She enjoyed that drink as more tasty, and increasing passion. (29) That best among men, heard there, various sings, with sweet tunes of the lute in midst of their light discourse made during drinking. (30) O king! they aheading various musical instruments always dance, in front of Janardana, the lord of Gods at the time of evening. (31) And they come out of the gate of the caves when the night passes three hours period, and go along with lovers to the houses constructed with their own prosperity. (32)

They were with the surface of the ground, smeared with different perfumed objects, and fragrant with many kinds of perfumes. They possessed different types of lovely beds, and were decorated with heaps of flowers. (33) Thus the great monarch, with

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his mind devoted to Keshava, practised there penances, looking thus the sportive movements of the damsels on that mountain. (34) The gandharvas, and the group of damsels approached that king and spoke! "O king! o you! killer of the enemies! you have approached this region similar to the heaven." (35) "Surely, we will bestow upon you, your desired boons. You accept them, and then either proceed for home or stay here." (36) Purooravas spoke : "You all possess immense lustre and are of unerring view. Bestow just today the boon, by favour (grace) of Madhusoodan" (lord Vishnu) (37) Markandeya said : That king Purooravas when he was told by them as 'may it be so' stayed there happily for a month, worshipping Janardana. (38) O king! he (king Purooravas) was always dear to the gandharvas and nymphs. That group was satisfied with that king's steady deed (penance). (39) The king entered that hermitage, charming on account of thousand gems, in the middle of the month of Magha. And O king! with water only as his food, he stayed there for a month i.e. till the end of the bright half of the month of Falguna. (40)

Here ends the Chapter 153 namely 'The description of playing in water' in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

154. Purooravas sees Atri

Markandeya said : King Purooravas, then heard the auspicious words in dream of that lord of the lords, at the end of the bright half of the month of Falguna. (1) (Thus O king! you will get united with your minister, when this night comes to an end, and by meeting him, you will succeed in your mission. (2) The king with profuse valour, saw thus in the dream, and took bath at dawn, according to the rule, being himself slothless as before. (3) The king being satisfied, worshipped Janardana at will, and the righteous one then revealed (made known) the dream to the god of gods. (4) then he heard the voice, caused (originated) through the worship of the god as "o lord of the earth! It will be like thus (not otherwise) do not bother about it." (5) That best among men, thought himself fortunate, by obtaining thus the grace from Janardana, the lord of gods. (6) The king then paid homage to the god, and offered oblations to the fire, and then he narrated before those friends about that favour (grace) begotten from the killer of

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demon Madhu. (7) 'May the propitiated supreme god Janardana favour you thus' all those then said such to the invincible king. (8) (The gandharvas and nymphs again said) "o king! when the lord of the world is unfavourable (displeased) then none becomes able to move (enter) in his region, but you have succeeded to come here. (9) May you attain happiness, may again that god bless you. That omnipresent lord will accomplish all your blissful desired objects." (10) Saying thus to that king, the groups of gandharvas along with the nymphs, o subduer of the enemies! left as before, for amorous sports. (11) After that, Atri, the sprung at will, son of Brahma (creator), the abode of the entire flame of all the three worlds and who worshipped by the group of gods, arrived at that place. (12) On seeing the best sage arrived, king Purooravas worshipped him with respectful offerings,. feet washing water, and with water to rinse the mouth along with a seat. (13) And having paid the homage, to that highly lucky sage the king spoke "Today my human birth has resulted fruitful as well as my penance too, is accomplished. (14) As I have been fortunate enough to bow down to your feet . respected by the group of gods. Your sight (appearance) is blissful and is the sprout on the tree of progeny. (15) It destroys the entire sins and is blissful for all o, best among the brahmins! what becomes difficult to attain by a person in this world, who sees you having immense lustre?" Then the highly gratified (sage) when he was thus told by the king said to him. (16-17) 'O king! o you observing nicely a vow! you listen to my words, what I am delivering. "I have made me (myself) present before you, because of the order of the lord of gods. (18) God Madhusoodan is highly pleased (gratified) with you. As you have, o king! worshipped that lord Vishnu in your past birth, on each twelvth day of the month, observing fasting. But at that time you had worshipped the god with Rajas feeling (the second of gunas known as the cause of great activity) in mind. (19-20) O king, with an inferior object in mind, o you subduer of enemies, by worshipping lord Vishnu, with a sattvik feeling you have obtained the kingdom of Madra, free from enemies (nuisance), the god of gods, the disc holder one, being propitiated with your worship, on the twelvth day. (21-22) Has shown you, this my place (abode) looking like heaven. Here, oh king! I practised penance, and by propitiating the supreme lord Janardana, I have seen him many

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number of years in past and with the consent of god Hrshikesh, in this auspicious cave, (23-24) I have already made establish for him always, his own worship and due to order (inspiration) of the god of gods, he is worshipped by, best among accomplished persons. (25) O, lord of people! this (worship) is not seen by the human being, nor by the demons, and nor even by flesh eaters or by others too, even with great efforts. (26) You have propitiated that god, the holder of disc and mace, and the lord of the universe, with your steady minded action (devotion) in this heaven like region. (27) Because you have practised the highest penance (severe) sustaining your self only on water, though this place abounds is easily available fruit and roots, and is full of plenty of cow milk butter etc. and where the rocks possess the honey, and, where fruits are filled with honey. Therefore, oh spotless one! I give you, your desired boon (28-29) O king! you have practised penance, to get a handsome figure, within a short time it will result into, giving you the gift of good physical look. Now listen from me, who am telling about the gain of good physical appearance. (30) O lord of the people, those persons, even the women too, who will observe that vow, they, o best of men! will attain the excellent good looking figure. (31) And they will also get, the unparalleled good fortune, and the supreme grace in the world, along with the reighteousness, good health, and birth in noble race. (32) And will attain, that form (king) of heavenly abode, they will be born as virtuous, and wealthy brahmins or as kings on human world. They after getting another birth, will give rewards to every one. (33-34) And possessing good physical look, they will be freed from sins, here and in other world too. As you have practised austerities and thus have worshipped Keshava. (35) And have come in contact with me and with thousands of gandharvas,. so o expert in laws! by performing here only the sacrifice name 'elegance' (handsome form) yielding much fruit, you deserve, to go to your country being endowed with divine form. (36) The king of Madra, when he was thus told by that high souled one, then o lion among the kings! the best of the righteous ones, asked him about the sacred precept attached (related) to that sacrifice. (37)

Here ends the Chapter 154 namely 'Purooravas sees Atri' in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

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155. The description of the Roopsatra (Sacrifice for graceful figure)

Purooravas said : o revered one! I want to listen about the sacrifice namely 'handsome form', which yields much fruit, as o sage! I will be of divine form, on its completion. (1) Atri replied : A person, desirous to perform that sacrifice should find a brahmin as preceptor, who must be thoroughly well versed in the science of astrology and history. (2) You know from me, about each constellation in due order beginning from the 'Star' at feet till worshipping (performed) according to the rite as instructed by him. (3) A person should observe the vow, on the eighth day of the dark half. Where there is Moola constellation and in the month of Falguna. (4) He should pay homage to that constellation, as well as its presiding deity. And the person should worship then Varuna, as well as moon as prescribed by rule. (5) Then he should worship the god Janardana, the god of gods, and staying there, he should worship him with efforts. (6) Making an oblation to the Agni, he then should worship the priest (preceptor), and O king! he should observe fasting on the next day. (7) And when that constellation is over, he should worship Keshava, observing fast, with an offering to the fire and with worship to the brahmins, according to abilities. (8) Then he should eat the food fit for oblation. Now you listen from me, about the limbs in order. The feet are said as Moola while the hips (thighs) are known as Prajapatya. (9) Both the knees, and both hips are said, O king! as two Ashvins. While both Ashadha constellations are known as two organs of generation. (10) Both Purva (former) and the Uttar (later) Falguns in the Krittika are declared as the waist (loins) portion. And both the sides of the belly are known as three fold stars. (11) It contains, two Prosthapadas as well as Revati stars. In Anuradha stars, there is seen the bosom and the back is declared as Nistha. (12) In Vishakha stars, there remain both arms, while both the Hasta constellations are his both hands. And O lion among the kings! the Punarvasu and Ashlesha they are said fingers. (13) While Jyestha becomes his neck. Both Shravana stars, are said as both the ears, while Pushya should be known as mouth. (14) O king, teeth are found in Swati, while Shatabhisha is known as two jaws. Magha constellation is considered as his nose, and Mrigshirsha becomes

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his two eyes. (15) Chitra should be known as his forehead, and the head becomes of Bharanis, and is Ardra constellations, the hair should be known. (16) O, lord of the people! when this vow is over, then at the end of the bright half of Magha month, the session is declared as over, if there occurs no obstacle, caused by purification from personal defilement. (17) And oh great king! if there occurs, any obstacle caused by purification from personal defilement then he should again stay there, till another such constellation takes place and he should observe fasting. (18) Oh, lord of the earth! if he transgresses that constellation, which got in due order, and which is freed from impurity, then he meets with an obstacle. (19) The whole cluster of stars in thus worshipped in form of various limbs in order. Then at the end of the rite (vow) he being of restrained senses, should take a bath and worship lord Madhusudan. (20) With Sandal Paste, scented vapour, camphor, and with musk along with flowers, And also with jasmine flowers, and the cloves together with perfumed berries. (?) (21) In the same way with, the perfumed vapour of gum resin, and with seasonal nice flowers. O king! he should be worshipped with the fragrant vapour and with perfumed Sandal Paste. (22) The lights, filled with sesamum oil should be offered, O king! and the wicks therein, must be dyed with high colours (collyrium) (23) And the offering of eatables prepared, with sweet rice, boiled in milk together with curd, milk, nectar, honey and molasses, must be presented to him. (24) Also he should be worshipped with sugar, other eatables, and with fruit and roots as per rites. He should be offered round cake of flour and with delicious, cold and fragrant drinks too. (25) The vessels filled with rock salt and krusar (?) must be offered, along with, O best amongst kings! all kinds of seeds and ornaments as far as possible. (26)

He should be presented with very rich clothes, with devotion and being of restrained mind. It is very pleasing to lord Vishnu. Then afterwards, the sacrifice should be performed. (27) For women and for the last born ones (shoodras) the sacred prayer consisting of twelve syllables (letters) is prescribed. He should make an oblation of ghee mixed with honey and sesamum seeds with unhusked rice. (28) After that, O best of kings! he should give gifts to the preceptor of intoxicated elephants, different villages, horses, as well as of eminent, various gems. And should respect

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that brahmins as father who is the teacher in that (graceful form) session. (29-30) As he is the giver of nice form, good fortune, loveliness, birth and enjoyments. He is capable to give kingdom, birth in brahmin caste and also plenty of wealth. (31) Even by giving plenty of gifts it is not possible for the sacrificer to make himself discharged of his debt. Only the grace (favour) of the preceptor (teacher) becomes the cause for the gifts. (32) Therefore, he should always pine (desire) for grace (blessings) from the teacher of that graceful form session and he should give him a vessel filled with ghee without fail. (33) He should give him a vessel of white copper having four corners and also of bright gold. Then he should make the best of brahmins feed to the best of his ability. (34) Their food must be rich with sea-salt, milk, honey, ghee, molasses, preparations, and sugar, along with drinks, and after that the gifts must be presented to them. (35) A pair of clothes unused (new) and good looking and dyed should be given to the brahmins with precious silver. (36) He must be given seven types of seeds, rock-salt, and rupees (silver), and also whatever else is desired, along with an umbrella and pair of shoes. (37) Oh lord of the earth ! In case of gift given at the sacrifice he should not be thrifty in money giving, and he should always make, the gift of a vessel filled with ghee. (38) Also a vessel of white copper, and of shining gold must be given to the brahmin. By performing this vow, he attains heaven after abandoning his body. (i.e. after death), (39) and staying there for a very long time, if he gets rebirth in human world, then he is born either as a righteous king, or as a wealthy brahmin. (40) Born in a highly noble family, and endowed with matchless physical grace, he attains in this world, very good health, and excellent good luck too. (41) He attains good looking, intellect, prudence (learning) and also complete belief in lawful matters looking like a full moon, the man becomes the master of all the beings. (42) And o, best of kings ! The woman looks like a damsel, with good fortune, fair looking and is possessed with beauty and virtues. (43) That woman gets plenty of grain, plenty of wealth and she becomes endowed with many ornaments, and is very dear to her husband, she becomes famous in the world, because of her good qualities. That young beautiful lady always has good health, and she is freed from all the vices. (44) The woman having moon like face, and eyes like blue lotuses, becomes

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the unparalleled beauty of all the three worlds, and is dear to her husband. She surely gets good luck, good character, and with fame and prosperity she is endowed with beauty. (45)

Here ends the Chapter 155 namely The description of the Roopsatra (sacrifice for graceful figure) in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

156. The arrival of Purooravas to his own country

Purooravas said : O revered one ! You possessing high lustre ! oh ! expert in all the laws ! oh, paternal grand father ! you deserve to act as my teacher, o respected sage ! for that vow (rite) (1) And also you please instruct me, o best brahmins about totality till the completion so that, I may succeed to accomplish this great vow in this forest. (2) Atri said : The whole souled Lord Madhusoodan is gracious to you (bestows bliss upon you,) and I being unconquered, will act as a teacher (preceptor) (3) And O king ! the objects necessary at the end of the vow are always arranged by other best brahmins in this region. (4) Markandeya said : Saying so, the righteous sage, on the seventh day of the Jyeshtha (star), i.e. on the seventh day from that day, initiated the king into that vow (for religious purpose) (5) Beginning from the star at feet, the king worshipped each constellation (star), the described limbs of the god. (6) He took both prescribed, for that particular constellation, and worshipped it, in the same way. He also paid homage to the residing deity of that constellation as well as to soma and Varuna. (7) He made worship of the supreme god, the disc holder Vishnu and also offered oblations, o lord of the people ! to all according to precept (as before). (8) On the twelvth day in the Magha star in the bright half of Magha month, Atri approached to him, at the completion of vow together with brahmins. (9) The king, at the completion of the vow, worshipped various limbs of lord Vishnu, and he also worshipped the descendants of Soma. (i.e. of Atri) ? and then he offered his whole kingdom to Atri. (10) Well versed in stale craft (or prayer) he accepted that kingdom, from the king, and then oh king ! returning (giving back) it again to him, he spoke like this .(11) "O king ! I am least concerned about (desirous of) the kingdom, and intended with wealth or any other object, we the perpetual sacrificing priests, do not officiate as priests at sacrificial rites. We are impartial, both in prosperity as well in poverty. And

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so, oh, best among the kings ! You proceed to home, may it be well (blissful) with you" Saying so, the revered sage Atri disappeared. (12-13) Then the king, together with the group of brahmins went to the divine well, and there he just took the bath with its water. (14) And soon he looked shining like the purified gold, and with bluish and curly hair. Possessing broad chest, huge arms, thin balley and big waist, he appeared like a royal (principal) gandharva and became the master (subduer) of all the beings. The eminent Gandharvas when saw this type of handsome form (15-16) and the principal damsels too (when they saw the king, with that (such figure) began to say Oh ! brave ! congratulations to you. Then honouring the king, and being honoured by him, they all left that place happily. (17) The king stayed there, till the completion of the year, and when the year was over, he bade farewell to the deities, and worshipped them according to the rule. He also worshipped the sacred well, the cave, the lotus pond, the hermitage, the eminent mountain, the trees together with the gandharvas and celestial women, and then he left for his own city. He with praiseworthy appearance was then noticed (seen) by the inhabitants of the country (city). (18-19-20) Becaue of god's grace (blessings), he was praised and honoured by them. Some hasty ones, informed the ministers about him. (21) And the ministers, when they knew the king returned with his desires accomplished (fulfilled), then being accompanied with the four fold army, they went out of that city. (22) With leaders of the troups a head, to receive (welcome) the king. And o lord of the people ! The king accompanied with them, then entered into the city named shakal, as per rules delightedly and being mounted on the chief elephant, decorated with banners and flags. (23-24) That city was decorated at different places with cold sandal perfumed water sprinkled and with colourful flowers. (25)

The city was made fragrant, with the vapour of sandal wood and agallochum. It was shining with high raised banners, and possessed the flower garlands. (26) The city looked crowded with citizens, having garlands, and sweet balls in their hands and highly blocked up with public (people) it looked splendid (27) The women afflicated with passion (love) were looking at him, having stood in excellent places, on raised platforms and in round windows. (28) The king, stealing the mind and eyes of the

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charming women, was covered with parched grain (rice) and sandal powder on all sides. (29) He was covered with flowers, thrown out of the women's hands,and then meeting with them (approaching them), he entered the temple, (30) Which was prosperous, and looking like the heap of autumnal clouds, and there he paid homage, duly to the gods. (31) He then worshipped the brahmins devotedly, and with various riches and then appeased the assembled subjects-both citizens and inhabitants of the country. (32) He cheered up the soldiers, and directed (sent) them, and then onwards, beloved by the people. (33) He protected the earth (kingdom) as instructed by the state policy. The young one and looking like a gandharva, the king there enjoyed in the company of beautiful young ladies. (34) And after a long period, the king met with death, and stayed (in heaven) for a long time, being worshipped by the best of gods. (35) When the age of the high souled chakshu Manu was born as the son of Budha. (36) And there, oh king ! that kind of his physical handsomeness got by good luck, as well as obtaining the heavenly abode along with the body, became famous. (37) At the end of the Vaivasvata Manu's age, the royal king entered the city (Atripura) of lord Vishnu, situated amidst the round of the moon. (38) I have thus told you, everything about that action, by which, the king was succeeded in gaining that type of physical grace, as well as that excellent fortune. (39) The persons endowed with the sattva quality, out of despair, while those endowed with the Rajas quality, out of desire to get objects, and with cruel desire, those having the famous quality, worship lord Hari. (40) Purooravas, having worshipped mentally, god Vishnu with the rajas quality, became the sole monach of the entire earth encircled with seven islands (41) One will be fortunate, to achieve heaven which is very difficult to obtain, and then will get the eternal abode. As there is no other god (lord) like Vishnu, and there is no other resort (fate) like him. (42) One who has worshipped duly that god Vishnu, the disc bearer for him, there is none other protection for him, and he is the best medicine for a diseased one. (43) He gets the highest abode, who have waved the light before him, and oh, king ! one who has recited only the two letters consisting 'Hari' fastens his loins (makes himself prepared) for going towards final emancipation. (44) Thus I described to you the entire life sketch of the son of

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Budha (i.e. Purooravas) of his three births, who had worshipped nicely lord Hari. (45) It is blissful, it destroys the enemies, gives good fortune and increases the prosperity. The virtuous persons, wishful to get rise (wealth) should always listen to this high spirited legend. (46)

Here ends the Chapter 156 namely, the arrival of Purooravas to his own country in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

157. The rite related to the kingdom

Vajra said : Oh you expert in laws ! you tell me accurately in what way Vishnu bestows when he is worshipped with observing fasting on the twelvth day ? (1) where both the friends of Dharma (religion) see the dignity of the kingdom, and listen about that virtuous king who enjoys the fruit of that religion. (2) When duly protected by a king, then only a brahmana boy observing celibacy in his first stage of life, a house holder, a hermit (leading the third stage of life) and a mendicant, all these become able to observe their duties. (3) A king is said, the incarnation of God in human form. Even though he is a kshatriya (by caste), he is always honoured by high souled brahmins. (4) That royal power which is devoid of king (kingdom) is really said dependent (subservient). And so the kingdom is praised. His (king's) order should not be violated. (5) O brahmin ! people know those kings as gods on earth, even though they possess the body, formed (created) from the same (similar) constituents, they live on the same (similar) organs. (6) And so, you deserve to tell me, about twelvth day which bestows kingdom, and by observing which that twice born, one gets that great kingdom. (7) Markandeya replied : Oh king ! listen attentively about that auspicious,and kingdom giving twelvth day. A person having observed fasting on that day obtains the kingdom devoid of thorns (nuisance) (8) On the tenth day of the bright half in the month of Margashirsha a person being restrained, should smear his body before taking a bath. (9) Then he should mentally resolve, for fasting to be observed on the following day (next day), and sit in the temple on earth, spread over by kusa grass and with a single cloth cover over it. (10) He should pass, that night there, being self-restrained. Then on the next day, being alert he should take a bath out side. (11) He should worship the

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supreme god with all the white objects (materials), and should offer camphor, sandal paste, jasmine and white jasmine flowers. (12) And O king ! he should worship him with white jasmine flowers, and should prepare the fragrant vapour of camphor, and offer the lights (lamps) filled with ghee, and possessing white wicks. (13) To the highest god, he should offer the eatables, consisting of rice mixed with ghee, clarified butter, milk as well as the best of sweet (rice boiled in milk) dishes, along with sugarcanes and their varieties. (14) He should not think of seasonal root-fruit, and colour in that matter. As far as possible, he should try to offer especially the white coloured object. (15) Then oh king ! he should perform a sacrifice with the rice boiled in milk. There the sacrificial prayer is Tad Vishnoho Para (i.e. this is addressed to Vishnu) (16) The sacred prayer consisting of twelve letters, is prescribed for a woman and for a shoordra. After that, making oblations into the fire, should worship the brahmins to the best of abilities. (17) The decoration with white colour must be made in the temple. And, O king ! waking, singing and dancing must be done at night. (18) On this way, he should worship the god, and should hear about him, and again on the twelvth day he should worship Janardana in the same way. (19) One royal badge, must be given as a gift to the brahmin, and afterwards, O best among the kings ! he should eat the oblations. (20) O king ! he should observe deep silence and, should mutter internally, on the eleventh day in midst of both the baths. (21) This precept, which I have shown you is to be performed generally on twelfth day, in bright half of the months, but the method (precept) meant for twelfth day in the dark half of the months, should be like this. (22) You listen to me, who am revealing you the difference. There, the worship of the god, should be made according to the rule and with red coloured objects. (23) The offerings of eatables and flowers, perfumes along with the unguent should be presented to the god, of red colours. And the lights, filled with the sesamum oil with very precious anointing, should be offered. (24) The lamps with wicks must be presented, and then the sacrifice must be performed with sesamum seeds. While the decoration of the ground must be made, oh king ! with reddish things. (25) Oh King ! worshipping him according to this precept for a year, then on the twelfth day in the dark half in the month of Kartikeya, there will be completion of the vow (rite),

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and at that time a big wick of the lamp should be made and given, together with unstiched cloth and a balance of ghee. (26-27) (Also) a cow together with a milking vessel of white copper, and studded with gold on horns, and with silver on hooves, and tail decorated with pearls, must be given to the brahmin. (28) the upper, garments containing wealth, must be given to the best of his abilities. Thus after one year, a person becomes the king of the cave of a mountain. (29) And when three complete years are over, then it gives reward (fruit), while at the completion of twelve years oh king he becomes a king. (30) Thus I have told you, about the auspicious, sin-destroying and excellent twelfth day, which bestows the kingship (kingdom) having observed this, one becomes a king on the earth and is invisible by the group of enemies in battle. (31)

Here ends the chapter 157 namely 'the rite related to the kingdom giving twelfth day' in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

158. The description of the Kama Dwadashi

Markandeya said : Oh, lord of the people ! beginning from the bright half of the month of Margashirsha, the god should always be worshipped on the twelfth day. (1) Being of restrained senses, and by observing fasting he should always worship him in both the half sections with fruit, flowers, eatable offering and with sacrificial rite at will. (2) And oh king ! When \a period of one year is over, then he should worship the revered (desirous) brahmins and give them gifts as far as possible, but without muttering the sacred prayer. (3) Then o, best amongst kings ! he attains such an abode (position) where he has not to regret after reaching. The persons possessing Sattva quality, though they are void of any desire, worship lord Janardana. (4) So, oh best among the kings ! A person free from desire should worship the protector of the world, and giving up trade (business), oh king ! the lord of lords Vishnu, must be served (worshipped) (5)

Here ends the Chapter 158 namely The description of The kama dwadashi in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara

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159. The sacred precept related to the 12th day in the bright half of months

Vajra said : O revered sage ! I want to listen about the twelfth day (of months) separately. what kind of fruit (reward) is obtained when they being observed with fasting in the bright half of the months ? (1) By those persons who are free from desires and whose sins are destroyed after many thousands of birth and who try to worship the god of gods. (2) Markandeya spoke : When a person worships Keshava by reciting his names, on the twelfth day in the bright half of the month Margshirsha, he becomes fortunate enough to get the fruit of vahnishtoma sacrifice. (3) And by worshipping Narayana the lord of the universe in the month of Paush (twelfth day) he achieves the fruit even superior to Agnishtoma sacrifice, non should doubt (think) of it. (4) If he worshps, Madhava in the month of Magha then he gets the reward of twelve years. and oh king ! by worshipping Govinda in the month of Falguna, (5) He surely obtains the fruit of Atiratra sacrifice. He gets the fruit of Vajapeya sacrifice, by worshipping Vishnu in the month of Chaitra. (6) And with a worship offered to Madhusoodan on the twelfth day in the month of Vaishakha, he undoubtedly gains the excellent fruit resulting out of gosava sacrifice. (7) And by worshipping Trivikram, the god of gods in the month of Jyeshta, a human being (man) attains the fruit of Pundarika sacrifice. (8) He at once gets, the sacrifice yielding plenty of gold, if he worships god Vaman, the lord of the world, in the month of Ashadha. (9) And making a worhship of the great god Shridhara, in the month of Shravana, he gets the fruit of Vaishnav sacrifice (addressed to Vishnu) without fail. (10) If god Rishikesha is nicely worshipped, in the month of Bhadrapada, then a person gets the fruit of performing an Ashwamedha sacrifice, and he rescues his race (family) (11) And at the commencement of the month of Ashwin, a person who duly honour Padmanabha, he attains the Rajasooya. There is no scope for doubt here. (12) And oh, descendant of Yadu race ! by worshipping Damodara in the month of Kartika, he gets the entire (all) sacrifices and goes to heaven. (13) He should always worship him, on the twelfth day in bright half of each month with recital of names, then being attentive, he should perform the sacrifice namely muttering the

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prayer. (14) And at the end of the year, he should give as gift a vessel full with ghee and made of white copper, along with an eagle with golden feathers. (15) These fruit yielding sacrifices, I told you according to their order and fasting. O, lord of the people ! If one observes this vow for one complete year then he gets the heavenly abode and he rescues his family. Then possessing the lustre like a god he moves in the aerial car, shining like the sun, yoked with swans and saras birds (ruddy geese) and jingling with hundreds of small bells, occupied by celestial women and noisy with lute and guruja (?) (16-17-18) A person, being concentrated, should observe this vow till the end of his life (as long as he survives), then (as a result of it) he attains the swetadvip, where men having moon like lustre reside. (19) They are having four arms, they possess huge strength and are, ever satisfied and fragrant. They do not have saliva, they do not take food and are omniscient and omni seers. (20) Oh king ! staying there for quite a long time, he breaks the sun orb, stand at once goes, oh spotless one to the abode of that Vishnu, who is the best among gods, who is eternal and all prevading. (21)

Here ends the Chapter 159 namely The sacred precept related to the twelfth day in the bright half of months in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

160. The precept related with the 12th in every dark half of the months

Vajra said : Oh, expert in laws ! beginning whence, and with what precept Janardana should be worshipped on the twelfth days only in the dark half of every month ! (1) Markandeya replied : O king ! when the month of Margshirsha commences since then from the twelfth day of the following months, this vow should be observed in this manner, along with fasting. (2) He should recite (mutter) the names of Krishna on the twelfth day in the dark half of each month. And by that name, he should make, muttering the sacred prayers, and should perform the sacrifice in the same way, with that same name. (3) The offering there should be made of sesamum seeds. And the oblation (sacrifice) too must be done of the sesamum seeds and when the twelfth day in the dark half of the month of Paushya commences then in the following month on twelfth day in the dark half, he should make (declare) the vow as

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concluded and then sesamum seeds must be given to brahmins, along with, oh king ! gold and red garment. (4-5) O best among the men ! By observing this vow for one year, he does not get a birth in animal race, and goes to heaven. (6) A person O king! who observes this vow, throughout his life, never suffers from miseries nor gets hell. (7) Then, he will not go to that place where there is impassable vaitarani river, and where there are sharp edged mountains and the sufferings caused by sins. (8) And oh king! They travel through that path, through which the attendants (of death) having ferocious strength, looking very cruel, having terrific large teeth, dressed in hideous and fierce manner and who are dragging the sinful ones do not pass. (9)

Here ends the Chapter 160 namely 'The precept related with the twelfth day in every dark half of the months' in the dialogue of Markandeya and Vajra in the first part of Shri Vishnudharmottara.

161. The eulogy of the 12th day united with Shravana

Vajra said : O best of brahmins, oh, you spotless one! You tell me about single twelfth day, in the bright half of the month, which results into (particular) bliss for those who are unable to observe fasting (on that day) (1) Markandeya spoke : The twelfth day occuring in the bright half of the month of Bhadrapada, when it became united with Shravana then it should be known as very auspicious (important) and yielding high reward relating to fast. (2) If one observes that twelfth day with fasting on the sacred confluence of (two) rivers, then he easily obtains the fruit equal to that of twelve twelfth days. (3) If that twelfth day comes in union with Budha then it is considered highly auspicious, that everything done on that day becomes imperishable. (4) Oh king, and when that twelfth day unites with Shravana, then taking bath in the confluence of river and by observing fast one gets the, fruit similar to bathing in holy places, one should not think otherwise in this topic (matter). There if he gives a jug (vessel) filled with water (5-6) And covered with two clothes along with a pair of shoes and an umbrella then O king! he attains the heavenly abode, and rescues his own family. (7) And by obtaining heaven, and having enjoyed there the pleasure objects like those belonging to the deities like Indra for a long time, he then gets birth as a human being and that

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high minded one becomes free from diseases, and is endowed with wealth and righteousness. (8)

Here ends the Chapter 161 namely 'The description relating the eulogy of the twelfth day united with Shravana' in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

162. The exalted merits of Shravana dvadashi

Markandeya said : In this matter, people talk about this ancient historical event, which occured, oh king! in great forest (1) O king! There is a country named Dasheraka, and on its western direction (side) there is the place called 'Marurdesh' which is terrifying to all the creatures. (2) The land of it is very hot due to sand, and fierce (wicked) big serpents reside therein. It is surrounded with scanty shadow and is crowded with dead animals. (3) The giant like trees consisting of Shami and Khadiras, Phullas Kariras and Pailus, are equally encircled with thorns there. (4) At some places the land is possessed with fierce animal, herbs and it is difficult to bear, due to excessive heat, it is devoid of grass and has harsh stones. (5) Even though there is nothing like shelter, nor possibility of food in that place similar to highly burning fire, people live there, due to their confinement to acts. (6) In that hell like region, oh, king! neither water, nor the water possessing clouds ever become visible. (7) And the birds, with thirsty young ones resting in their wings are seen, oh king! having given up their lives there. (8) The deer, jump from sandy abodes, frequently and they die soon on the sandy bridge looking like water (mirage) (9) A merchant, being tormented by heat, when he was roaming, being subjected to fate, entered that type of forest. (10) He saw there ghosts (evil spirits) with agitated senses, due to hunger and thirst. They had their hair raised up, were impure, harsh looking, devoid of flesh and fierce in looking. (11) They did not possess their bodies, were (unsteady) on account of muscle knots and were running here and there. He saw there one ghost, with flesh and mounted on the shoulder of some other ghost. It was surrounded by many ghosts from every side, and was carried from one shoulder to another in due order. (12-13) That evil spirit too when saw that person, arrived to that horrible forest, alighted to earth from the shoulder, and came near to him. (14) 'How did you come

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to this terrific forest,' he asked the worthy merchant, having bowed down to him. (15) The wise merchant told "I am deviated from my caravan, and have been able to enter the forest, because of power of destiny and as a result of my previous actions. (deeds) (16) I am badly thirsty, and highly troubled by hunger too, my life is restrained (reached) to throat, and my face gets lost (17) I do not find any means here to sustain any how my life" The ghost, when told thus by the merchant said to him. (18) "You wait for me just a moment, taking resort to this Punnaga (Naga Keshar) tree, and after accepting hospitality from me, leave at your will". (19) The thirsty merchant, did so when he was told like this, and then the ghost arrived at that place, at midday time. (20) And as soon as he offered, the water container, filled with cool water, looking nice and full of richly prepared coagulated milk with rice, to him, having brought down from the Punnaga tree, the merchant got highly satisfied only with the fore part of it. (21-22) Within a moment, he was free from thirst, and was out of fever (fatigue). Then he (it) gave share to each ghost in due order. (23) They all too, got highly gratified (satisfied) with boiled rice mixed with coagulated milk, and with water. Then making all the ghosts satisfied completely. (24) The lord of the ghosts, took the food afterwards at own will. And the eatables, as well as the water got exhausted when they used it. (25) 'I find this as a great surprise (miracle) in this forest the merchant said so, to the satisfied lord of the ghosts. (26) How do you get the best of eatables and drinks, and even with a little amount of food, how it becomes possible for you to maintain (nourish) many? (27) And even though they are void of flesh and are disjoined bellied, how did they all get satisfied? Have you made an abode in this terrific forest? (28) You please remove this my doubt, as I am really greatly anxious about if (I have great curiosity in this matter). When asked by the merchant in this way the ghost began to speak. (29) "O, spotless one!. I passed my life time in past, being attached to business (trade) in the beautiful city of shakala, living there as an atheist and with a wicked soul. (30) there, oh lord! Miser as I was I never gave alms to beggars, due to avarice for wealth. (31) There a virtuous brahmin lived as my neighbour. Sometimes in the month of Bhadrapada, and at the union of Shravan and Dwadashi, he went to the river named Taushi, along with me where its sacred union

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(meeting) with river Chandrabhaga took place. (33) Chandrabhaga is the best among all the rivers, where river Ganga (Ganges) with its cool and pure water, had descended upon the matted hair of Lord Shiva in past. (34) Because it is laid down (put) from the part of the moon, it is famous (known) as chandrabhaga. Taushi, delighting the Sun, was at that time possessing hot water. (35) On that very fine confluence, of cold and hot waters, My neighbour brahmin came to that place. (36) And he observed fasting with bath and worship on the (union) occasion of Shravan Dwadashi. And the king knowing the secret, gave to the principal brahmins a water container, quite a new one, strong, and filled with the water of Chandrabhaga together with dishes of rice boiled in coagulated milk, umbrellas, shoes and beautiful clothes. At that time, I too gave him one new and strong water container by observing a fast, and to protect my mind. It was filled with water of Chandrabhaga and contained rice, boiled in coagulated milk. (39-40) Then reaching home, after some time, I met with death and was born as a ghost (an evil spirit) due to atheism. (41) And so (I wonder) as I was ignorant, at that time in this frightening forest. That pitcher, which I had given, o sinless one! on the occasion of Shravan Dwadashi, and which was strong, that comes to me (approaches) everyday at mid day time. (42-43) It attends me here, always as you have already seen, o spotless one! Those sinful persons, who have stolen (kidnapped) the properties of brahmins, are born as evil spirits (ghosts) (44)

O, sinless one! some of them were indulged in unchaste relations with another's wife, and had betrayed their masters, while some others, were interested in plotting against their friends. They follow me, in this very horrible forest, for the sake of food and drink. The immortal supreme souled and ancient god, is Lord Vishnu. (45-46) And anything offered, addressing to him is said imperishable, and o honour deserving one! even though, satisfied with that imperishable eatables. (47) They never give up their weakness (wretchedness) because of birth as a ghost. But I have honoured (worshipped) you, who have come as a guest here. (48) And so I will attain now the highest position being freed from this ghost-state. But the ghosts (evil spirits) in my absence will suffer badly, resulted from their deeds in this very terrific forest. So, o highly lucky one! with an object to favour me upon you. (49-50)

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Take in writing each ones' family and name. There remains that nice book in this room, for you. (51) You will get (find) a treasure, when you will reach the Himavan. Then o, highly intelligent one! you have for Gayashirsha and please perform the Shraddha ceremony there. (52) By addressing each individual ghost at will (you perform their obsequial rites) then they will be surely relieved from this ghostly state. (53) Speaking thus, he left for heavenly abode being mounted on an excellent aerial car. He was looking then brilliant as heated (shining) gold. (54) Then, that merchant left for the Himalayas, taking with him, those names and family race in due order, after he was nicely worshipped, by the lord of the evil spirits. (55) He there found the treasure, and kept it at home. Then taking a little amount of the wealth, he went to Gayashirsha. (56) Everyday, he performed there in order, the Shraddha Ceremony for those evil spirits whenever that great merchant made whoever's obsequial rites, that particular spirit (57) then showed its body to him in dream. And used to tell him "highly lucky one! because of your grace (mercy) (58) I have been relieved from the ghost-state and have achieved surely the heavenly refuge." The merchant, by giving wealth as alms, thus made the evil spirits removed (relieved) from their bad condition (debt), and then he left for home. There in the month of Bhadrapada, he used to worship Lord Janardana, on the junctions of Shravana and Dvadashi. (59-60) By observing fast, and being of restrained senses he gave wealth to the brahmins, constantly, o king! at the sacred confluence of rivers. (61) And that highly intelligent one (observed the vow) at the confluence of Ganga and Sarayu, Ganga and Shona, in the same way at the confluence of Ganga and Ikshumati, and Ganga and Yamuna. (62) likewise at the union of Gomati with Sarayu, and of Kaushiki with Gandaki river, and where the union of Devahruda with Vipasha takes place. (63) And where, vipasha unites with shatadrun and where Iravati comes in contact with the river Sindhu. (64) Again on that place, where Chandrabhaga joins with Vitasta, and Mahasindhu with Vitasta. (65) That great merchant, on every year, till the end of his life made alms according to precepts, on those confluences. And then attained that highest abode, which is difficult to be attained by living beings. That abode, where there exist the desire yielding trees, and the rivers with milky mud. (67) And oh king! where

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lovely lakes abound in cool and pure waters, and possess golden sand and are decorated with gem-studded steps. (68) By giving liberal rewards he was fortunate enough, to obtain that region for infinite period. The high souled merchant, having attained that place, had his limbs decorated with very shining gold. The fortunate one with pleased soul, enjoyed there united with beautiful women till the entire day of Brahma (end of the universe) (69) being served by the Siddhas and gandharvas, and by aerial cars occupied with damsels. And he resides in the world of lord Vishnu, till the final destruction of the universe. (70) The fruit which is gained by performing sacrifices like Rajasooya, the same reward (fruit) a person gets by observing the Shravanadvadashi. (71)

Here ends the Chapter 162, namely 'The description of the exalted merits of Shravanadvadashi' in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

163. The eulogy of Tiladvadashi

Vajra said : O descendent of Bhrugu race! You please tell me about one particular twelfth day, in the dark half portion of a month, on which by observing fasting according to the precepts, a person gets huge reward (fruit) (1) Markandeya spoke : That twelfth day in the dark half, is known as Tiladvadashi, when it becomes united with shravana and which (comes) as the twelfth day in the month of Pausha. (2) On that day, the bath must be taken of sesamum seeds, the sacrifice should be performed by offering sesamum seeds and the offerings of eatables must be made of sesamum seeds' sweet balls. The lights must be kindled with sesamum oil and water mixed with sesamum seeds must be given. (3) And, oh king! the sesamum seeds must be given to the brahmins on that day. And on the day of fasting, oh king! the oblations of sesamum seeds must be given. (4) On the day following the fast, they (sesamum seeds) should be offered as oblations especially. In the same way, oh sinless one! fuel (of sesamum seeds) should be given to the brahmins. (5) Making oblations, measuring a tilaprastha (offering plenty of sesamum seeds) and by observing fasting, a person with restrained senses, never faces calamities, none should doubt about this matter. (6) The sacred prayer at this sacrifice is said as the highest abode of

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Vishnu. It consists of 'Purusha sookta' combined with 'Shri sookta' (7) A person with his senses subdued, should perform the sacrifice, o, best of kings! with Savitri (gayatri) prayer (Mantra). I narrated this related to the twice born ones. In the same way you hear (listen) about that relating to women and last born ones (shoodras) (8) For those great souled brahmins, the prayer (sacred chant) consisting of twelve and eight syllabus is proclaimed. O, lord of the people! those two best mantras are beneficial to brahmins. (9) No other sacred chant (Mantra) is ever superior to these both mantras. Vajra said : You sinless sage! please narrate to me those two mantras consisting of twelve and eight letters. (10) (The Mantras) which are pious, blissful, auspicious and which destroy all the sins. Markandeya said : (They are) 'Om Namo Bhagavate Vasudevay' (I bow down to god Vasudeva) and 'Om Namo Bhagvate Narayanay' (I bow down to god Narayana Vishnu) (11) I told you, about these two excellent sacred chants. They are sacred, killer of sins, praiseworthy, relating to Puranas and always a subject of mystery for all the sages in the world. (12) Oh king! As I narrated to you about the day in the month of Magha, having united with Shravana, that should be performed, especially on the sacred confluence of two rivers. (13)

Here ends the Chapter 163 namely 'The description of the eulogy of Tiladvadashi' in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

164. The eulogy of Tiladvadashi (the legend of Chandavega)

Markandeya said : O Lord of the people! people talk of this ancient historical event, which occured in the country of Magadh, you listen to it. (1) There was a king, famous as Chandavega of Magadh country, Nayana Sundari, his wife was endowed with beauty. (2) Every year leaving aside all other rituals she used to offer oblations of sesamum seeds to brahmins and she herself too made such offerings. (3) (She offered the sesamum seeds) in fire (sacrifice) at the union of shravana and dvadashi, in the month of Magha, and offered eatables of sweet balls, prepared from sesamum seeds to god. (4) She used to worship Madhava, with adoration and clothes, and that devoted woman, sent various clothes of very reddish colour to the houses of the brahmins wives'

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She used to give huge wicks (of lamps) in the temple of Keshava. (5-6) Once, when that brahmin lady was resting at ease Vasantika, who stayed there at lonely place, asked her about the secret as a friend (out of friendly relation) (7) Vasantika said : O lady, with graceful face! how is it that you worship Hari on the twelfth day in the dark half and, in the month of Magha, giving up all other religious performaces? (8) And for what reason, you make offer a lot of sesamum seeds in fire? oh, auspicious one! if you do not take it as secret then remove my this doubt. (9) Nayana Sundari replied : Though this is a serious secret, it won't be a secret before you, as you are my principal friend, my life and even master of my life and wealth too (listen) (10) "There is a highly religious country named Vaitastika in one of its beautiful villages. I owned a very nice residence. (11) The brahmin ehandavega was my husband in my previous birth. He was an atheist, hard-hearted and was always indulged in arguing (science of logic) (12) Dadhivahana was a king in that very country, his worthy wife Kamala was my friend. (13) That fair complexioned lady, once told me a secret thus "o lovely friend! a woman deserved half of religious merits, done by her husband. (14) There is not a sacrifice, nor a vow and no fasting that could be done apart from husband for a woman. As she is serving her husband with devotion, and so rejoices in heaven (15) If a woman wants to perform a virtuous act, separately then she should do it with the sanction (will) of her husband. Oh, auspicious lady! your husband is an atheist and he is not doing anything good, (meritorious) deed and you also do not accomplish any religious rite even by his consent! what will your fate, (state) o fair faced one! in the next world? (16-17) Because whatever work (act) is done here, that only is enjoyed there, after death. That person who sows (the seeds), o beautiful lady! he alone becomes able to relish the fruit in season. (18) Those who do not act virtuously, though getting the race of human beings, which is difficult to assail, and which is fickle like the flash of the lighting, their birth is futile. (19) O, lady with lovely thighs! after wandering in many forms of existence, one seldom (hardly) gets birth as a human being, it rests upon good or bad acts. (20) O worthy friend! to get birth as a human being, in the race of even chandalas, is also difficult. In comparison to others (births) only in manhood one can save (protect) his own self, (himself). (21) As

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you are the wife of a wicked man, and you are of good nature and a devoted wife, I have become compassionate with you due to friendly relation. (22) So, I will show some favour (grace) to you in this subject you know that from me. Uma, the daughter of the Lord of mountains is the beloved wife of god Shiva (Hara) (23) She (Uma) is that great river Vitasta with huge and wide banks. A person, who suffers from means of livelihood, and who commits the ritu Panchak sin (who keeps relations with wife during unfit period) he makes himself relieved from all the sins, even by taking a single cold bath (or bath taken in the cold season). He surely gets heaven, by bathing on whichever day there. (24-25) And he achieves a means, leading to heaven by taking a bath, for a year in that river. That river has very sweet (tasty) water and it destroys the sins. (26) O virtuous lady! every year, on the twelfth day in the dark half of Magha month, and when it gets united with Shravana (star), I have worshipped, without fail, god Vishnu, the brahmins and the fire, on its banks, and have observed fasting (I have worshipped them) with sesamum seeds, and so this my vow is known as 'Brahma' (27-28) You attain the entire good fruit (reward) o, lady with charming face,! with those sesamum seeds which are scattered and not gone into the fire. (29) When I was told thus, I approached my husband and asked him then and with a smile, "he told me go and achieve get that fruit". (30) And Kamala, my that friend, by performing here virtuous acts, left for the abode of Vishnu along with her husband, o broad eyed one! from this world. (31) I have heard about that imperishable world by her mouth, also I have been shown, its fruit from Vaivasvata (Yama) and so, o blessed one! I observe this 'Tiladvadashi' vow. (32) I revealed all, that was asked by you, oh beautiful lady! Markandeya said : on hearing such noble sentences (words) that brahmin lady Vasantika too worshipped Keshava on the occasion of Shravana and dvadashi union, she being careful, o highly fortunate one! in the dark half of the month of magha and with sesamum seeds. (33-34) Then she went to Sweta dvipa, from this world by worshipping the god. That highly lucky queen, Nayana Sundari of that king, attained the spotless place and began to shine like moon light (or, herself being moonlight), so Janardana should be worshipped with utmost (exhaustive) efforts. (35-36) (He should be worshipped) oh, very lucky one! always with sesamum

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seeds and there the sesamum seeds should be offered as oblations. And oh, king! The sesamum seeds should be given to the brahmins on that day. (37) Oh king! when it rains favourably in season, as there is seen growing of a sesamum seeds, from each sown sesamum seed, in a nicely ploughed field, in the same way he attains that imperishable fruit, from each sesamum seeds, wherever he may be, oh king! in the heavenly abode, or in the world belonging to Vishnu, or residing in the human world he attains the unfailing fruit from each and every sesamum seed. (38-39) And therefore, oh moon like king! you nicely worship lord Vasudeva on that day (shravana dvadashi), properly, with a fast and with delighted mind, because that god is known as the protector of the people. (40)

Here ends the Chapter 164, namely 'The description of the eulogy of Tiladvadashi, among the legend of Chandavega' in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

165. The majestic grandeur of Gayatri

Vajra said : oh delighter of Bhrugu family! you had told me, about the verse addressed to the Sun (Gayatri prayer) at the time of giving oblations to god Vishnu, now I feel highly doubtful, with regards to the sacrificial performance. (1) It is known as Savitri (belonging to the Sun) as there, the Sun is the presiding deity. How it would be possible to perform the sacrifice addressed to Vishnu, with its recital (i.e. of Savitri)? (2) You please describe to the power (grandeur) of the sage, as well as of that verse as she is proclaimed, as the mother of vedas and she destroys entire sins. (3) Markandeya replied : The moon resides amidst the sun, while fire rests into the moon, energy (vitality) stays at the middle of lustre and imperishable Lord (Vishnu) exists in the midst of energy. (4) I have mentioned before about that supreme being, who is of the size of a thumb, he, the source of all the lustrous elements, was seen by god Shiva (Shankara) (5) That Lord Vishnu, is the sole support of the world, and this entire world has sprung (originated) from him. That excellent lustre of the Sun should be spoken (addressed) and o descendent of Yadu's race, the sages should mentally concentrate upon that supreme element mentioned externally and internally. He always instigates the Brahman

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indicated by the word 'Dhee' (intellect). (6-7) That Lord Vishnu is mentioned as Savita (Sun) because of the creation of the world. He is known as Savita, as he is the source (procreator) of the entire world. (8) And that same deity is named as Savitri in goddess form. As she saves (a person) when being sung (recital), so she is famous as 'Gayatri' (9) For this reason only, I mentioned about Savitri, O the best among law-abiding kings! to you always for all the rituals addressed to Vishnu. (10) Those who always mutter, the Gayatri prayer, together with the three vyahritis (the mystic words like (Bhuh, Bhuvah, and Svah) repeated after OM (the sacred syllable), they never face fear from any where. (11) She, soon destroys that small sin, done during day and night time, when one repeats internally that prayer ten times. There is nothing to ponder over in this matter. (12) That goddess is said appeasing the sins, when internally repeated, hundred times, while being muttered thousand times, she destroys minor sins. In the same way, one lac muttered prayers addressed to her, destroy those heinous crimes (great sins) (13) And o, best of kings! by one million muttered prayers addressed to her, one gets everything whatever one desires. (14) (like) a birth in the vidyadhara race, or birth in Yaksha race or he gets even the gandharvahood, or he gets birth as a deity too, or becomes able to achieve the thornless kingdom on earth. (15) And that exalted man (Purushottam), free from all worldly desires, when he mutters according to precepts, thousands and million times her prayer, o best of kings! he gets the highest abode. (16) This deity is highly purifying one, even though she being repeatedly muttered in any way. I described, that goddess bestowing all the desires, as per rule, o king! what next (more) you wish? (or what more to say of her) (17) Vajra said : with what precept (method) Gayatri the sin-destroyer, highly purified, the highest supreme one, and beneficial to all the creatures, should be repeated internally? (18) Markandeya said : The person with his senses subdued, should sit on the bed of kusa grass, and with kusa grass in hand, and then he should comtemplate, upon that very lustrous Purusha residing (stayed) amidst the Sun. (19) or, o Lord of the earth! he should meditate upon him, out side the Sun, attentively, and by making himself bathed. The wise one with concentrated mind should do this, especially in the earlier part of the day. (20) He should live on, alms, barley preparations and

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vegetables (herbs) or should take milk or roots as food, or should eat fruit or flowers, and at night time too he should eat that food which is fit for ascetics. (21) Oh, Lord of the earth! one who utters repeatedly and slowly her names according to this precept, (he) gets the embodied form of wind in the sky, and goes to the highest abode. (22) A being void of desires, and one who is eager to get his desired objects, gets his desires fulfilled. Along with three vyahritis (the mystic words like Bhuh, Bhuvah Svah) repeated after the sacred sullable OM, the sixteen pranayamas (the restraining of breath during meditation) when observed daily, purify after a month, even a killer of embryo. To repeat slow, and mentally the Gayatri prayer together with three vyahritis, repeated after the sacred syllable OM, (23-24) thrice and with long breath, is known as Pranayama. A brahmin after, rising (getting) up from sleep should thrice observe (perform) the auspicious Pranayama. (25) Because Pranayama, relieves a person, from sins occured during day and night at that very moment, Pranayama is declared, as the (remover) of all the faults (sins), for twice born people (brahmins) (26) O king! none is more purifying than it (pranayama) A man who sustains his breath, for a month with the drop of water, fallen from the tip of the kusa grass (27) and drinks that water, it is said similar to the process of Pranayama (restraining the breath). The wind originates (comes out) from the restrain of the breath, and from wind, fire is produced and from the fire, water comes into existence. (28) The whole body, becomes purified by these three Pranayamas; and He should practise this the excellent penance, from the tip of the hair, and from the tip of the nails. (29) He should purify himself, by practising Pranayamas again and again, if a person with his senses subdued and by observing a fast, on the full moon day in the month of Shravana, (30) practises Pranayama hundred times he gets free from all the sins. While being of subdued senses, if he slowly repeats the gayatri prayers, with the sprinkling of water thrice in a round. (31) He makes, himself free from all the sins, unless he being a brahmin killer. There is no other religion (law) superior to truth and no other resort superior to Krishna. (32)

And nothing else is more purifying, here or in the other world (heaven) than the divine Gayatri prayer that goddess, is the boon bestower and fulfils with result all the desires, when she is

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worshipped at sacrifice. (33) The sacrifice with offerings of best sesamum seeds and, addressed to the goddess Gayatri destroys all the sins. A person who is in search of peace should perform it with offerings of barley and one wishing a long life should perform it, with the offerings of ghee. (34) And a person desirous of accomplishing his objects (deeds), should perform the sacrifice with the offerings of white mustards) and one desires to get spiritual pre-eminence should perform, the sacrifice with offering of milk. (35) While a person wishing to have a son, should perform it with coagulated milk, and one wishing to get crops, should perform that with rice.And for the sake of propitiation of planets, it should be performed, with the sacrificial sticks (fuel) of the Asvattha tree. (36) In the same way, a person desirous to get wealth should perform it, with bilva sticks (fruit) and, by one wishing for prosperity, it should be made with lotuses, while a person wishing for good health, must perform the sacrifice with auspicious and soft blades of Durva grass, smeared with milk. (37) The same precept is advised, when there occurs a calamity in the country, and by offering little round balls of fragrant gum resin attentively. (38) One gets the excellent good fortune, there is nothing doubtful here. And by offering milk, a man acquires knowledge (learning) one should perform one lac sacrifices to get what (anything) so ever he desires. (39) By doing (practising) hundred Pranayamas and by making purification even with difficulty (40) or repeating slowly with water inwardly and by taking a bath, and always being alert, he should then practise the sixteen Pranayamas as per rule. (41) And should offer oblations in the well kindled fire, in the earlier part of the day according to the precepts, and take alms, barley preparations and vegetables as food, or he should eat fruit, roots etc. (42) Or the wise one should live on milk, barley meal and ghee. He must take the above mentioned food, once a day, till, oh king! the laksha sacrifice (homa) comes to an end, and at the completion of laksha homa, the gift to the brahmins (43-44) must be given of cows, clothes and gold, oh best of kings! when there arises calamity all around, the king should make the laksha homa performed by five or ten honoured brahmins. (45) and what are pure, food (or unpolluted food must be offered to the brahmins) for allaying it. (46) There is

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not even a single calamity, in the world which remains unpacified, by this (performance) and no other auspicious rite surpasses it. (47) That king, who makes the koti homa (sacrificing million times) performed by the brahmins as mentioned before, his enemies never become able to face him in the battle. (48) And there occur no premature death, nor disease and not even excess(ive) of rain, nor drought in his country. And rats, locusts and parrots do not cause anything adverse there. (49) In the same way, all the demons, as well as six major distresses come to an end there. The water remains sweet (tasty) and the crops grow relishable (delicious). (50) In his kingdom (country), the subject abides by law. O king! Twenty brahmins should be selected for koti homa (51) Or their number may be, hundred or thousand, as determined by one who wishes his rise (prosperity) An excellent brahmin, who himself performs the koti homa, may he be a kshatriya or a vaishya he gets high secred result there, and whatever he desires to get, he surely gets it. (52-53) even if he wishes, to leave for heaven along with his body. Then that too is achieved by him. As Savitri is the highest deity and she is a highly purifying one. (54) Goddess Savitri is said the bestower of all the desires. But in cases of employment of magical spells, for malevolent purpose, the performance for her must be done, contrary to the precept. (55) There, oh king! the vyahritis must be cited with reverse letters and the top part should also be repeated with reverse letter. (56) There, oh descendent of the Yadus! the head (fore-part) must be performed in the beginning, and at the end of Pranava (OM), there should be used 'Phatkara' at the place (on behalf) of Svaha, along with the name of the object to be achieved (accomplished) (57) Gayatri looking bright like the lustre of the burning fire and killing the enemy by her trident, and by dragging him with hair, should be brought before mind (called to mind). (58) And he should think of her, having a face with fierce eyebrows, due to anger and burning the enemy while at the time of driving away the enemy, that deity should be remembered in the form of wind (and) carrying with her that, which was to be accomplished, to a very remote place from there. Black mustards mixed with poison, must be offered as oblations when there occurs the enchanting of magical spell. (60) Or pungent oil mixed with

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own blood, must be offered there. And especially at the time of making offerings, he should offer (give) poison with effort. (61) Even though she gives up anger in the midst, he (enemy) by this application, surely dies. But the learned, should not practise such magical spell for malevolent purposes, against a sinless one (an innocent one). In the same way, the enchanting for bad purpose, should not be practised against a minor sinner. (62) One who kills (destroys) a highly guilty one, a strong person and person who troubled a brahmin with the application of magical spell, used for unworthy purpose; he is not soiled with fault (crime). (43) A person should not practise the magic spell apt for malevolent purpose, and yielding manifold means against a righteous person; as well as towards a small sin doer. (64) He who kills, a wicked-souled one who is acting as a thorn (who troubles) to many, and who possesses a very evil mind receives that virtuous fruit, accumulated by that guilty person. (65) Those devotees, should never practise that malevolent purpose yielding magic spell, against the supreme lord Janardana, because it will prove futile (useless) in that case. (66) Because Keshava, will never perish, by that magic spell, used for unfair purpose of those devotees. So that should not be practised. (67) This the mother, the creator and the destroyer of sins, Savitri, should always be slowly repeated with Pranayamas, internal repeatings as well as with inward water (repentance ?) (68) And with three mystic sacred words, along with 'OM' at fore-part (a heading). She should be repeated, with Pranava (OM) and the three mystic words must be separately uttered. (69) Oh king! Savita (Sun) is the presiding deity here, while the metre used there is Gayatri, and the seer is said the sage Visvamitra. (70) The five organs of action, as well as the five organs of perception together with the five objects of senses, along with an aggregate of the five great elements. (71) Oh worthy one! along with mind, intellect, as well as the soul and the indistinct one (the primary matter which has not yet come into existence). These twenty four are the letters of the Gayatri verse. (72) There the twenty fifth to Purusha and that should be known as all pervading Pranav. Those seven words existing here, are those three exalted Vyahritis (mystic words) in the same way. (73) And she supreme being, should be spoken as the shiras (top portion). The learned

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should repeat slowly that Gayatri verse, in this mannaer (or who is of this form). (74) And should offer, oblations to the best of his abilities to that giver of all the cherished desires and prosperity. A brahmin, with his senses well subdued and resorted only to Gayatri is said worthy. (75) But not that one, who is unrestrained, all eating and all selling even though he may be wellversed in four vedas. A brahmin, who after getting arisen from sleep, repeats internally Gayatri at dawn. (76) (He) is not smeared with sins, like a lotus leaf which remains unsmeared into the water. A person who desires to get some cherished objects, gets it, while one pining for auspicious fate (state) wins that type of fate. And the person, who is free from any desire, achieves that highest abode of Vishnu. (77) O best among kings! I have described to you, Gayatri who possesses such majestic grandeur, who bestows the boons, and who is seared. These who repeat her, slowly and internally go to that abode, which belongs to that highest and matchless person (Vishnu). (78)

Here ends the Chapter 165 namely 'the description of the majestic grandeur of Gayatri' in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

166. The eulogy of giving lamps

Vajra asked : o delighter of Bhrugu race! You make me thoroughly known about, that fruit, which is resulting from the gift of that grand wick (lamp), and its method (rite) and the proper time for it. (1) Markandeya replied : bestowing great fruit, the grand wick must be given particularly, oh king! in the dark half of the month and there too, especially. (2) The day of new moon (15th day of the dark half of a month) and the twelfth day, are said giving profuse results (fruit). The new moon day is said auspicious, when it occurs in the dark half of the month of Aswin, and there twelfth day is considered particularly more auspicious. At that time, o king! the balance filled with oil, must be given at the right side of the god. And there, oh king! the wick made of eight husks (threads ?) must be given along with the unsewn cloth, dyed red, with very red colour. (5) And the balance filled with ghee, must be given on the left side of the god, and there, oh king! the white wick made of eight husks must be made to be given. (6) It must be made for giving, along with the whole cloth by the

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person, and by observing fasting and with senses subdued. O, lord of the earth! by giving only once! this pair of grand wicks, a person, after enjoying for a long the heavenly abode when, he takes birth on the world, then he being endowed with good looking and best of luck, becomes wealthy. (7-8) And o, worthy king! in whichever nation, country, city or family he takes birth there arises (springs) the lustre, like that of a lamp. (9) He shines very brightly in battles, and in quarrels, (disputes) And by his virtues he becomes famous in the world of good persons. (10) He who gives even a single wick out of these two with a wish, he attains everything in the human world. That I have told you, o, spotless one ! (11) And O born in Yadu's family ! half of the share and time he gains in heaven. O king ! gift of even an ordinry lamp results into big fruit, then what to talk of that grand one (lamp) which is endless with regards the fruit ? An offering of lamps to other deities, brings surely high bliss (good fortune) (12-13) then what to talk about, wick (lamp) must be given on the summit of the mountains, and on the sandy banks of the rivers. (14) Also on cross roads of the streets, as well as in the houses of the brahmins, and at the bottom of trees, in the cow pans and in the dense forests. (15) By the gift of the lamp, one gets great fruit. Oh king ! as many twinklings of the eyes, the lamp remains flamed, so many years he enjoys in the heaven. And by giving the lamp, he becomes furnished with eyes in this world. (16-17) Those persons who offer, a series of lamps, in the temple of that bow-holder (god Vishnu) they become endowed with wealth, grain along with good appearance and favourable luck. (18) And those persons shine like the moon, having attained the heaven that man who makes the apartment with lamp, bright like that which is the top of the apartment. (19) He attains the abode of Vishnu (Keshava) and he shines, like god Indra in heaven. O, descendant of Yadu race ! The giver (donor) of the lamp shines as brightly always as the lamp itself shines, at that time when he slips from heaven, and gets a birth in the human world just as the eyes become fruitful (can see) in the nearby regions. (20-21) In the same way those who give the lights, get their eyes, with good sight (get the fruit of seeing) And O king ! as the sacred flame of the light, is always going upwards. (22) In the same way, there is always the auspicious and upwards going of that giver of the light. And so, oh lord of the people ! with

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all efforts, the lamps must be offered (presented) (23) And when the lamp is given, O king ! till the new moon day of the month of Kartika, and beginning from the new moon day of the month of Aswin, it brings, particularly the above mentioned fruit. (24) Those who always give the light at night till that period (as said above) they get outwardly the huge result of their good deeds in an elevated region. (25) There occurs brightness (light) in its thick darkness by that lamp and o best among the Yadavas ! They travel at ease in brightness, because with the help of it. (26) With an offering of a lamp, in Shravana, and on the confluence of two rivers, a person gets birth as lustrous, famous and good looking one. (27) The lamp especially should be given in the month of Kartika and when there exists the fifteenth day in the dark half of the month of Aswin. (28) The lamps must be placed according to the precepts, the entrance of the cavities or in the cavities of the Bilva trees and by placing them, elsewhere too one achieves the pious fruit. (29) The lights must be given, o descendent of the Yadus ! on the union of Shravana with Dvadashi, and in the dark half of the month, the lamps filled with ghee or oil should be given. (30) But the lamps filled with marrow of the bones and flesh, or with fat should never be given. And after offering a lamp, the wise person should not do (31) the extinguishing, or the prohibited, destroying of the lamp. one who does so, though he may be blooming eyes. (32) That destroyer of the lamp or one who extinguishes it, he becomes blind and one eyed. There was no other gift, nor it would take place in future, which surpasses the giving of a lamp. (33) The learned should give the lamps in the houses of the brahmins. He who gives a lamp, in the brahmin's house, in the month of Kartika. (34) The wise ones declare for him the fruit similar to that of the Agnistoma sacrifice. The wick, prepared from animal substance (?) and of blue-red colour, must be placed in the lamp. (35) Oh, king ! especially prepared with the fibres of the lotus, must be given and by placing in the lamp, filled with fragrant oil, the wick made of the lotus fibres, the man becomes free from diseases and gets excellent fortune (rise). The light flamed with camphor must be offered to the highest god (Vishnu) then he gets the reward as that of Ashvamedha sacrifice, and he rescues from his race, too. (36-37) This, I told you, about the entire fruit gained by the giving of the light, hearing it, you

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should constantly give, o moon among the Yadu dynasty! the lights, according to the precept in the houses of the brahmins, and in the temples of god.(38)

Here ends the chapter 166 namely, the eulogy (praise) of giving lamps in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

167. The grand power of lamp giving (Lalitika episode)

Markandeya spoke : O king ! people give this as an example of an ancient historical episode, which describes what did Lalitika get by the gift of lamps, in past ? (1) There lived a king named Chitraratha in the country of Vidarbha. That king had hundred and fifteen sons (?) (2) And he had only one daughter, Lalitika by name, who was endowed with all good qualities and was a matchless beauty in the world (3) Her father gave her in marriage to the king of Kashi who was very righteous one. There were three hundred wives to that law abiding king. (4) And Lalitika then became his principal queen amongst them. O subduer of the enemies ! she always used to flame thousands of lamps, for day and night in the temple of Vishnu, and beginning from the dark half of the Asvin, and till the bright half of the Kartika. (6) She made the lamp flamed at the height of the places and always in the houses of brahmins, at tht time. (7) She was always interested in sending the lamps at the cross roads of the streets, and in the temples of gods and also at the bottom of holy trees, on the top of mountains, on the sandy banks of rivers and oh, descendant of Yadus ! and on the surface of the wells. (8-9) When she thus looked anxious at that time, being absorbed in giving the lamps then the envious co-wives gathered together and asked for. (10) The co-wives spoke : O fair eye browed Lalitika, leaving aside all other duties (rituals), you always seem keen for sending lamps in the temple of Vishnu ! (11) so, oh Lalitika, tell us about this, as we have great curiosity so we believe that you have surely come to know, about the fruit of giving the lamps. (12) Lalitika replied : O auspicious lady ! I am not jealous of you nor, a polluted with passion etc. being resorted to one common husband, you have been an object of honour (respect) for me. (13) O you, observing the same duties ! you listen to my words, as how I became able, to enjoy the fruit of this lamp giving. (14) That worthy daughter of

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the Lord of mountains, and who is the beloved wife of god Shiva, is famous in the country of Madra, by the name of Umadevi in the form of the divine river. (15) She is made to descend upon the earth, by the brahmins with an object to favour the people. On both of her banks there is called sacred spot, of the measurement of four krosh. (16) The water in that holy place is imagined, as consisting the water of all the places of pilgrimage. Those persons (mortal beings) who die in that holy place, obtain an auspicious resort. (17) That goddess destroys the sins, when she is heard, wished or seen. And bathed even ones, in her water, a mortal being (man) gets the leadership of a troop. (18) her, holy place named "Nrusimha' destroys all the sins, and the god with his body of a man and lion, combined had taken a bath in past-o, auspicious lady ! (19) In past, the king of Sauvira, had a preceptor named Maitreya. He had constructed a temple for (addressed to) Vishnu, in that holy place (Nrusimha) (20) And there that brahmin daily worshipped (served) the god with flowers, perfumed vapour, and anointings along with the offering of lamps (lights) (21) Once, he offered (gave) there the lamps in the month of Kartika. The lamp on that night was almost extinguished that was kept before the worship of god. And I was living there as a female rat, in the temple of the god. Oh lady, with lovely face ! at that time I made my mind, to seize the wick of the lamp. (23) I seized the wick, but at that time a cat came. And I fled away then, due to the fear from that cat. (24) And while running away, I made the lamp stimulated, with the edge of the wick, and it began to flame again as before, in that temple. (25) I was met with death and then was born as a daughter of the king of Vidarbha. I remember my condition in that past life (birth) and now, I have become the principal queen of the law abiding worthy king. (26) Oh, worthy ladies ! such is the majestic grandeur (power) of the lamp given in the month of Kartika, and in the temple of Vishnu the fruit of which is so excellent. (27) Oh worthy ones ! if you are free from envy, then you should always offer a lamp. Though I had made this sending, without any mental resolve (or without purpose), I still enjoy that fruit, got from sending the lamp at the temple of Keshava. And for this reason, I give (offer) these lights, day and night in the temple of lord Vishnu (Hari) who is known for bestowing that fruit. Markandeya said : When told thus, those cowives became attached, to the giving of lamps,

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always in the temple of Keshava, and oh, honourable king ! they after a long time, got the abode of Vishnu along with that high souled king, after death. (30-31) And after attaining that abode, the princess, having the lustrous form like a lotus, enjoyed with the king, and delighted. As she had been free from fall because of the offerings of lamps. (32)

Here ends the Chapter 167 namely Lalitika episode, related to the grand power of lamp giving in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

168. The description of bringing the flowers

Vajra said : Oh Wellversed in laws ! with what action (rite) lord Shankara (or Keshava) become propitiated (satisfied) by those who are unable to fast and who have no wealth ? (1) Markandeya replied : oh best of the kings ! there exists in the forest those self chosen flowers, roots and fruits, by which Janardana becomes satisfied. (2-3) A person, risiding in the forest, and taking as food the fruits and the roots, if worships Madhusoodan with flowers he gets the desired objects. (4) While a person, who is free from any desire and worships always the hightest God Janardana, in the forest, achieves that highest (supreme) abode of Vishnu (5) He saves (rescues), with the gain of fruit, his hundred generations in past and, oh delighter of the Yadus ! also hundred ones in future. (6) A man though living in the city, worships Keshava constantly with properly obtained flowers, roots, leaves, fruit and sprouts (and) got from the forest, and being himself sustaining with alms and observing sharp vow, God Madhusoodan then bestows upon him everything desired (7-8) And for him who is free from worldly attachments, and desires, there is granted that highest abode of Vishnu reaching where they do not get afflicted. (9) O, best among the kings ! a person who had worshipped Keshava, by making himself sustained with alms, and with flowers etc., brought by himslef, he rescues his hundred generations. (10) (as) He rescues fifty past generations, as well as fifty future (would be) generations and also himself. Oh king! you should not ponder over this (or doubt of it) (11) Oh, king even a house holder, who has acquired the wealth righteously, worships Keshava, with the flowers brought from the forest. (12) He too gets this the same fruit, there

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is nothing doubtful here. In the same way, a person who has acquired the wealth through righteous mode, worhsips Keshava, by purchasing (flowers) he too gets the above mentioned fruit. (13) A person making worship of Keshava, with flowers planted (sown) by himself, will surely save (raise) his proceeding and the following seven generations. (14) One should try to bring (flowers) by any means, and should worship Hari any how, He then attains the heaven, I have no doubt about it. (15) And O king! he becomes fortunate, to attain profuse wealth (prosperity) surely in the human life. The God should be worshipped by bringing flowers from the forest. (16) One who enjoys (takes), a leaf, a flower, water, or even a blade of durva grass, only after offering it to Krishna, attains heaven. Those who are unable to fast, and are void of money, should make the worship of the God with flowers, brought from the forest. And having nicely worshipped Madhusoodan, with flowers brought from the forest (17-18) in former birth, those who had acquired the kingdom, O lord of the people! you hear about them (they were the person like) Nriga, Yayati, Nahusha, Vishvagshva, Karandhama, Dilip, Yavanasva, Rituparna, Bhagirath, Somaka, Sahadeva, Mahamala, Mahahanu, Revaka, Kalakakhya, Kritavirya, Gunakara, Devarata, Kakutstha, Vinita, Vikram, Raghu, Mahotsaha, Veetabhaya, Niramitra, Prabhakar, Kapotroma, Parjany, Chandrasen, Parantak, Bhimsen, Dridharath, Kushanabh, and Prabhadark. These and many others had obtained, the thornless kingdoms on this earth by worshipping Keshava in their former births. (19-23) And, O best among the men! about those who have achieved Yakshahood, godhood and in the same way gandharvahood, vidyadharahood and also the serpenthood, O spotless one! how is it possible for me to mention them, as they are many in number. (24-25) So, men should always try, to worship with flowers. And by nicely worshipping (Hari) always with flowers, grown in the forest, and self brought, they get the fruit of being a paramount lord, O best of the kings! that it is not possible to describe. (26-27)

Here ends the Chapter 168 namely 'The description of bringing the flowers' in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

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169. Narration of the fruit of anointing

Vajra said : O brahman (sage) the forests look fierce, and are inhabitated by lions and tigers, they became terrifying on account of wonderings of the thieves along with poisonous snakes. (1) The road (path) is badly damaged destroyed there, by the constant break of fire. Therefore, you show (tell) me, (about) a very light deed (rite) for worshipping Keshava. (2) Markandeya said : O king! the deed of anointing (cleansing) the temple of the God is considered as an easy (light) task, than that, and is declared by the brahmins expert in vedas, as giving great fruit. (3) The person who sweeps (cleans) in the temple of Keshava, he becomes free from Rajas (dust) and Tamas (ignorance), (free from those two inferior qualities) There is no doubt here. (4) As many particles of dust, the person cleans there, so many years, that happy one, enjoys by getting heaven. (5) One who sprinkles water in the temple of God, his sins become extinguished. There is no question of pondering over this. (6) And by plastering (anointing) daily, in the temple of Vishnu, with cowdung, he easily goes to auspicious worlds. (7) O lord of the people! A man repeatedly attains the heaven by anointing, the portion of the earth, of the measure of one hand, in hundred temples of Gods. (8) For one who is always unable, this is declared accordingly as the fruit, got by anointing the temple of the God, on this vast earth. (9) Oh king! one should thrice in a fortnight, make anointment in the temple of the God i.e. on the fifth, tenth and on the fifteenth day. (10) And by making anointment thrice, in a fort night, for a year and without pause (break), what type of fruit, the doer gets, that you know from me. (11) He gets (a birth in) an excellent dwelling place, rich with all objects of enjoyments, and attached with palatial building in another birth. (12) He gets a royal mansion, which is decorated with trees, gardens, creepers, bowers and with wells full of water. It abounds in cows, horses, wealth and grain, and it possesses all kinds of implements. (13) That kind of house (he gets) which is occupied with many women, who are speaking sweetly, are delightful, and good looking, and oh king! who are born in noble (worthy) families. (14) And he gets a firm (steady) house holder's life (stage) there on the earth, and never suffers a fall from it, till the end of the life. (15) All his relatives there, get long life and

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they do not face mental or physical illness. (16) And there, never occurs the carrying out of dead body from his place. He lives there in that house, till the end of his life prosperously and happily. (17) He has not to face fear from the thieves, nor from diseases. And not even fear from snakes (wild animals) nor from a king, he gets as a result. (18) O lord of the people! That person gets, nice physical form, and he gets all his objects accomplished, having a long life and free from diseases. And he surely becomes the master of obedient servants. (19) I have told about the fruit gained by that person, who makes always anointing by taking food, and if he takes food at night then he gets two fold (double) fruit. (20) He becomes able to receive infinite fruit, by making always anointing in the temples of Hari, rich or empty, if he does it by observing fast. (21) He who has made an anointment (cleansing) in the temple of Krishna, his sins surely will soon come to an end (will be cleansed) (22) O, lord of the people! this worship of the supreme god Vishnu, which is easy to perform, is described by me to you, which becomes fruitful especially for those who possess the wealth and who donot possess. (23)

Here ends the Chapter 169 namely 'Narration (eulogy) of the fruit of Anointing' in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

170. The episode of Mandhata

Markandeya said : They cite, in this matter, an ancient historical event. Which was sung, in context of the achievement of fruit of cleansing the temple of God. (1) (As) Once there was a person born in the race of shoodra. Being misfortunate he started business with his remaining property (wealth) (2) And when that business got failed then O best among kings! he tried for agriculture. And that too when got futile, he served (God) again and again. (3) He did not attain, fruit even from it, and so he took resort to the bank of Sindhu. O best of men! Sindhu is the seventh portion (division) of Ganga. (4) It is full of cool and pure water, and bestows the heavenly abode. The ascetic brahmins, by taking a bath there, get auspicious refuge. (5) The ancient sage, had performed, the worship of that boar-incarnation-Lord Vishnu, on its bank. The shoodra reached there, and stayed with his wife, always devoted to him, sustaining himself, always with alms, and

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always attached to the anointing with worship in the temple of the God. (6-7) At that time Chitravahan, the king of Sauvira, arrived at that place, being desirous of witnessing (seeing) the worship of Varaha. (8) And taking a bath into the river Sindhu, and by worshipping God then, the king together with his wife, left the place oh king! in the same way, as he had come there. (9) And seeing his that type of magnanimity (splendour), that shoodra along with his wife, wished mentally wealth similar to the king, and he surrendered to death, because of fate. (10) Then bringing sticks from the forest, his wife prepared a pyre for him, and then she followed (mounted following) that deceased shoodra. (11) That shoodra, as he was always virtuous, went from here to the heavenly abode, together with his wife because he had anointed in the temple of God. (12) At that time, Yuvanashva, the lord of the earth, nicely worshipped Vishnu with a vow to beget a son. (13) And when the vow of that king was over, then Janardana, told him in a dream "you approach Chyavana, the son of Bhrugu and then, you will get a son". (14) When he was thus, told by the disc holder God in dream, Yuvanashva, went to the pious hermitage of that Chyavana, in the morning, on foot. (15) The worthy king, worshipped Chyavana and got himself worshipped by Chyavana, then he told him about the vow and the dream both. (16) The great ascetic Chyavana also gathered there the group of sages, and prepared the water for getting a son, but kept that unknown, to the king. (17) And the son of Bhrugu (Chyavan) placed (kept) there that water, filled in a pitcher. That thirsty king at mid night (18) said to the sleeping sages, having stood in midst of them. 'I am badly thirsty, oh, brahmins! please give me water' (19) The sage, as he was inspired by some future (destined) event, did not hear him. Then the distressed monarch, drank the water kept in that pitcher. (20) And after drinking, he got asleep. The sages when they all got up at dawn (in the morning), they did not see the pitcher and began to ask one another. (21) 'Where has disappeared that pitcher, prepare to beget a son for the king'. Then that best of kings said to those sages, who had fulfilled their vows. "I being thirsty, have drunk that water of the pitcher by taking it away". Then they said to that worthy king, "you have done, what is going to happen (destined). (22-23) Your wife will give birth to a son, when she will drink that water. O king! with this object (purpose)

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we had prepared that pitcher. (24) But ignorant as you are, you have drunk, that water consecrated to get a son. So you, yourselves will give birth to a son in your womb. (25) But due to boon (blessings) of the brahmins you won't die". When he was thus told, he worshipped the brahmins, and left for home. (26) And oh worthy amongst fathers! That shoodra, fallen from the heaven, came out (was born again) by tearing the womb of the king, and looking like the rising Sun. (27) Indra put his forefinger in his mouth, when he was just born. And on that very moment, that just born one, left his childhood, having attained that (finger) (28) O king like lion! Indra (the performer of hundred sacrifices) touched the womb of the king was thus touched by Indra's hand, he became free from pain and wounds. (29) Yuvanashva, then named that son as "Shatakratu" but he became famous in all the three worlds as 'Mandhata' because (then Indra knew his as) he will support (hold) me. (30) ('Mam Dhasyati' Indra said he will hold me) and that divine (God) Madhava, entered in him with his own lustre, oh descendent of the Yadus! that wife of that Shoodra, also when fallen from the heaven (31) was born as the daughter of Bhimavega, the king of Kashi O honourable one! that fair eye-browed lady, the matchless beauty of three worlds, became known there by name of Prabhavati. (32) Yuvanashva then chose that maiden with auspicious marks, for (his son) Mandhata. And that king Chitravahana gave her in marriage to Mandhata. (33) That highly beautiful lady, and endowed with good looking and youth, became his only wife, and was dear to him, even more than his life. Yuvanashva got him married, and then making him, installed on the throne of Ayodhya as a king, he left for forest, and from the forest he went to heaven. And when he was thus crowned, Mandhata, within seven days made the three worlds. (34-35) Subdued, having mounted on a single chariot and proud with sword. And oh king! the motion of that high souled wheel remained unobstructed in the region under the earth, in sky, on mountain, and in sea. In this way, that lustre of Vishnu, the righteous king Mandhata became the monarch of the earth. (36-37) And he enjoyed ten kingdoms, collectively, and o respected one! as long as the Sun shines with its rays, on the earth globe, that much is declared as the territory of that Yuvanashva, the protector of the earth. (38) that king became the conqueror of the enemy

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groups in this way as he had anointed the temple of the god (in past) And his wife, became the best one, amongst the worthy young wives, in the world. (39)

Here ends the Chapter 170, namely 'The episode of Mandhata' in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

171. The description of the true nature of Purush

Vajra said : O brahmin (sage) I have heard that the lord of the earth, that king Mandhata was killed by Lavana (the demon son of Madhu) with the trident of Shiva. (1) Markandeya spoke : That lustre of god Vishnu residing always in all the living beings is invincible. And they get perished in the absence, of that Vishnu's lustre. (2) Oh king! none in this world remains immortal, without that grand lustre, belonging to Lord Vishnu. (3) It becomes always very difficult to bear, that lusttre by the embodied beings. So, oh respected king! they all come to an end, when they are bereft of it. (4) These like Matsya, Koorma, Varaha, Narasimha and Vamana, along with Brahma, Sambhu and also Arka (Sun), Chandra (Moon) and Indra (Shatakratu) and others too who endowed with the lustre (spelndour) of Vishnu, become separated from that lustre, according to the shadow fancy of the elephant. (5-6) And when they were left by that lustre, they met with death. And oh king! whatever material is found and produced (created) from five elements in the world, all that should be known as perishable by you, o best among the king, you know only that element as imperishable, by whom this world is spread over. (7-8) That which is, without the smell and qualities, devoid of form, and touch and also not having words (speech) and which is tasteless, which is the paramount lord and which is all pervading, and which is void of (three) gunas (qualities), and that which is beyond the qualities. Which stays nearby and also goes to a remote distance which is reflection for all the senses and qualities and is left by all the senses. (10) And having the ends of hands and feet on all sides, and is with eyes, head and mouth on all the sides, that property of all the senses, which is the god and the supreme deity on all sides. (11) That only is known as immortal, in whose belly the universe rests. Some name that god, the lord of the world as 'Sadashiva' (ever auspicious). (12) While others say him as 'Vasudeva' and

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still others declare him as 'Kala'. He is remembered as 'Daivata' by some ones and as 'Svabhava' by others. (13) Some know him as 'Karma' and others tell him 'Purusha' while the experts in vedas, know him by the name of 'Pranava'. (14) O Lord of the people! only that (lustre) is unique (without a second) unborn, unmanifested, and imperishable, except that paramount Lord, the whole world is perishable (with an end) (15) This, I told you about the nature (characteristics) of that Lord of the universe. Oh moon like in the dynasty of Yadu! even by an intelligent person, it is not possible to describe him, without devotion towards him. (16)

Here ends the Chapter 171 namely 'The description of the true nature of Purush' in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

172. The description of Lord Vishnu

Vajra said : O, best among the Bhrugus! Those appearances of that unbounded soul, that paramount lord like, Varaha etc. are all a mass of five primary elements and they all are united with life and death. (1) If they are equal, to other living beings in this matter then, where exists, their difference with them? You please remove my this doubt, as I am highly curious about it. (2) Markandeya said : O king! all the living creatures are confined, to the results of the acts (good or bad) done in their previous births. They are always thus dependent, and so they repeatedly get births and in the same way die repeatedly (3) And they become endowed with happiness or misery, as a result of deeds-auspicious or unauspicious. Oh king! done in the previous (other) births, and always stimulated by god. (4) But in case of the righteous Vasudeva, he appears on earth, with his own will, and in the same way willingly he meets with death too. (5) Even though he remains attached with the actions always the actions do not smear that lord, like a lotus leaf is not smeared with water, in all his appearance, oh son of Yadus. (6) And there oh, descendent of Yadu race! the enjoyment of the fruit, resulted from the deeds (actions) is shown purposeless by moral laws to the human beings, o king! (7) As 'Whenever there occurs, a decline in righteousness (moral laws) and a rise (of) non righteousness, then o descendent of Yadus! he makes himself manifested. (8) By knowing the relative significance and insignificance of the mission, to be accomplished

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in the forms of existence, like god, animals, gandharva, snake, bird, human being and in others too, he makes him manifested. (9) And he always acts, according to that form of birth where he makes himself manifested for a specific purpose (mission) (10) Oh king! born in Yadu race! Though the lord is capable of destroying the world, but he kills them who deserve to be killed, only by those means which are apt in that particular form of birth. (11) That supreme person possessing the spotless lustre, alone destroys, the inward (mental) darkness (ignorance) as also the physical (material) darkness of the world. (12) He by accepting a form of god, has destroyed the mental darkness (illusion), while with a lustrous form, he has destroyed horrible darkness, resulting out (at) night. (13) He has always made himself manifested, to destroy the corporeal darkness, that is, o best, of kings! in form of demons, wicked souls and the goblins. (14) Though Janardana resides, in the bodies of those demons who deserve killing, he does not give up their bodies but stays there with a trick. (15) He greatly loves the deities, elders (teachers) and the brahmins. And becomes interested in their worship as per precept. (16) Although, he has nothing to do in the three worlds, or to be obtained any thing, which is unobtained, still he does his prescribed acts. (17) The almighty god is ommiscient, all seeing, and all powering still, oh king! he studies, sacrifices and practises penances. (18) Oh king! like a poor, weak person, he performs his acts, for establishing the limits of propriety in the world, and with an object of benefiting it. (19) Because a common man acts, just accordingly as the pre-eminent acts, and whatever he declares, as (authority) established the people follow it. (20) (And) for this reason, Vishnu who thus manifested himself, always performs the deeds like another common man. (21) And he always prays, for boons before gods, and sages, and oh descendent of Pandu! that boon, bestower god, pays respect to the boons given by them (offered to him) (22) Being delued by his deceit, (illusion) people do not known him, as the supreme soul, but take him as a different kind of man, because he is indulged (interested) in making himself manifested. (23) Even though, himself being manifested in this way, the Lord of the earth is strong enough, to collect the whole animate and inanimate world, within a twinkling of the eye. And his independence, though he being manifested, is said all-pervading and reaching

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every where, one should not think over it. (24-25) I have told you about that specific difference, of that lord of all creatures, the omnipresent, and self born god. (26) Oh, best among the worthy Yadus! in some persons endowed with some virtuous deeds, the god enters therein, with his lustre entirely. (27) Then when they become thus entered, by that lustre of that highest god, they act like him, being worshipped by great sages. (28) And when he wishes, they are left by that lustre of Vishnu, and then being subjected to fate they meet death. (29) O lord of the earth! Those who are seen in this world endowed with splendour. You know their lustre, as that of Vishnu's lustre. (30) Oh king! The splendour (lustre) that is seen in the moon, and in fire, and also in Sun by one, the lord of the earth you know, all that belonging to Vishnu. (31) O king! that power, gone beyond the range of senses and possessed by those sages leading Agastya, o king you know that, as that of him (Vishnu) residing there along with his lustre. (32) Whatever entity is dignified, exalted or excellent in this world, you know that, rich (endowed) with the lustre of Vishnu. (33) O king! you know that power as that of Vishnu, which sustains in the world, the brahmins, deities, the virtuous women and the cows. (34) The kings when united with splendour of Vishnu, protect the earth, and being endowed with high valour and fame. (35) the sages, and the brahmins expert in vedas and vedangas, protect the entire world, being endowed with the lustre of Vishnu. (36) Those few, born as the sole (universal) monarchs, in the beginning of the treta age, you know all of them, combined with the great lustre of Vishnu. (37)

All those excellent fig trees, having their branches reaching to the ground (hands knee-deep), clean (his) entire mouth, with tongue (they act as his tongue) (38) And oh king! the middle part of his two eye-brows (is made of), become the excellent wool, of those (rams) having six teeth and in the same way having eight tusks. (39) O, descendent, of the Yadu race! those sole monarch in the world, who possess, their soles of feet with the mark of a disc, (wheel) and in their arms a mark of arrows, and those who are having feet and arms (knit) with net, and those who perform the Ashvamedh sacrifices, who are handsome, lustrous, and with healthy forms and endowed with super human knowledge and might. (40-41) They (soverign kings) have seven gems, on the

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surface of the earth They are jewels in form of elephants, horses, chariots, and likewise a devoted and beautiful wife. (42) Also the jewel in form of weapons, and a treasure of precious stones. In the same way, there becomes four-fold and unrestricted their moving (motion) (43) i.e. O lord of the earth! in the world beneath, in the sky, on the mountain and in the sea. When the universal monarchs travel, the water of the ocean becomes quiet (immovable) (44) And the ground, and the mountains become of even level on their ways. When they wish to enter the lower region, the land makes a hole (passage) for them. (45) Their horses do not get fatigued (troubled) when they pass through the sky. And oh, lord of the people! they surpass all the creatures, by their learning, penance, sacrifices, valour, and by the power of their weapons. Those all who have worshipped, that lord of the universe achieve that status (place). (46-47) And oh king! they live here for sixty, eighty or seventy thousand years and Vishnu always makes them prosperous with his own lustre. (48) I told you about that lustre, of Vishnu by which though gone to another form, people get advancement in merits. (49) When they become destroyed (dead) on their destined period as for example that greatly unbearable lustre of Vishnu, at the time of death (decline) of Mandhata, resorted to, oh born in Yadu family! on the tip of the trident of lord Shiva. And that of king Arjuna (kartavirya) endowed with the lustre of Vishnu (50-51) was put to an end by Vishnu, himself born as (Parashu) Rama, in the family of Bhrugus. And that highly unbearable lustre of Parashurama (52) belonging to Vishnu, that terrible lustre, Rama the son of Dasharatha received. The almightly lord having resorted to a particular form, performs the divine deeds with the help of that fierce lustre, and thus becomes himself accomplished. And he puts, that lustre there with his own splendour. (53-54) Oh king! none is able to pacify (resist) that lustre of Vishnu. I have described to you, this nature of that lustre, in the various incarnations of that Lord of the universe. It is a subject of great mystery for the sages, is nectar in form of knowledge, and it destroys the sins. (55-56)

Here ends the Chapter 172 namely 'The description of Lord Vishnu', in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

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173. The exalted merits of the Ananta Vrata (vow)

Vajra asked : I want to hear, about that vow, which was observed by king Yuvanasva with a desire to get a son being desirous of benefitting the people. (1) Markandeya replied : O best among the kings ! I will tell you about that vow, observed for getting a son, and which is declared, as infinite vow (Ananta Vrata) and a bestower of the son to the observers. (2) On every month, a person observing fast, should worship the god, o best among men ! in that constellation, and with a mark of that particular month. (3) He should make himself self-restrained and purified, then in every month should distinctly worship the limbs of the God, one by one, you know, that order of those limbs, from me. (4) He should start this vow, with the month of Margashirsha. And should worship, the left knee of the God in the month of Margashirsha. (5) In the same way, he should worship the left hip portion, in the month of Paush, and in the left arm of the God should be worshipped in the month of Magha. (6) While, he should worship, in the Uttar (later) Falguna constellation the left shoulder, and should make these four left limbs (in four months) bathed with cows urine. (7) Then with red flowers, the worship of the supreme god must be performed, while the sacrifice should be performed with the ghee, and thus he should give the sesamum seeds to the brahmins then. (8) The learned should give the copper as gift, and then he should drink the cow urine, and afterwards feed himself, with the food offered (sage's food) as oblations. (9) Then, in the month of Chaitra, he should worship the right shoulder of the god in Chitra constellation. While the right arm of the god must be worshipped in the Vishakha in the month of Vaishakha. (10) In Jyeshtha star, and in the month of Jyeshtha, he should make worshp of the right hip portion of the god, and in Vaisva devaka, in the month of Ashadha, he should worship the right knee, in the same manner. (11) The bathing with milk is prescribed for these four months. The worship of the disc-holder god, must be there made with flowers of yellow colour etc. (12) And the sacrifice with the offerings of rice, must be performed, and the gift of barley grain is given to the brahmins. Also silver must be given, and he should take the food at will. (13) Oh, best among the huuman beings ! in the same way he should offer a worship to the god in

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the Shravana star, and in the month of Shravana. Just as he should worship in the beginning the feet of that god, who pervades this entire universe, (14) The panis in the month of Bhadrapada, while the heart (of the god) must be worshipped in the month of Asvin. And the head must be worshipped in the Krittika star in the month of Kartika. (15) The bathing with coagulated milk is prescribed there in these months, and the worship of the paramount lord, is said with white flowers. (16) These, the sacrifice, should be performed with the offering of milk, and ghee must be given to the brahmins along with the gold, and oh king ! coagulated milk should be taken as food there. (17) Oh king ! slowly repeating of 'Anantnama' must be made during all these months. And with that name, the performance of the sacrifice addressed to the god must be done. (18) And at the completion (end) of the vow, he should feed the brahmins, and should give gifts to the brahmins, o king ! to the best of his abilities. (19) Then after one year, he accomplishes all his desired object. Those, who are desirous of getting a son, and those who are desirous of getting a means of livelihood, and those who wish wealth and wives, and tthose who are praying for strength, health and property should observe this vow, oh great king ! this vow is sacred, and is a noble means of securing prosperity. (20-21) It is known as Anant vrata and it destroys all the sins. King Yuvanasva, had observed, this vow in past (22) and as a result of it, he got,. Mandhata as son, who became the universal monarch. While, oh best among the kings ! the chaste wife of Kritavirya, had got a son, with thousand arms, by observing this vow, who had become famous by the name of Kartavirya, and was a universal sovereign. (23-24) Bow-down (Salute) to the great souled, Kartavirya Arjuna, in (whose body Madhava had entered with his own lustre, (25) and who was the lord of the earth, encircled with seven islands. The person becomes united with auspicious result, by giving the measure of a prastha, sesamum seeds to a restrained souled brahmin, according to the precept, and oh king ! as mentioned before. (26) Oh king ! the auspicious wind, began to blow, the sky looked clear (without clouds-dust), and the whole world got delighted, just when he. (Mandhata) was born. And the demons were born as human beings, with an object to take that king's resort (27-28) And hundreds and thousands, being steady (unagitated) took his shelter,

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and oh king ! the earth, tortured by the burden, and which had supported its body, smeared with water, with difficulty, became in true sense, governed then by a just king (29) O best of kings ! I have narrated to you, this ancient vow, observed for getting a son. Those desirous to get a son, should observe this vow, which destroys the sins and which prospers the righteousness on earth. (30)

Here ends the Chapter 173, namely "The description of the exlted merits of the Anant Vrata (vow)" in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

174. The worship related to the constellation and the month

Markandeya said : I will tell you this, something more, about the worship of the supreme god, to be performed on some particular constellation and month, and about its fruit achieved by the performer. (1) The learned should observe, this vow, beginning with the Kartika month. And this vow is declared completed after three continuous days of fastings. (2) Each concluding of fast deserves to be performed at the end of four months in this vow. Oh king ! you listen to the rite for each month and to be performed on each concluding fast. (3) He should take bath, always with five products of the cow (i.e. milk, curds, ghee, urnine and cow dung), and should make a worship (of Vishnu) with flowers, brought as per circumstances (4) On the first part concluding fasting observed after the vow, and coming at the end of four months, there offering of eatables to the god, must be given of Krushar (?) while on the middle concluding which comes after another four months, an offering of barley eatables must be given (5) And, on the last concluding fasting appearing at the end of the final four months, the rice prepared in boiled milk should be offered as eatables to the God with this food, o best among the kings ! the wise one should make the brahmins fed. (6) He, being restrained in speech, and wellconcentrated should take the eatables offered to the God at night. And with senses subdued, he must sleep on (ground) the stone slab on that night. (7) He should observe, in this manner again till there occurs the Krittika star in the month of Kartika. Oh king ! at that time, he should worship the God, as per precept, performed at the time of its starting. (8) A vessel filled with ghee,

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he should give to a brahmin along with gold, and especially the brahmins he must make fed there (9) O descendant of Yadu family ! by observing this vow for a year, a man and a woman become happy (delighted) by getting a steady abode. (10) He also attains, steady wealth, faith in religion, vigour, good fortune and strength, together with a permanent virtuous state. And he stays for a very long time in the heaven This vow is said as very auspicious (bliss giving) for human beings (11)

Here ends the Chapter 174 namely "The worship related to the constellation and the month" in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

175. The deeds of Shakras

Markandeya spoke : I will tell (describe) you a story, about this vow, which destroys the sins and which took place in the heaven related to the worship of month and constellation (1) Oh, Shakra ! (Indra) I am totally ignorant about the adventures (acts) accomplished by the previous ones (Indras) as, o best among the gods ! know me as your contemporary. (2) But this famous Shambarayani (she Juggler ?) who is endowed with supernatural powers, knows about them when the destroyer of Bala demon, Shakra was thus told, he asked her. (3) Then she revealed to him, the exalted accomplishment of the former Shakra. and those hundreds and thousands of Shakras, who existed in past (4) And oh lord ! she told about their achievements, got in other ages too. Shambaryani said : Among those all Shakras, those who were partners in the inheritance, they all were destroyed by that mighty Vishnu. In this way, all Shakras thus became endowed with that lustre (Vishnu). (5-6) They thus, surpass (all) other beings on account of that virtuous treasure. And because of liberal gift, sacrifices, valour austerities, strength and knowledge together with righteousness, they become superior to Gods, demons and great serpents. And oh best among the kings ! those highly fortunate and self-born sages too, have made all these nicely purified as they repeatedly got defeated by their partners. (7-8-9) Then all those Shakras powerful, and endowed with energy and strength, and attached to righteousness and those principal entities in the world, became void of ownership (sovereignty) and then they all resorted to Vishnu for his help, one by one. (10)

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Here ends the Chapter 175 namely the episode describing the deeds of Shakras, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

176. The description of the first Manvantara (age of Manu)

Indra said : I want to listen, oh auspicious lady ! in detail about this history (adventures) o those six highly lustrous Indras., who lived at that time. (1) Oh worthy lady ! I want to listen, from you about Manu, in the same way about, the sons of Manu, about Gods, about sages as well as about the partners in the inheritance existed in the age of each Shakra, because, oh fair lady ! you know all this (2-3) Shambarayani replied : Manu is famous as the first, sprung at will, son of Brahman. And o lord, of the three worlds ! these ten are his sell known sons (4) They are Agnidhra, Atibahu, Medha, Medhatithi, Vasu, Jyotisman, Dyutiman, Havya, Savan and Satra (by names). (5) While Marichi, Atri, Angira, Pulastya, Pulaha, Kratu, Vasistha, the highly lustrous one, these are said as seven sages there (6) The number of demi Gods is twelve out of them Jayakhya, Ajitakhya, Shukra and Yama, these four are known as drinkers of soma juice (7) The Indra, of those Gods was at that time Visvabhuk by name, and the terrible demons acted as his partners' inheritance. (8) Bashkala, by name became their king, from whose hand Lord Vamana had carried away (taken away) both the worlds in past (9) And oh lord of the Gods ! he had taken away the underworld region with two steps, was very strong Keshi by name, his son (10) That wicked minded one took it back, by attacking upon Shakra, but Vishnu, having eagle as his best vehicle, challenged him in battle (11) He then cut him, into two pieces with his disc, with a desire to benefit the three worlds. (12) In this way, that unparalalled and that high souled, supreme God killed that foremost enemy (of Indra) in past, who was mighty like death God with an object of doing good to Shakra, and benefitting the world. (13)

Here ends the Chapter 176, namely The description of the first Manvantara (age of Manu) in the words of Shambarayani, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudhamottara.

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177. The second age of Manu

Shambarayani spoke : After that, there existed Manu Svarochis by name. He had very fortunate sons, who were the masters of the earth (terrestrial globe) (1) They were Chaitra, Kavirutu, Krutanta, Vidhyut, Ravi, Brihad graha, and the very strong and heroic Nabha (2) There the seven sages are declared as Urjastaya, Prana, Rishabha, as well as Nischala with Dantobhi, Shak (?) and Karivan (3) And the twelve are known as Bhooshita and Paravata (?) The high souled and world famous, Vipaschit by name, was their Indra. (4) And the fierce demons, acted as his rival partners in inheritance, at that time, Their king Purukutsa was possessing excess of strength. (5) He, with a desire to hunt, went to the forest, who was acting adversely to Indra, and there he killed many intoxicated elephants, on account of having great energy. He killed lions in the forest with the help of his elephant and ministers. (6) Possessing a huge body, like a mountain, and with the navel like thick collyrium, and having his fore hand decorated, he killed them. But Vishnu, killed that powerful demon violently, who was a non victim in the battles among Gods and demons (7)

Here ends the Chapter 177, namely The description of the story relating to the second age of Manu, in the episode of Shambrayani to Shakra, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

178. The third age of Manu

Shambarayani said : Now you know for me, about the sons of the third Manu, namely Auttam. They were Aja, Parashu, Devadeva, Vridha, Naya, together with unparalalled Deva vridha as well as, highly enthusisastic Gaja, Vinita, Suketu, Sumitra, Subala and Shuchi. (1-2) Now onwards, I will describe about the seven sages there. They were Rajobahu, Urdhvabahu, Savan and Anagha with Sutapa and Shakti (six or seven ?) These seven are declared as sages in that age. While Vashavartin Svadhasana, Vasha, Satyaha, and Matardana. (Those) five are known as the God groups, they all have twelve sub divisions. And the conqueror of the cities of the enemies, namely Suchiti, became their Shakra. (5) At that time, also the terrifying demons, acted as his rival partners, where Pralamba named king was strong. (6) Vishnu,

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taking the form of a fish, caught that very powerful demon, who was sailing on the sea water and who was acting offensive against Shakra (7) By making himself manifested, with a form of fish, in the world he killed that enemy, dwelt in another land, and who was just looking like the destructive fire at the end of the world. He slaughtered him, in midst of the ocean, who was just like the summit of the mountain, and who became pacified with the shower of arrows. (8)

Here ends the Chapter 178 namely The description of the Third age of Manu, in the dialogue of Markandeya and Vajra, in the first part of Shri Visudharmottara.

179. The description of the fourth Manu (Tamas)

Shambarayani said : Now you know from me about the sons of the fourth Manu, namely Tamasa. They were Janujamgha, Shantabhaya, Nara, along with Khyatinara, Priyabhrutya, Avikshi, Prasthila and Dradheshuddhi. Again Kruta, and Krutagandha all these were the sons of Tamasa Manu. (1-2) While the sage Vana, Kathiyan, Gatra, Chaitra, Agni Jyotirvasa and Pruthurkarya are said as seven sages existing there. (3) The four groups of Gods are described as Satyas, Supadas, Suriha, and Hara, These have twenty five sub-divisions. (4) Those two divisions of Satyas, were known as Satyas and Visvas. The number of the Satyas is declared as twelve, while that of the Visva is said of thirteen (5) Their Indra was the highly lustrous, and dignified Shibi by name. And there too the dreadufl demons were acting as his opponents. (6) They had as their king, the mighty, and highly brilliant Bhimaratha. He had got as a boon, of his non killing on the ground by propitiating Brahma. (7) And that wicked minded one, since then, left water, But once he saw, a tortoise looking like a mountain, in a sandy desert (8) Being overpowered with curiosity, the wicked minded demon mounted on it. Then God Vishnu (Hari) carried him, who was thus mounted and quickly entered the under world water, he himself having held the form of a tortoise. And having brought him in the water of under world, he killed him, by making him plunged there. He thus had attacked upon, that huge bodied one, with his tortoise form (9-10) Thus by that paramount God Koorma who is matchless, had destroyed forcibly, that chief among all the

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Gods, and that enemy of the unparalalled Lord of Gods (Shakra) (11)

Here ends the Chapter 179 namely The description of the fourth Manu namely Tamasa, in the dialogue of Markaneya and Vajra, in the first part of Shri Vishnudharmottara.

180. The fifth Manvantara

Shambarayani said : You know about the sons of the fifth manu, namely Raivata. They were Mahapurana, Sambhavya, Pratyanga, Paraha and Shuchi (1) Again Chalabindu, Nirmitra, Ketushringa and Dradhvarta are known, as the sons of Raivata Manu. Now I am telling you about his sages, (2) His seven sages are known as Vedashruti, Vedabahu, Urdhvabahu, Yaju as well as Hiranyaroma, Parjanya and Satyanetra, (3) The four groups of Gods in his time, were known as Abhootrajas, and the Gods Sumedhas, Vainkundhas, together with Amritas. (4) There are said, fourteen Gods in each group, and Vibhu, who had been famous, by his valour in the world, was their Indra. (5) At that time also, the terrific demons, were his partners in inheritance, and their great king named Sambhu was highly lustrous (6) He,who had chosen for his death, from Pitamaha (Brahma) the Brahmaloka. Once he (saw) a huge bodied swan who was moving (floating) on the water of the ocean. (7) And seeing him, the wicked minded one, soon caught him, and himself got mounted on it. He (the swan) went to Brahmaloka, carrying him, who had just mounted. And God Hari, in the form of that swan, killed him there at once. (8) Thus, the all mighty and unrivalled swan killed that high-souled, highly powerful demon having the body like a mountian, and who was the destroyer of the Gods and was invincible in war (9)

Here ends the Chapter 180 namely, the description of the fifth Manvantara, in the dialogue between Indra and Shambarayani in the dialogue of Markaneya and Vajra, in the first part of Shri Vishnudharmottara.

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181. The sixth Chakshush Manvantara

Shambarayani said : O Indra ! you listen about the sons of the sixth Manu, named Chakshush. They were Uru, Pooru, Shatadyumn, Tapasvi, Satyavain Dhruti, Agnishtud, Atiratra, Sudyuman as well as Angha. While his seven sages were Havishman, Unnata, prosperous Sudhama as well as Vijaya (1-2) With Abhimana, Sahishnu and Madhushri while five groups of Gods, at that time were known as Adhyas, Prasootas, Bhavyas, Lekha, as well as Pruthukas and they had eight divisions (troops). Their Indra, was the dignified Manojava by name. (3-4) And horrible demons were his rival opponents at that time. Amongst them was a very mighty king, namely Mahamala. (5) That evil minded once went to the forest for hunting. And there, he saw a fascianting horse, looking like the rays of the moon. (6) With a desire to kill the deer (beasts) that wicked minded king, mounted on him. And the horse, then carrying him swiftly (7) reached at the shore of the sea, and threw that evil minded one over it. And no sooner than he was thrown there that wicked minded one was carried away by the wind. (8) The highly lusterous one is tortured even today., By the wind, outside the visible and invisible worlds, as himself not getting even the water. (9) As he was blessed with the boon of immortal life (state) by Brahma. That sinful one, is not separated with life, and always stays hung in aerial path. (10) In this way, that dreadful one, who was offending the Gods and the brahmins, by imagining himself immortal, and being proud of the born, was thrown in the way of the wind by Vishnu by holding the form of a horse. (11)

Here ends the Chapter 181 namely, the description of the sixth Chakshush Manvantara, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

182. The seventh Vaivasvata Manvantara

Shambrayani said : Now, I will describe to you about, another seventh Manu Vaivasvata, who is going to come, and about his famous sons. (1) Ikshvaku, Nabhaga, Vishnu, Saryati, Avridhyatu, and the high souled Pranshu with Dista, Karoosha, Pruthudhra and Sudyuamna are known as the sons of Manu. While Atri, Vsistha, revered Jamadgni and Kashyapa (2-3) Gautama, Bharadvaja and

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the seventh one Visvamitra (are seven sages) while fourty nine Gods are known as Maruts. (4) In the same way, there existed two Aswins (Physicians) while the Visvedavas are ten. The number of Angiras Gods as said of ten, and thus there were nine groups of Gods (5) The destroyer of the enemies, and Mojambi by name was their king Shakra. And those fierce demons were his enemies at that time also (6) Their king Hiranyaksha by name was very powerful, and he was killed, in past by Hari (Vishnu) by assuming the form of a boar (7) Vishnu by assuming that form, with the head of a boar killed forcibly with his disc that king of the demons, who was very dreadful, to the group of Gods, and who possessed a mountain like bodily form. (8)

Here ends the Chapter 182 namely the description of the seventh Vaivasvata Manvantara, in the dialogue of Markandeya and Vajra in the first part of Shri Vishnudharmottara.

183. The age of the eighth Savarna Manu

Shakra said : O highly fortunate lady! You please tell me everything about those coming Manus in this age (day of Brahma), about their sons, sages, Gods, Shakra, as well as about the offending demons, and also about their killing by Krishna, as to me, you seem almost omnicient, and are possessing divine (super natural) knowledge (1-2) Shambarayani replied : Oh Shakra ! I will describe you about the very strong and valorous sons, of the coming eighth savarna Manu. (3) Vijaya, Avarivan, Nirodha, Satyavak, Kruti, Cherishnu, Adhrushnu, Vacha and Samati. (4) These are the sons of Savarna Manu, now learn from me about the (seven) sages. Asvathaman, Krupa, Vyasa, Galava, and Diptiman. (5) Along with Rushyashringa as well as Rama are described as sages then. And the three groups of Gods are known As Sutapa, Amritabha as well as Atreya. (6) All these three, possess the twenty groups of high souled deities, And the worthy demon Bali, will be their future (would be) Indra. (7) He the lord of the Gods was seized by the supreme God (Vishnu) for your sake. And oh Vasava ! (Indra), he will not face, the rival partners in inheritance. (8) So for a complete (full) Manvantar, he will act as a Shakra, without any thorn (difficulty). As that great demon has given (offered) this, as a gift in the hand of the God of Gods, (Vishnu) (9) He will act, as a king after the age of Savarna Manu. And when

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that age of Manu will commence then Bali residing in the Himavana mountain (10) will be born (known) as demon namely Nanola, and will be interested in torturing the three worlds, being violent on account of a boon, got from Brahma. (11) Vishnu with eagle as his chariot (vehicle) who is the righteous God will kill him, with his disc, having sharp edge, to benefit the worlds. (12) The God (Vishnu) with his disc, will make him torn who is with horrible teeth, who is dressed in hideous and dreadful manner, and looking like the heap of thick collyrium, and who is a cause of terror in the three worlds, and he (Vishnu) will make the whole world free from his terror.(13)

Here ends the Chapter 183 namely the description of the age of eighth Savarna Manu, in the dialogue of Shakra and Shambarayani, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

184. The age of the Manu, ninth son of Brahma

Shambarayani said : You listen about the sons of the ninth Manu, the son of Brahma Dhrutiketu, Diptiketu, Panchahasta, Nirakruti, Pruthusharavas, Brihdyumna, Ruchika and Brihtam gana (?) They are the sons of the son of Brahma (Manu). Now know about (seven) sages from me. (1-2) Madhatithi, Dyuti, Savana, Vasu, Jyotisman, Havya and Satya are declared as sages there (3) While Para, Marichigarbha, and Svadharma-these three are the groups of gods, consisting of twelve divisions. And whose Indra will be (4) the highly lustrous, Lord of all the gods, strong and Vibhu by name, and his relation and partners will be law abiding ones. And their king will be known as Kala Kaksha, while Vasunabha will be a king in that age of Manu. (6)) And his son Vasudeva will be the king, who will be a universal monarch, that very lustrous, king will be known as Padmanabha. (7) That highly lustrous Padmanabha will kill in the battle among gods and demons that Kalakaksha, who is very strong in battle, and who deserve killing by a human being (man) (8) He will remove the fear from the world by killing, with his arrows, decorated with gold, and combined with the weapon of Brahma, that demon, having power similar to death-God and who is very difficult, to face in the battle. (9)

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Here ends the Chapter 184 namely The description of the age of Manu, ninth son of Brahma, in this dialogue of Shakra and Shambarayani, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

185. The age of the tenth Manu, the son of Dharma

Shambarayani said : You hear about, the sons of the tenth Manu, a son of Dharma (like) Sukshetra, Uttamanjas, Bhoorishona, Viryavan, Shatanika, Nimi, Mitra, Vrishasena, Jayadratha, Bhooridyumna, and Suvarma are the sons of the Manu, a son of Dharma. (2) While Apomoorti, Havishman, Srutik as well as Avyaya with Nabhaga, Pramita and Saurabha will be the (seven) sages there. (3) And the groups of Gods, in that age will be, Pranakhyas and Shata Samkhyas by name. And the dignified Shanti will be their Indra. (4) And of those demons, who will act as his rival enemies, their king will become the great demon Vali. (5) And Vishnu, with a desire to benefit the world, will kill him, with his mace having terrible force, in the battle among the Gods and demons. (6) And when that very powerful Indra (lord of the Gods) will be killed, by the strokes of the mace, by that supreme god, these three worlds will get all their difficulties destroyed, and Gods and brahmins will be pleased. (7)

Here ends the Chapter 185, namely 'The description of the age of the tenth Manu, the son of Dharma, in the dialogue of Shakra and Shambarayani', in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

186. The age of the eleventh Manu

Shambarayani said : I will tell you about, always law abiding, highly fortunate and devoted to the three worlds sons of the eleventh son of Rudra. (1) Sarvarutuga, Susharman, Senanika, Puroddhata, Kshemadhani, Dradhendra, Adarsha as well as Pundarika are known as the sons of Manu, now you know about the (seven) sages of his age. They Havisman, Vapushman, Varuna, Abdhi, Nistara. (2-3) Vishnu and Agnitejas are described as seven sages while the three groups of Gods, there are Nirmathyas, Rathayas, and Kamagas. (4) And there are said, thirty Gods in each group. Highly powerful, Vrisha by name, will become their Indra.

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(5) And of these Gods, who will be his partners in inheritance, their king will be the magnanimous (heroic) Dashagriva. (6) There, Vishnu by assuming the form of a female, will kill him by tearing him, with the tip of his trident, in the battle of Gods and demons, then. (7) She (in the form of) that Vishnu, will murder him, who had attached to severe penances, and who had been made beyond killing, and difficult to conquer by Brahma. (8) He (Vishnu) will, soon be the killer of that terrible enemy of the Gods, by making his own form, which possesses the splendour of a blue lotus, which has the complexion like the gold, and which is having a pair of fair knees and thighs, more charming by assuming a feminine form. (9)

Here ends the Chapter 186, namely 'The description of the age of the eleventh Manu, in the dialogue of Shakra and Shambarayani', in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

187. The age of the twelfth Manu, a son of Daksha

Shambarayani said : You listen about the sons of the twelfth Manu, the son of Daksha. Devavan, Upadeva, Deva Shrestha and Vidooratha. (1) Again, Mitravan, and powerful Mitra sena, with Mitra bahu, Suvarchas are the sons of manu, a son of Daksha. (2) And that, Jamodyu (?) Dyuti, Tapana, Sutapa and Taporati with Tapasvi, are said, seven sages in his age. (3) While the Gods' groups there are known as Susharmas, Sutapas, Haritas, Rohitas and Sutaras, all these five, have ten divisions. (4) The righteous souled, and valorous Rutadhaman by name will be their king. And those demons who will be his rivals, have as their king Naraka by name. And because of a boon from the creator (brahma) he will destroy the embryo (virility) of woman and man. (5-6) At that time Hari, himself being an eunuch, will kill him. That high souled one by assuming the body of an impotent man (will destroy that) great demon, the destroyer of the Gods and possessing the grandeur, like God of death personified. And that god will then make this entire world, without fear (terror) by killing him (7-8)

Here ends the Chapter 187, namely 'The description of the age of the twelfth Manu, a son of Daksha' in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

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188. The age of the thirteenth Rauchya Manu

Shambarayani said : You know from me about the sons of the thirteenth Rauchya Manu. (They) Chitrasena, Vichitra, Naya, Dharmabhrut, Dhruti, Sunetm, Vrikshavriddhi, Sunaya, Dharmaya and Dradha, are the sons of Rauchya Manu. Now, listen from me about the sages. (1-2) They are described as Dhrutiman, Avyaya, Nisprakopa, Nirtusuka, Nirmana Tattvadarshi and Davayayata. (3) And O, Shakra! Sutramans, Sudharmas and Shubhakarmans are known, as three groups of Gods then. (4) There will be elven auspicious deities, in each group at that time, and Brihaspati will become (Indra) the lord of Gods(5) And oh Vasava ! (Indra) the wicked soul, Titibha by name will be their king, who will be his rivals and partners. (6) He will also meet death, by that Janardana, the God of Gods, assuming the form of a peacock, ever eating the serpents. (7) He (the demon) will fight, in the form of a snake, in the battle among Gods and demons, and there, that evil-minded will make, all the groups of Gods inactive (8) And when the Gods will thus become devoid of efforts, the paramount God Janardana by assuming the form of a peacock, will slay (kill) that evil one. (9) That high souled one, bearing a huge plumage and with crest on head and having a lovely throat like a fully bloomed blue lotus, will surely make the three worlds, delighted by killing forcibly that demon, in that battle. (10)

Here ends the Chapter 188 namely The description of the age of the thirteenth Rauchya Manu in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

189. The fourteenth Bhautya Manu

Shambarayani said : You listen about the sons of the fourteenth Bhautya Manu Taranga, Bhedabhid, Ahirbudhya, Tarasvan, as well as Ugra, and Abhimani, Pravir, Jishnu as well as Samkrandana, Tejasvi and Sulabha, these are the sons of Bhautya Manu. (1-2) While Agnidhra, Atibahu, Magadha, Suchi, Ajita, Yukta and Goshakya are said as seven sages there (3) And the groups of Gods are five i.e. Chakshusas, Kanisthas, Pavitras as well as Bhajiras and Vayovriddhas. Each, being connected with seven. (4) And their Indra will be Shuchi by name. While Mahasukha will act as a king, of those (his) partners in inheritance.

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(5) Then, there will occur a very dreadful war, lasting for one thousand divine year, of Gods and demons, and at the end of that war, to that great demon (6) Keshava will kill, by resorting to the malignant device (deceit). They, being mounted on a divine elephant, looking like a moving mountain, Madhusoodan, with his disc will kill that evil-minded, great demon mounted on the elephant, and resembling to an extracted mountain (7-8) And when that very powerful and having the grandeur like that of the personified destructive God, and the enemy of Indra and other Gods, will be killed, this entire group of three worlds will become free from distress all around, and will attain spotless splendour then. (9)

Here ends the Chapter 189 namely the description of the fourteenth Bhautya Manu, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara

190. Many appearnances of Vishnu

Shakra said : Oh auspicious lady ! I have witnessed the birth of Garuda (eagle) in this age of Manu, but how did Vishnu become known as the Garudavahana (having eagle as his vehicle) in past Manvantaras. (1) The demons being mounted on Garuda (eagle) and will kill them being mounted on Garuda in future too, in the same way ? how is it possible ? (2) As you have described about, the destruction of them all at the end of the age of that Manu. So, you please tell me about it as you are wellversed and law abiding one. (3) Shambarayani replied : As there is the birth of Gods and demons , oh lord of the Gods ! in every age of Manu, and in the same way, there is declared the birth of gandharvas. (4) And of serpents, demons, Yakshas, birds, super natural birds and oh Shakra, of all the creatures. And o king ! Garuda the best among the birds, the chief of those super natural birds always in that Manvantar remains as appointed (6) as the vehicle of that highest God. As I have mentioned to you, about the manifestations of Vishnu, the same should be taken (known) with regards to that high souled Garuda. At the end of the age of Manu, the Gods, being accomplished. (7-8) Oh Shakra ! leave for the next world, from here, oh lord ! (by) abandoning their powers (authorities) and along with their (those) emblems (characteristics) and prayers and God (Vishnu) is worshipped by the Gods with those collections of

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the prayers (sacred chants) As he is always declared as embodied in the abode of Brahma. (9-10) As long as, Brahma, who is respected by the whole world lives, he takes resort to the supreme being, the soul of the universe. (11) And then, after giving up his body, God too takes resort to the supreme being. And the highest soul, creates again as before, O Shakra! the huge world (generation) and the five great primary elements. Thus, I have told you, about everything whether imperishable or perishable (12-13) As 'There does not exist whatever is untrue, while the truth never ceases to exist'. The knowers of the truth, have witnessed the end of both of these. (14) You know only that (being self) as imperishable, who pervades all things. None is able to corrupt (destroy) this immutable self. (15) O Shakra ! Thousands of manifestations, of that high souled God, though he being indestructible and subtle have passed and often existed. (16) And will exist in future too, you should not doubt of it. I have already seen, O lord of the Gods ! the manifestations of that high souled in the auspicious age of Vaivasvata Manu as in others also. (17) Like Varaha, Vamana, as well as oh Shakra ! Trivikram, Narasinha, Matsya, Koorma, and the Hamsa, Nruvarah and o best among Gods like Parasurama and Rama (son of Dasaratha) (18-19) And also like Mandhata, Pruthu, Kartaviryarjuna, along with Dhata, Mitra, Anshu and Aryaman. (20) like Pooshan, Bhavanta, Varuna, Bhaga and Tvasta, Vivasvan as well as Savita. (21) And Vishnu, Chandrama, Rudra, Brahman and Yama again Hutashana, Vaishravana, and like shesha the lord of serpents. (22) Oh lord of the Gods ! the prominent star Budha, water, sky (Akash) as well as earth, and wind with light and others too, oh Vasava ! (23) Thousands of his appearances which you have noticed they existed in the past ages of Manu, many times. (24) In the same way, hundreds and thousands of his manifestations will take place, in future too. (25) I have mentioned to you, twice, about each single manifestatiion, of him resorting to particular age of Manu because who shall be able to describe, completely about the incarnations (manifestations) of the disc holder Vasudeva, even after hundred of years ? (26) That God, is the sole protector of the world, he is the ancient transcendent Purusha, and the entire world is only a fragment of that high souled one, out of its three divisions, so should not be described. (27)

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Here ends the Chapter 190 namely The description of many appearances of Vishnu, in the dialogue of Shakra and Shambarayani, in the dialogue of Markandeya and Vajra in the first part of Shri Vishnudharmottara

191. The episode of Shakra and Shambarayani

Shakra said : O lady, with lovely face ! for what reward of actions (done in previous births) have you come to heaven ? You have stayed here for a long time, then how it becomes possible for you, to know about the coming ages of Manu ? (1) You tell me, who am asking about. As there is none in the heaven as old (of long standing) as yourself (you) (2) O divine lady ! how did you become able to see the same doer ? And how do you, possess the knowledge of the course of events of the future (coming) Manvantara as well ? (3) Shambarayani replied : O lord of the Gods ! this is my seventh kalpa (a day of Brahma) in the heaven, as I am staying here because of the grace of the supreme God, o ! spotless one ! (4) I have passed my other part of the day of Brahma in Janaloka. And so, o lord, of the Gods ! I have seen similar kalpas. I know about the course of the would be ages of Manu. Because. I, by getting a birth as a human being, had observed the vow of worshipping (Vishnu) on each month and constellation. (5-6) And I observed that vow, by worshipping Vishnu on each month for life. As a result of that deed, I have attained, this long stay in the heaven, originated out of the favour of the highest God. (7) And oh highly lucky one ! from this (heaven) it carries (takes) to Brahmaloka. (8) Markandeya said : saying so, o highly fortunate king ! to Shakra, that Shambarayani, when worshipped by God (Shakra) became invisible, oh king ! on the spot (9) I have described to you wholly, relating the worship of Vishnu, on each month and constellation. So, o best among the kings! You should try to observe the vow of a worship to be done on each month and constellation, with efforts. (10) Also, o holder of the thunderbolt ! You should listen to this excellent dialogue of the lord of the Gods (Shakra) and the semidivine (accomplished) woman, who is destroyer of the sins, prospers the righteousness, and who is highly auspicious (pious). (11)

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Here ends the Cahpter 191 namely, The episode of Shakra and Shambarayani, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

192. The grandeur of Eulogy

Vajra said : O brahmin (sage) I have heard about the fruit, mentioned by you, resulting out of anointing the temple of the God. Now oh knower of religion ! I want to listen agaiin (1) about that, which gives heaven as fruit even in easier way than the deed of anointing, oh best among the Bhrugus ! you tell me about that deed, as you are omniscient. (2) Markandeya said : O born in Yadu family ! eulogy (hymn of praise) of that God is described as more easy way, and yielding manifold fruit, if you wish to do it. (3) Those who praise the great God, the holder of conch-shell, disc and mace, for them nothing become difficult to gain, here in this world, and in the next world also. (4) A mortal being, is relieved from all the sins, by praising Vasudeva, and get heavenly abode for infinite period. There remains no doubt in this matter. (5) One, desirous of getting moral merits (religion) gets moral merits, while one longing for wealth, gets wealth, and an amorous person obtains love (passion) and a man who is desirous of progeny attains the progeny. (6) A diseased one, becomes free from diseases, while one who is imprisoned is released from fetters prison, while a frightened one sets himself free from fear, and an afflicted is relieved from calamities. (7) A person, by praising that highest soul, soon crosses over the difficulties, oh, best among the men ! there remains no scope for doubt in this matter. (8) so, o lord of the people ! A person should by all means, praise the highest lord always with hymns of prayers composed by the divine sages. (9) And by taking resort to Hari, who is having the auspicious and pure eys, like the leaf of a lotus, who is the destroyer of the enemies and whose valour is inconcievable persons afflicted by great fear, on earth become devoid of fear. (10)

Here ends the Chapter 192, namely the description of the grandeur of eulogy, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

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193. The transformation of both the Gandharvas-elephant and Crocodile

Markandeya said : People illustrate this ancient histroical episode, with regards (reference) to this subject, as how did the supreme God, help the lord of the elephants, when he was praised by him. (1) (As) There existed in past, those two gandharvas with long arms named, Haha and Hoohoo., Oh Indra ! the subduer of the enemies ! They completed with each other in an issue of singing (2) Oh king ! both the rivals then asked mutually "Who will act as our virtuous (proper) judge, in this world ?"(3) The gandharvas then told them "This Devala will be (Your judge) They were thus told, but they both did not wish the sage Devala as their judge. (4) By saying that "This does not know, about distinguishing characteristics of a song." Then highly enraged, and that very great ascetic cursed those both infatuated ones. (5) As both of you have shown disrespect (contempt) towards me, who though being well versed (in the subject) so, I will curse, you both, the divine singers. (6) That, "Haha will be born as an elephant, and Hoohoo will be born as a crocodile (an alligator)". And that supreme God Vishnu, when praised by the elephant will cut that crocodile into two pieces with his disc, when he will be interested in dragging the elephant and at the termination (end) of the curse, you both will gain again your original forms of gandharvas. (7-8) O best of the kings ! Then they both were born as I told you, on account of his curse. And the elephant, and crocodile thus both were relieved from the curse, of the worthy brahmin by Janardana. (9)

Here ends the Chapter 193 namely Transformation of both the gandharvas, as an elephant and a crocodile in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

194. The liberation of the chief of elephants

Vajra said : O revered Sage ! I want to listen, about the release of the Lord of elephant, in detail as well as oh ! highly fortunate one, about the release of the crocodile and also release of both, from the curse (of the brahmin) (1) Markandeya said : There exists a principle mountain, (one of the seven chief mountains) named Shringavan, in this Jamboo island. It possesses valuable minerals,

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and has the summits, touching the sky. (2) Oh king ! among its three summits, the middle one is especially endowed with brilliance (splendour). They are the abodes of Brahma, Sun and the Moon, respectively lovely and have gone up to the heaven. (3) Out of these three, one is golden, the other one is made of silver while the middle one, studded with all kinds of gems is said as the abode of Brahma. (4) And that golden summit, is the resting place of the Sun, while the silver summit is known as the resort of the Moon. All the three summits, look like the splendour of the mountain and are surrounded by the trees with jewel leaves. (5) Those who are ungrateful, who are cruel, and those who are atheists, they do not become able to see it. Again those who have not practised penances, and those who are sinners, they also do not see it. (6) There is a lake, with blossomed lotuses, and occupied with the Karandava birds, and looking nice on account of the royal geese (swan) at its back side. (7) Oh king, it is as deep, as the mind of the virtuous person, and also as pure as the mind of a noble one. It has manifold usages, and it makes the virtuous ones free from their debts. (8) It looks like a second sky (another sky) on account of fish, looking like the pieces of the clouds, and with stars in form of blossomed white lotuses, and as if shining with Moon (lord of the night) because of great white water lilies (9) It has lovely lotuses, surrounded (like cages) on all sides by the bees looking like gold, because of their smearing, with the pollen dropped from the bloomed lotuses. (10) There the water with lotuses has become difficult to be perceived, on account of the pollen dropped, from the lotuses, as their filaments, being shaken by the geese, and whirled round by the wind. (11) And there, thousands of big lotus leaves shine as if they are possessed of the pearls, because of the mist spray, made by the wind. (12) And where, the lotuses dance, when struck by the movements of the small glittering fish, and are tuning with the hummings of the bees, and sing, in form of the screaming of cranes (swans) (13) It smiles as if, with the group of swans, and dances as if, with its waves And as if, it sings (makes chanting of samaveda in form of the noise of the auspicious (white) Karndava birds (14) It was deep in the midst, and was driving away by its waves as if by touring arrogant door keepers, the branches of the trees, dropped there by the wind. (15) It was looking, as if by its eyes, in form of white lotus flowers, with their

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interiors, occupied by the resting bees, at the excessive height of the summits of the mountains. (16) Where the water was very cool, light, tasty and similar to nectar. The other summit was charming, and noisy due to the humming of the bees (17) That evil souled Hoohoo, ugly in form, got the birth as a crocodile, due to the curse of Devala, and began to move inside the water in that lake. (18) And the excellent gandharva, haha was born as the leader of the troops of the elephants, who was looking like a moving mountain, on that very mountain. (19) Once that lord of the elephants, having his body bright as his tusks, came o lord of the earth ! to the lake, possessing blossomed lotuses. (20) He, who was making that with three peaks, fragrant by the odour of the ichor, was surrounded by the young ones with bamboos in their trunks and with female elephants. (21) That elephant looking like the heap of collyrium, and having eyes contracted, because of intoxication (rut) moved sportively on the thick bed of lotuses, being stood in middle of the herd. (22) And there, he was caught (seized) by that fierce alligator, having body invisible, in presence of the entire herd, screaming very agnoizingly. (23) He tried a lot, to make himself relieved, and that alligator too, tried hard, to draw away the elephant towards himself. (24) But that alligator, was not able to drag that powerful elephant into the deep water, and the elephant, in the same way, did not succeed in making himsefl free (released) (25) He made roarings, to best of his abilities, and called (other elephants) loudly, and then being distressed (tired) and effortless (inactive) he was put (drawn) almost into the death-like state. (26) Then, that excellent elephant, who was devoted to the glorious Narayana, resorted to Vishnu, and the subduer of the enemies, thus began to propitiate that God. (27) He lifted a principal lotus, from the lake with fore-part of his trunk, and having offered it with devotion to Krishna, the elephant began to utter a sacred prayer (eulogy) (28) The elephant said : I bow down (salute) to the primitive one, who is the holder of Bow, disc, and mace and excellent of men. (29) the abode of vedas, the great serpent, the lion, the (final) resort for demons, who is having four arms, who is praised by Brahma, Indra, Rudra, and sages in form of bards (or by the semi-divine charanas), who is the paramount lord, the bestower of boons and bow down to one who is immutable (29-30) I bow down, with respect to that God, who is fond of the seat and bed in

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form of the hoods of the Sheshanaga (the lord of the serpents), and who deserves resembling to the cow-milk, gold, parrot and the bluish cloud, who wears a yellow silken garment who is the destroyer of the demons like Madhu and Kaitabha, who loves his devotees, and who possess the excellent and shining disc (in hand). (31) Again I salute to that one, who is with Brahma (four-faced one) seated on the lotus, grown from his naval and who is famous for his resting in the sea of milk, and who is decorated with very lovely crowns and armlets, who is the almighty God, and who is victory personified, and who is famous as Nara. (32) A reverential salute to the supreme being (soul of the universe), who is the primary cause of the supreme cause. (?) Who is having eyes, broad and extended, and similar to the blossomed lotus and who has his valour, scrutinized with care and devotion by Indra, who is the supreme among the ascetics, and who is victorious and known as Nara. (33) I bow down again to the refuge for the world, a resort for the Gods, a resting place for Brahma, and a resort for one's own soul, and who is the path leading to righteousness, and the only way to find emancipation for human beings. Again I always respectfully salute to the great boar (34) I take shelter with that son of Vasudeva (Krishna) who is unknowable, unmanifested, and having intimate forms, and I resort to the Narayana who is the primary cause and, the first God, the only remain (remnant) after the final destruction of the universe, and who is the primal Purusha (35) I resort to that god, who is beyond the sight (invisible) who is non cutting off and who is without a beginning and a middle, and to whom the great sage declare, as the abode of Brahman and as the eternal self. (36) (The sages) declare him as the indestructible Brahman, and omnipresent, and a person becomes released from the clutches of death, by hearing about him, and attains that eternal Vishnu, who is almighty, proud with excellent virtues and the past resort. (37)

I take shelter with that best among Gods, Vishnu, who is the cause of every doing, and its effect too who is beyond measure, who is Hiranya Nabha and is shining like a golden lotus, who is very strong and the treasure of vedas. (38) I approach to Keshava, who puts on the nice armlets and very precious golden necklace, whose every limb is decorated with excellent jewels, who puts on a yellow silken garment, which is splendid due to the texture of

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gold, and to whom, who wears a wreath. (39) I go to the world who is the source (origin) of the creation (universe), and the best among the knowers of the vedas, and also who is the most worthy among those sages, with their mind concentrated, and among the learneds in the Samkhya philosophy, who is the lustre among the Aditya, Chandra, Aswin, and Vasu, who is imperishable and who is self-born god. (40) I take resort to that great God, who possesses a mark of hair on the breast, who is the secret of the vedas, the worthiest one, who is subtle, immovable and who gives protection from fear to his devotees. (41) I shelter with the source of all the worlds, who is having no epithet (attributes) (supreme spirit) among those who are with epithets (attributes), and who is the final resort for those detached sages (ascetics). (42) I take shelter with devotion, with him who is a place of refuge for those, who need protection, who likes the brahmins, who is lustrous, and who is heading the Gods, and who is with lotus like eyes. (43) Who is the supreme lord of the three worlds, who is the fore most being unique (unparallel) and devoid of diseases who is the soul of all the beings, to that high-souled and to that embodied injunctions of the vedas, lord Madhusoodan I humbly resort to (44) I take refuge to Hari, who is the knower of the field (body) working place for the soul the supreme self, Vishnu, and who is above all the three attributes, and who is imperishable and to Narayana, the most subtle one. (45) My bowing down, to that infinite and high souled, supreme being who is unique, and who is beyond the course of the world, and who is having thousand heads. (46) I take shelter, with that ancient God to whom the sages learned in vedas, describe as the most worthy, spotless and above existence (existing from all eternity-unborn) (47) A respectful salute to you, oh, lord with lotus like eyes ! I bow down to you, oh ! the bestower, of fearlessness to the devotees ! oh the excellent supreme soul ! please save (protect) me, who have come to your resort. (48) Markandeya said : Oh king ! keeping in mind (considering) the devotion of that elephant, the holder of disc and mace, and whose prayer always results into (fruitful) good fruit, soon became propitiated (49) And Madhava then, cut with his disc, that crocodile stayed in vicinity, and he made, the elephant released from the clutches (50) And that worthy gandharva Haha who had attained a birth as an elephant due to the curse of Devala, was set free then from that state, and

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then being released, he proceeded for heaven. (51) That elephant, as soon as he was released by the alligator, got again the gandharvahood. and that alligator, who was thus killed by Krishna, and who was also suffering from the curse of Devala given before, also attained gandharvahood (a birth as a gandharva), as Vishnu being propitiated, soon saves (releases) one, from the worldly sea. (52-53) And even though, he (Vishnu) being enarged, kills the enemies, he favours them with godhood. Those two, assumed their original forms and bowing down to Janardana. (54) They, both the eminent gandharvas, became highly delighted, O long armed one ! on seeing the elephant and the alligator, set freed from the curse in past God Madhusoodan had said. A person with profound contemplation, if he will remember him, who had caught the king of the elephants, and to the elephant, and to me. (56) And also to this lake, as well as the release of you both, and this thicket of the kichaka-bamboo, and similarly this mountain. (57) And also will think of the figtree (Asvatha) the Sun, the ganges, and the Naimish forest, together with Prayaga, Brahmatirtha and Dandaka forest. (58) And those mortal beings who will recollect, and will listen too, about these, attentively, they won't suffer from evil dreams and sins because of taking resort to me (because of my grace. (59) Those human beings will be liberated from all the sins, and will enjoy happiness and will attain a virtuous fate. (60) And the evil dream of those persons will be turned into a bliss giving dream. Those persons who will remember (recollect), after awakening from sleep at dawn, Vishnu's destructive forms of universe like, Koorma, Matsya, Varaha, Vamana, as well as Tarkshya, and Narasinha. (61-62) They being released from all the sins, will attain to the highest resort. Markandeya said : Saying so, the supreme God Janardana (63)

Then touched those gandharvas who were in forms of an elephant and an alligator. As they were thus got touched by him, they soon became adorned with, divine garlands and clothes, and left for heavenly abode by the aerial car, arrived at will. There Krishna, the lord of the gods, by making the king of the elephants thus liberated (65) was thus praised by the sages, with the mystic words and letters of the vedas that God Vishnu whose course (intention) becomes difficult to be perceived, and who is pervading all they went (left) (66) All the Gods then,with Indra ahead, when

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they saw the release of the king of the elephants, bowed down to him with folded hands, keeping the brahmins in front of them. (67) One who, after awakening from sleep and at dawn makes heard this release of the elephant which is auspicious, and destroyer of all the sins, he himself becomes liberated from all his sins. (68) And, oh best among the kings ! By recollecting and narrating with faith the epiode of the release of the elephant, he gets a long life. (69) I described to you, this divine, pious and sin-killing story (o, you king with long arms ! You narrate this, which destorys the badly evil dreams. (70) And listen to it with devotion, when it described to the brahmins as I told you. (71) Those best, among the learneds of the vedas (Brahman) bowed down to that excellent, most distinguished, the worthy lotus navalled Narayana, who is having the treasure of lotuses, who is the chief of Gods and who remains as the unmanifested God, and his the eternal soul (Highest Purusha.) (72) This (eulogy) is bliss giving, oh best among the Yadus ! even to the sinful persons, and having heard of it, even during the dreadful or evil dream, he is relieved from sins. (73) Oh, best among the kings. As that elephant being devoted to the lotus-eyed God, was liberated from miseries, you too take resort to Hari. (74) And then being liberated from all the sins, you will attain that highest resort. (75)

Here ends the Chapter 194 namely The liberation (release) of the chief of elephants in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

195. The prayer of Vishnu Panjara

Vajra said : How did the best of the brahmins rescue him, as that demon (elephant) ? had become without valour (powerless) and helpless (without support) ? (1) Markandeya said : He then, muttering slowly his (Vishnu's) names, and with undivided mind attached to Govinda, entered that Vishnu cage, which destroys all the wicked ones. (2) Vajra said : O best among the righteous ones ! I want to listen about Vishnu cage, which always protects fully all beings. (3) Markandeya spoke : Oh most worthy of the Yadus ! Brahma in past had formed the Vishnu Panjara (cage) with an object to protect lord Samkara who was then destroying the three cities (of Maya demon). (4) And (it was made) by the lord of the speech (Brihaspati) for Shakra, who was proceeding, to kill the

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demon Bala. I will describe its characteristics (nature), O king ! you know, from me. (5) As "God Vishnu, may stay (protecting) in the eastern direction with disc, and with mace in the southern direction, while in the west Vishnu may remain with bow, and to my north, oh Vishnu you protect me with sword. (6) Rishikesha may live there, protecting me in various corners and let Janardana stay in its holes, and Hari in form of a lap (!) May appear to kill, on land, the evil spirits and demons." (7) "This (your) mace is with thousand rays and vomits intense fire, and it may act as the destroyer of demons, ghosts, goblins and female goblins." (8) "And that roaring sound of Vasudeva's bow, (sharing) may completely (totally) abolish my enemies, whoever they be animals, human beings, (ghosts) Kushmandas (?) or evil spirits etc. (9) And those, who are thrown off (destroyed) by the edges of the sword, similar to pure Moonlight, may soon come to an end, as the serpents, come to an end (die) by the garuda (eagle) (10) As also those who are Kooshmandas, Yakshas, demons and evils, with those evil spirits, wicked leaders, cruel persons, jackals and birds, may soon be perished (11). Those beasts like lions, and the snakes. The all being injured by the bow of Krishna may be appeased". (12) "Again all those, who take away, the dispositon of my mind, and those who destroy my memory, and those who hurt my strength and vigour, again those who carry (seize) away my shadow, they all soon be destroyed (being short by the bow of the lord)". (13) Those Kooshmandakas (wicked spirits) who kidnap my objects of enjoyments, and those who destroy my marks, they all being injured, by the force of the disc of Vishnu, may perish." (14) And may I be blessed, with the sound state of intellect, mind as well as with the sound state of the senses, on account of the narration (praise) of virtues of Vasudeva." (15) "And let Janardana Vishnu (Hari) be, behind my back, also in front of me, to the southward and northward too and, may he live in different corners. A person who takes resort (bows down) to that praiseworthy, the paramount and having infinite valoured Janardana, never gets ruined (misery). (16) As Vishnu is the supreme soul, in the same way that Keshava only is the highest manifestation in form of the universe. May all my three fold evils,. come to an end, by reciting the names of that immovable Lord Vishnu, and having known that fact." (17)

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Here ends the Chapter 195 namely The description regarding the prayer (eulogy) of Vishnu Panjara, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

196. The appease of all the calamities

Vajra said : O best among the Bhrugus! You have told me about self protection (guard), which destroys all troubles. But how can those kind (benevolent) persons, save (protect) the others? (1) You please remove, this my doubt, as you are the treasure in form of knowledge, and you know about all the mysteries (sécrets) of Vishnu. (2) Markandeya said : A person himself being bathed, and pure, o righteous one! should protect the other with this praise hymn, making him bathed, and with a touch of the edges of Kush grass. (3) By worshipping the highest God Janardana, with a fast, this act of protection, becomes unfailing, there is no scope for doubt here. (4) A person, by performing this, any way, is released from diseases. This is best remedy (medicine) for those, who are inflicted with physical and mental illness. (5) bow down together with the sacred syllable 'aum' to that high souled also to that highest soul, who is the supreme Brahman, who though having many forms himself is void of a form (figure-body), and to the all pervading supreme spirit. Who is spotless, pure and destroyer of the sins of those who contemplate him. (6-7) Whatever I reveal (tell) making a bow to you, that my word may be turned into accomplishment. (may become true) I will tell to Varaha, Nrusimha, and to the high souled Vamana. (8) And after making a reverential salute to them. Let those my words result into achievement and oh, Trivikram, Rama, Vaikuntha and Nara. (9) I will tell you, after bowing down, and may, my that word be fruitful. (10) Oh God Varaha, oh God Narasimha, oh lord Vamana, oh, Trivikram, oh you the lord of Hayagriva, oh omni-potent one! oh Rishikesh, you destroy, (remove) whatever is unauspicious, o invincible lord! with your excellent four weapons like disc etc. (11-12) O lord, you be the destroyer, of all my miseries with your undisturbed majestic lustre, and also remove (take way) the sins, evils and improper fastings of this particular person (myself). (13) Whatever occurs as the fruit of the sin, causing great fear out of death or, together with employment of magical spells used for cursing the enemies. (14) As, the touch of poison or the application

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of a serious disease, you, oh ever young God! make them withered, bow down, with the sacred syllable 'aum' to Vasudeva, to Krishna, and to the holder of the bow. (15) bow down, to the lotus eyed Keshava the excellent disc-holder, and also bow down to him, who wears the pure and yellow silken garment, shining like the filaments of a lotus. (16) And a reverential salute to that disc-holder God, who puts his disc, on the shoulders of the enemies in terrible wars, and who is the embodied three vedas. (17) I bow down, to that boar in the great sacrifice, and to one who gets, asleep on the hoods and thighs of the Shesha, who has a braid of hair, like that of the heated (shining) gold and to that God, with his eyes looking like the burning fire. (18) O divine lion! having the touch of nails, more sharp than the edges of thunderbolt, my bowing down to you. And also to that very short tortoise, again I bow down to that personified Rig, Yajus and Samaveda. (19) And also my repeated salute to you, who covers the earth (heaven) by assuming the form of a dwarf (pigmy). O, Varaha! (Vishnu in boar-form), oh with huge task! do crush my that entire bunch of fruit, resulting out of sins and whatever is got as its reward. And oh! Narasimha! Oh God with fierce mouth! oh you shining like the fire, with the skirts of the teeth. (20-21) Oh, the destroyer of the miseries of the devotees, tear down (shatter) with your roar the wicked ones. Again oh God! assuming the dwarf form! you make all calamities, appeased (destroyed) of this person (of me) with the utterings (words) of vedas like Rig, Yajus and Sama. (22) Oh Janaradana! Make all my miseries appeased, and you remove my that fever, which is lasting for a single day, or for two days, as well as for three days, or for four days, and oh Govinda! in the same way you take away my that fever which is high and continuous, together with the fault, resulted from the derangement, of the three humours of the body, and also remove that which is going to occur in future, by destroying its pain. And you also remove my pain, caused from the eye-disease, headache, and related to stomach. (23-24-25) In the same way (oh Vasudeva) you put an end, to the trouble caused by loss of breath, or excess or breath, scorching heat, agony, tremor, as well as to the diseases like those of anus (piles etc.), and of nose, also of leprosy with consumption (26) Along with the diseases like bilious, jaundice fever and very serious diseases like diabetes, and the disease like, anus-fistula,

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dysentery, and those of mouth and chest. (27) And those diseases like stone (in the bladder) and a painful discharge of urine and those other very serious ones, and again those, caused by gout (like rheumatism etc.) and by bile (28) together with those some which are caused by phlegm, and by the derangement of the three bodily humours, and again those, would be diseases like small-pox etc. (29) They all come to an end, being cleansed (driven away) by Vasudeva, and may be destroyed with the recital (utterance) of Vishnu's names (30) And being injured by the disc of Hari, and by the remedy (medicine) in form of the utterance of the names, of that imperishable and intimate Govinda. (31) I really declare this truth (fact) that, all the diseases come to an end, and again any kind of poison, whether it may be of non-spreading, or spreading nature, or even non-real (got by magic spell) either caused by the teeth, or by the nails, or by the sky, or it may be very painful, or caused by small pox like diseases. (33) May Janardana when praised bring to an end, all that. The stars, the unauspicious (evil) planets, and in the same way the auspicious planets. (34) Attached by those harsh ones forming a circle with Revati and Virddharevati as well as the cruel planets, like Vriddhikakhyas and those planets belonging to Matru (Mother) may all these small planets be destroyed by the life story of Vishnu as a boy. And those planets which act adversely to the aged ones, and some of them, unfavourable to the children (35-36) They all be burnt by the sight of Vishnu (Narasimha) including those adversely working in young age too. Narasimha, with terrific roar, and a face formidable on account of mane and who is the benefactor of the world, may destroy all these planets (make without remnants) oh Narasimha (in man-lion form) oh big lion! Oh you, possessing the face radiant with the flames of the tongue! (37-38)

O with fire as eyes! you devour without fail, o paramount lord! to all the planets, Those diseases, those great calamities, that poison and those evil planets, and those cruel beings and the terrifying agony of the planets and also those injuries of the wounds caused by the weapons, like the burning, and skin diseases. (39-40) Oh all pervading one! oh the supreme soul, oh Janardana! having assumed any form, oh Vasudeva, You destroy them all at once. (41) O, the most worthy Achyut (imperishable), you make all the wicked elements, pacified (appeared) by throwing

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your Sudarshana (disc), dreadful on account of the circle of flames. (42) Oh, Sudarshana (disc), possessing profuse flames! cut at once, kill soon, oh, highly horrible one! destroy all the evil demons. (43) May God Narasimha, with his roarings protect (me) from all sides i.e. in east, west, in the south as well as in the north direction. (44) And may God Janardana, with multiforms, protect on earth, in the space, in heaven, on both the sides, from behind and in front of me. (45) Because, Vishnu pervades this entire universe (whole world evolves from him) including deities, demons and human beings. By him the ever existing self may his (my) sins be appeared. (46) Just as by remembering Vishnu, the sin soon disappears (comes to an end), in the same way may all his adverse deeds, be destroyed by that permanent god. (47) Just as Vishnu is sung (honoured) as the supreme being (self) by the Vedantas, according to that fact, whatever I told it may come true (it may be like that) (48) Let there be peace, and auspiciousness and whatever is unauspicious that may be destroyed, as I have cleansed by the kusa grass stayed on the body of Vasudeva. (49) As Govinda, Nara as well as Narayana purifies all, like wise, may all the miseries come to an end by the words of Hari. (50) When Madhusoodan is remembered (with faith), all the diseases come to an end, and also all those planets and all kinds of poisons, and all the beings become pacified. (51) This is known, as the cleansing weapon, consecrated by the repetition of Vishnu's names, with regards to all the diseases, and fear from every being. (52) May there exist peace, together with auspiciousness and let his (this person's) adverse elements come to an end. Whatever sin this person has made (commited) it is thrown into the ocean of the salt. (53) May be always gain good health, by the narration (names) of Rishikesha, and may his sin return to that very place, whence it had arrived. (54) This great cleansing should be done, at the time of pain from diseases etc, by a devotee of Vishnu, and who is the well wisher of the living beings. (55) All the calamities surely come to an end by this, and so it must be always performed, for benefitting all the creatures. (56) Aniruddha, Pradyumna, Samkarshana and Vasudeva, who are without the begining and end, who are seers, and who are ancient, Subtle, and very great instructors may destroy (appease) all your fevers (calamities). (57) Those kusha grass is from Vishnu's body, And Janardana have

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come of my own accord. I have already killed (destroyed) all his enemies, may he be at ease, take this as from Hari. (58)

Here ends the Chapter 196 namely, 'The appease of all the calamities' in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

197. The birth of Yakshas

Vajra said : Oh highly lucky one! You have narrated about the birth of Urvashi, while you were describing about the creation of the universe, and there in consequence of it, many other (1) Stories you had told, oh brahmin, relating to laws (religion) and pleasing too, and connected with the grandeur of Vishnu, and destroying, all sins and fear. (2) You had, at that time said, about the wife of the sage Kasyapa, Khasha by name, and also about her two high-souled, sons known as Yaksha and Rakshasa. (3) I wish to hear, about their birth, as well as about their race, and also about the commencement of the creation of the universe. You describe them in detail. (4) Markandeya said : That Khasha gave birth to Rakshasa, in the earlier part of the twilight who had a face, furious on account of big teeth, and had tawny and hang up eyes. (5) His mouth was made open (wide) reaching his ears, and he had a plump and great nose-tip, the head was devoid of hair, it had on ugly spread, and was with ears, looking like spikes, and was very dreadful. (6) Likewise in later part on twilight she delivered Yaksha, with that similar form (looking), as she had given birth to the Rakshasa son. (7) I injure (kill) you, spoke the agitated Yaksha to his mother, but 'You protect (save) her' thus the Rakshasa, advised to that Yaksha (8) 'As he protected (his mother) so he was known as Rakshasa while, because of the idea of destroying (the mother) he was called as Yaksha. The damsel Krutsthala, was the wife of Yaksha. (9) And her son named Rajatnabha Yaksha, was known as his son oh king! his wife was the daughter of the Yaksha Anurhlada. (10) Her two sons namely Viramanichara and Virabhadra, were similar to Gods, and they were famous and learned. (11) The two daughters, of the king kakutsha, became their wives, the first son o King! born through her was known as Punyajani, and oh descendent of the Yadus! in the same way, she gave birth to the second son, named Devajani, Oh king! her sons known as Punyajana as well as Devajana Yakshas, were many

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thousand in number, and were very strong and valorous. (12-13) Oh king! those Yakshas born in those Yaksha races, on account of worthy marriages, were possessed with excellent disposition, righteousness, they were attached to truth, were modest and highly eminent as well as most worthy and honourable. (14)

Here ends the Chapter 197 namely, 'The birth (creation) of Yakshas' in the dialogue of Markandeya and Vajra, in the first part of Shri vishnudharmottara.

198. Heti's dynasty

Markandeya said : O king! Aja and Shanda born as Pishachas were two sons, of Kapisha there, the Pishachi daughter of Aja, was famous by the name of Brahmadhana. (1) While Pishachi, named Yatudhana was known as the daughter of Shanda. Aja and Rajshanda once, when both were hungry at mid night. (2) They both, together with servants, o lord of the people! saw outside (their residence), a hungry Rakshash (demon) moving with hunger at night. (3) And when that strong one, was seized (caught) by those two hungry Pishachas, they both, thinking of his, that strength, asked him with effort. (4) And o best among the kings! he (demon) then revealed, to both of them their cause of birth. And when they, both knew (heard) from him, about their birth and deeds (achievements), then that flesh-eaters' (both the Pishachas) (5) Gave in marriage, their two daughters to that human flesh-eater Rakshasha. And then these two families (races) through both the wives of Rakshasha were known as (6) The Brahmadhana Rakshashas, those born in the race of Brahmadhana, while those who were born, in the race of Yatudhana, were famous as Yatudhanas. (7) I will first, make you known about those demons, born in the families of Brahmadhana. They were Yagnaha, Nirdhanikshepa, Brahmapoota and Nighnavan. (8) Along with Svankrit, Kuntala and Sarpa are known as the sons of Brahmadhana, and hundred and thousands were born as their descendants. (9) Among them, Shleshmatas and Kavansthanas are said Brahma Rakshashas while the ten sons of Yatudhana were Heti, the fierce Praheti, Paurushad as well as Vadha, Vidhyutsphoorja, Vata, Nasa (? Nabha) as well as Vyaghra, Susakrut and Karala. (10-11) They are known as the attendants of the Sun and they move along with him, and those who were born

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in their race were described as Yatudhanas. (12) O, born in Yadu race! I will describe to you (about) the two dynasties of Heti and Praheti. Lanku was the son of Heti and his son was knwon as Salakatamkata. (13) While the daughter of Samdhya, was his wife, and Sukesha is known as his son. Mali, Sumali, with mighty Malyavan, these sons of Sukesha, were (frightening) a cause of fear, to both Gods and demons. They had, by practising penance, propitiated the supreme god Janardana. (14-15) And had attained, unparallel valour and that big city of Lamka. The demoness, Kaikasi by name, and who was the daughter of Sumali, was the wife of Vishravas, and Ravana by name was known as her son, who had conquered the three worlds (16-17) And that maternal grand father of that wicked-souled Ravana, Sumali by name was killed in battle by the vasu named Dhara, while Mali was killed by that supreme lord Keshava. (18) And Malyavan blessed, with long life is still alive today, oh descendant of the Yadus! in past advised (made heard) those too brothers, who were eager, to fight against the gods. (19) But they did not follow to his beneficials, righteous, and noble words. Therefore, both the demons were met with death in two battles. (20) He had also made Ravana heard, the same words, at the time when he was opposing, but he disobeyed, his words (violated them) and so though he was attached to religion, and possessing matchless valour, he met death too. (21)

Here ends the Chapter 198 namely 'The description of Heti's dynasty' in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

199. The birth of Chyavana

Markandeya said : O king! The son of Praheti, was known by the name of Puloman, and he was, soon destroyed by Chyavana with an enraged glance (look) (1) Vajra said : O best among the Bhrugus! with what reason (purpose) and, in what way did Chyavana kill the demon Puloman?, you tell me, about it, who am asking you. (2) Markandeya spoke : The demons Puloman had two daughters, wellknown in the world. He gave Puloma (daughter) to Bhrugu, while to Vasava (Indra) he gave Shashi in marriage (3) Oh king, once in the maiden form when she was a little girl Puloma was left crying by the king of the demons Pulóman, oh delighter of Yadus! (4) (Saying) 'O Rakshasha (demon), carry away forcibly,

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this weeping girl'. At that time in the arena (court yard) of Puloman's house (5) stood that wicked (who was in search of his flaws (weak points.) And following Puloma, he took way (carried away) that girl having beautiful eyes. (6) Then Puloman, the best among the demons, abused that bad-conduct demon and gave that daughter, having fair waist, in marriage to Bhrugu, at proper time. (7) Then Puloman asked the fire, when he saw that unblamable (chaste) pregnant lady, stayed near Agnihotra fire (in Agnihotra house) and without Bhrugu. (8) "Oh Agni (fire)! tell me if she is the same Puloma whom I possessed in past"?. Then fire replied him, by saying "this auspicious (worthy) wife of that Bhrugu is yours, no doubt" (9) (This is the same (Paulomi) who is now the worthy wife of Bhrugu). That demon, when he heard from fire, that she belonged to Bhrugu then he kidnapped her. And when she was thus seen, then foetus was fallen down slipped from her womb, at that time (10) Because he (it) was fallen down, that great ascetic became famous by the name of Chyavana and as soon as he saw at puloma he was burnt (reduced) to ashes. (11) And from the flow of Puloma's tears, there occured the river vadhoovara. And fire, due to the curse of Bhrugu become all-devouring. (12) The fire then became highly enraged, when he was thus cursed by the worthy brahmin, and Brahma, who was desirous of working, for the people, himself told him. (13) "O fire! being touched by your flames, everything will be pious, and, after being purified. thus, then surely it will be used as eatabies," (14) Thus, I have told you about, the birth of Chyavan, and the destroying of the eminent demon, and also about the purifying of the fire and its flames, now o king! you know from me about the race of Puloman. (15)

Here ends the Chapter 199 namely, 'The description of the birth of Chyavana' in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

200. The dynasty of Praheti

Markandeya said : O king! the demon king named Madhu, was the glorious son of Puloman, and lord Shiva (having the mark of a bull in the flag) had given him a trident, by dragging it from his own trident. (1) As he was made propitiated, by penance along with his son when Ravana who was intent to conquer the three worlds, made (his son) Meghanada, consecrated for it, and for that

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purpose when he marched, towards the city of Nikumbhila, and in the same way when the brave Vibhishana took resort in the water of the lower region. (2-3) And when, oh king! Kumbhakarna, the enemy of the gods had got asleep, then that Madhu had kidnapped the daughter of Malin who became the sister of Ravana. (4) Kumbhilasi by name, that highly fortunate lady was endowed with wealth in form of beauty, and through her, he got a son Lavana by name. (5) He (Lavana) had destroyed (killed) Mandhata, with his trident. That wicked souled demon, was without a wife and a son. (6) O king! that glutton, took as food ten thousand beasts, human beings etc. daily. (7) And the younger brother of Rama, who possessed strong valour, became his destroyer by the order of Rama he who was the universal hero, and similar to another unbounded Vishnu, Shatrughna by name. (8)

Here ends the Chapter 200, namely 'The narration of the dynasty of Praheti' in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

201. The race of Shailoosha

Markandeya Spoke : Then sometime, after the birth of Rakshasha by Yaksha, she gave birth to a gandharva, the famous Shailoosha. (1) That evil souled had three crores of sons. At that time Brahma made an order, to reside in the particular kingdoms (cities) according to caste and in order, to his progenies. (or Brahma sent forth, the people and ordered them to rule over the countries peculiar to their class and order). And he made Chitraratha as the chief (king) of those gandharvas. (2-3) And those gandharvas, the sons of Shailoosh, who determined to live in groups (troops) abide by the order of that Chitraratha. (4) They, becoming devoid of agony (anxiety) live on both the banks of Sindhu, having ruined the region and having killed the people living there. (5) They were destroying the countries, and were disagreeable to the kings, and therefore the king Chitraratha then cursed them. (6) You will attain death by a human being, as you are interested in unrighteousness.' (7) O king! Because of that unparalleled curse of that (given by) highly powerful king of the Gandharvas, Bharata became their destroyer, in the battle, who was none else, but that immeasurable Vishnu, stayed in another body. (8)

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Here ends the Chapter 201, namely 'The description of the race of Shailoosha', in the dialogue of Markandeya and Vajra in the first part of Shri Vishnudharmottara.

202. Bharata's departure

Vajra asked : Oh highly lucky one! You tell me, who am asking you, 'why and for what reason, Bharat killed those gandharvas, the sons of Shailoosh? (1) Markandeya replied : When Rama, the son of Dashratha was ruling over Ayodhya, the unassailable city, at that time the virtuous Lord of Kaikeya, Yudhajit by name. (2) He the maternal grand father of Bharata, then sent as a messenger, the aged preceptor Gargya to Rama. Now listen to the reason behind it. (3) 'Oh Rama! the lovely regions on both the banks of Sindhu, is occupied by the gandharvas, having killed there, their kings in battles. (4) And those gandharvas, are disagreeable to the kings, o king! therefore by sending Lakshmana, Bharata or Shatrughna. (5) O, born in the race of Raghu! make them destroyed. Thereby the kings will be free from danger (secured) and that province will come under your power. (6) Raghava, when he heard the words of the messenger, pondered over in this way - Lakshmana has shown, great valour when he killed Meghanada, and Shatrughna too when he killed Lavana, had fought bravely. Now I will send Bharata to make the gandharvas subdued. (7-8) Calling thus to mind, Rama said to Bharat 'O dear one! go to the royal palace with Gargya ahead and yourself, treat him with honour, then being accompanied by your maternal uncle, proceed from the house of the king of Kaikeya, and kill those evil minded gandharvas, the sons of Shailoosha. (10) When he was thus told, that righteous, and brother loving (devoted to brother) Bharata, bowed down to Rama's feet, with head and stood there with hands folded in supplication. (11) Then reaching the royal residence, he did everything which was proper at the time of departure as he made his body anointed with the extract of the herbs, and purified his hair with levigated powder of white Mustard seeds and with water of holy lakes and of rivers and with the water of the sea. (12-13) Mixed with the sandal water, and with the dust of saffron, and containing all types of herbs, and possessed of every perfume. (14) And he, the bestower of prosperity to Raghavas, then took bath with that water, purified by

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sacred (magical) formulas. And at that time the bards propitiated (appreciated) him with the sound of conch together with that of the kettle drum, with the beatings of the musical instruments, and with the beats of the large drums, together with the sons of the panegyrists (bards), as well as, with the laudatory speech of the bards (charioteers) and panegyrists, along with the exclamation 'Jaya (hail, glory uttered by the bards, and the groups of damsels, attended him with sons. (15-16-17) Bharata, took then bath with royal splendour, fit for a prince-royal, and smeared, his whole handsome figure, with fragrant sandal (18) he then being dressed with unhurt clothes, and being decorated with white flower garlands, earrings, armlets, crown and with all kinds of jewels. (19) Worshipped, the highest god Trivikram, stayed in the inner apartment of the palace, and with fragrant garlands, reverential bowings, perfumed smoke, and with the offering of lamp etc. (20) And after worship of the lord of the universe served the fire, where the worthy (chief) priest of the Raghavas, offered oblations nicely (21) He the high souled one then made generous alms, to the invokers of blessings, and to the brahmins, of cows, clothes, gold, excellent horses and elephants, sweet balls along with fruit, coagulated milk, fragrant garlands and of unhusked and pounded rice. (22) He sat at ease on an excellent seat covered by the tiger skin and then, after worshipping the weapons, he worshipped the flag (banner) and the umbrella, and the auspicious symbols with cross as well as, holy turning rounds. (24) And carrying with him, the water of rivers in the golden pot and also conch shell, an anointment of lovely lotus ! a filled pitcher, the rut of an elephant, the durva (sacred) grass, and the wet cow-dung, together with gems, and bilva fruit and the bow with arrows, the best among the Raghus walked upto thirty two steps. (25-26) He then being mounted on an excellent horse, looking like the splendid moon and equipped with golden harness went out, he the glorious one was honoured (adored) with words, proclaiming victory. (27) By the citizens, and by the inhabitants of the country, and by the ministers. Also with the loud sound, of the musical instruments, along with the increased sound of elephant bells, occured repeatedly. (28) And with the neighings of the horses, and with the noise of human beings. He gave liberal rewards, and marched with the utterance of 'happy day' made by the brahmins. (29) The gods,

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with Indra at the head, sprinkled flowers and uttered auspicious words at the time of Bharata's departure. (30) As "He is embodied Dharma, and he is the best among the truthful ones. He is the principal among the heroic persons, and having unparallel physical form on earth". (31) "Nobody is able in this world or in heaven, to behave (act) in such a way as he had behaved, when Rama, had gone to forest. (32)" "He had willingly abandoned the kingdom, and had burnt (his) home (life) as if by fire. And this high-souled one had taken resort to pain causing beds." (bed of miseries) (33)And he had protected the kigdom, always by eating fruit and roots only, though objects of eatables and enjoyments were easily available for him, and being with twisted (matted) hair and wearing bark garments." (34) The younger brother of Rama, (Bharata) hearing the words uttered, by the deities, came to Rama's residence, which was occupied by the heroic persons, noble ones, and the learned persons as by gems, the immeasurable sea is occupied. (35)

Here ends the Chapter 202 namely, 'The description of Bharata's departure' in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

203. The followers in departure

Markandeya said : Oh, descedant of Yadus ! before Bharata, who was desirous of marching (departure) had left home, Rama had said to Lakshmana, who was ever prepared (for obeying Rama's order) (1) "O descedent of Raghus ! send three lacs horses, ten thousands elephants and chariots six fold to elephants, along with, five crores of foot soldiers, who do not return from battles, following, the high souled prince Bharata." (2-3) "And oh Lakshmana ! let the treasures follow, in the same way to dear Bharata, with the chariots drawn by oxen as well as with strong oxen, and with camels. " (4) "And also with mighty persons, and with best of horses and donkeys let there be plenty of clothes, rupees, gold and gems, so that Bharata can spend, in various parts generously, and at will "Those worthy brahmins by telling story (heroic) and those actors. (5-6) "as also those lovely women, expert in music dancing and in the soft (emotional) dance follow Bharata." "And also those some, who wish departure, and those who sell drinking objects. (7) Again the harlots and those

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merchants, maintaining themselves, on various products of sale may also follow him. (8) Also those curers of poison, and surgeons in extraction of splinters and the physicians, workmen sculptors (carpenters) and those who plant the trees on way (may follow him) (9) Along with the well-diggers, the plaster doers, bamboo-artists, weavers, and few clever painters. (10) And those, who are personal dressers (decorators) and cloth merchants, and who are peacock catchers, the catchers of the francoline partridges, and those of chetakas, and those who are their destroyers (also follow him). (11) Those painters (dyers), ivory artists, those who maintain, themselves on the tusks of the elephants, along with workers in castor oil plants, and canes and those expert weavers of mats. (12) The artisans in brass, in copper as well as in birch trees, and those makers of the swords, and cooks, clever in molasses and rum preparations. (13) With persons sustaining on rams, baffloes and oh Lakshmana ! those tailors, eulogy singers, few charioteers, the bards and the panegyrists (14) together with washermen and shoemakers, the workers with charcoals as well as hunters and fishermen follow too. (15) Those who carry the headless trunks, and those who cut the woods, and those who know sewing the garments (clothes) and those persons who build the houses. (16) With those some potters, and barbers, and with those letter writers (document-writers) along with them who are for counting and who are with related to grain threshing may follow Prince Bharata." (17) Those preparing barley-meals and those some who live on vegatable-selling, with the oil grinder, vendors of perfumes, and cleaners of holy places. (18) Again the persons who know drawing, and those who are trainees of monkeys the bards, and the superintendents of the royal kitchen, together with oh Lakshmana, the attendants on women apartments, may follow the prince. (18-19) Those cow-heards, foresters, and wanderers on the river banks, they follow at ease, with their herds of cows (kine), and she buffaloes. (20) O son of Sumitra (Lakshmana) ! those who are principal among their groups, villages, and stations of cow-herds, as well as those leaders of the forest dwelling people, and mountain tractors. (21) They all being well paid (nourished), and well-worshipped., may follow (in marching) my loving brother, prince Bharata." (22) When he was thus told, he (Lakshmana) ordered them all, by Rama's words, and they all, being pleased,

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went out of the city, taking permission of Rama, with their heads. (23)

Here ends the Chapter 203 namely, the description of the followers in departure, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

204. The description of Bharata's departure

Rama, at that time heard that big noise of the followers of Bharata, mixed with the sound of conch shells, and musical instruments. (1) On reaching to the doors of the palace, that highly renowned Bharata alighted, from the horse, and went to the king, on foot. (2) He, saw Rama, seated on a jewel studded royal seat, and besmeared with worth and perfumed sandal paste. (3) He had put on, very light (thin) clothes and was decorated, with all the ornaments. He was resembling to sun, by his lustre and to moon by his charming physical appearance. (4) (Rama) he was like earth, in quality of forgiveness and was like, the destructive fire, at the end of the world with regards to wrath (anger), and was similar to the preceptor of the gods, in learning (intellect) and was similar to Vishnu, in case of valour. (5) Rama was without a second (unparallel) in virtues like truthfulness, alms-givings, self-restraint, and in moral characters he saw, Raghava surrounded by priests, ministers and people (subject) (6) On seeing him Bharata made himself prostrate with head on earth, then the law-abiding door keeper made Rama, the learned souled known about the arrival of royal prince Bharata together with Lakshmana and Rama, then stood up and embraced him on neck. (7-8) He smell his head, and asked him, to take the seat. And when Bharata had got sat at ease Rama began to tell him. (9) "Oh Bharata ! by killing the sons of gandharvas, you should make those both the countries, situated on both the sides (banks) of Sindhu, handed over to both of your sons. (10) And then having installed, o dear one ! both the sons on the cities of those two, you deserve to return soon, after honouring your maternal grand father Yudhajit. (11) As, o best among the men ! I will not be able to sustain, myself without you. Following (honouring) the duties of a Kshatriya, I have sent (am sending) you. (12) So, oh, highly lucky one ! you proceed, you may not waste your time, May there be well with you, who are proceeding (marching) from those of intermediate region, and from the kings.

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(13) As well as oh spotless one ! from divine beings and from all the beings. (14) May those guarding elephants, having lustrous power and possessed of lustrous bodies, always protect you, presiding over their particular cardinal points. (15) And also, Brahma, Vishnu, Rudra, Sadhyas along with the groups of Maruts, Adityas, Vasus, and the two eminent Physicians, those Aswins. (16) As well as the descedents of Bhrugu, and Angira, the divisions of the time, rivers, oceans, mountains, seas and lakes (17) With demons, goblins, gandharvas, Pisachas, the serpents and Rakshahas, together with the wives of the gods and all the divine mothers. (18) Again weapons, scriptures act, they all may become auspicious to you, and may bless you with victory, longlife and enjoyments." (19) thus having heard, about the means of securing victory and prosperity, uttered by the king, that bow-holder, bowed down to Rama's feet with his head. (20) Then coming out of the royal residence, he imagined the world as if was ordered by Rama. Then he mounted on the elephant, which was looking like the peak of the mountain Himadri (Himalayas) and had the bright face with lovely tusks. (21) And oh king ! it was sprinkling the court yard of the royal palace with rut, and was surrounded on temples by the bees, greedy for drinking the ichor. (22) It had big ears, fair and steady and possessed the ear decoration (ornament) in form of the long made honey spot in eyes as if done by the bees with favour (23) It had on its back, beautiful seat, had broad temples, and was tall and very strong, and it was wearing the golden necklace of twenty seven (equal to constellations) Pearls on head. (24) It possessed on both the sides, the charming and lovely bells, with sweet sound, and had nice painted cloth, as housings, and a big flag made of Kovidar tree. (25) Its banner flags, were adorned with series of small bells, and was mounted by a keeper (elephant driver), expert in politics, and intelligent. (26) He had in his hand the hook (goad) staff of which was made of blue stones, and with sharp edge and of gold, and was holding an iron club, kept on other buttock. (27) And it was consecrated, by the fortune teller, with victory-giving, magical spells. He (Bharata) the highly lustrous one, mounted then on it, and he was praised by the words proclaiming victory. (28)

Then Lakshmana, too mounted, holding with love an umbrella, round like the orb of the moon, and with golden staff. (29) And a

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pair of young women, with unparallel beauty on world too, mounted carrying (holding) two chowries, which were brilliant like the rays of the moon. (30) Being mounted on that elephant moving slowly due to dropping the ichor-juice, he went oh the descendant of the Yadus ! together with Gargya who was riding in the chariot. (31) Then oh highly fortunate one ! the huge army consisting of four members (elephant, chariot, cavalry & infantry) followed him, making the earth oppressed with banners and flags. (32)The hawks, the crows, the harons, the goblins and Yakshas together with demons, moved (walked) in front of that high souled Bharata. (33) They were greedy of the flesh, of the sons of gandharavas because they sustained themselvs on flesh. He (Bharata) passed through the royal path, which looked splendid due to the crowd (gathering) of the people, he being served by the sound of the drums and sweet noise of the bards, and by the favourable, fragrant breezes and was thus pleased, by the sight of principal auspicious elements. (34-35) Carrying with him on the royal path the lustre of the lustrous persons, and the hearts of the young maidens. (36) He at the distance of only one fourth of a Yojana, on journey came to an even place, full of water. (37) and which was pervaded by excellent trees and there he entered a camp,which was arranged previously by very clever commanding generals of the army. (38) Having entered the camp he resorted to his own place, and there after taking hold of auspicious rites the mighty Prince adorned an excellent seat. (39) Oh, descendant of the Yadus ! he sent away the citizens and the villagers and then he embraced Lakshmana, possessing virtuous marks. (40) The knower of laws, smelt his head and then sent him out. He ordered to beat the drum tomorrow, necessary for his journey and said "let the local people (natives) move ahead, along with the tree planters, and in the same way" he made necessary orders to the entire camp. (41-42) as "let people grow the trees, in those regions where there are no trees, and those thorny treees and obstructing roads may be cut (destroyed) soon and just today, with sharp battle axes by going there. Again those regions on my way, which are devoid of water, construct (dig) there the wells." (43-44) The uneven soil, on my way, during jouney, and those who increase the pleasure (of the people) may walk ahead (46) like Nila, Nakradeva, Vasuman and the sages while, Jayanabha, the prince of gandhrava, and who

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is very brave in battle may walk in midst of the marching army. (47) And Sushila and Kampala, being equipped with armours may proceed with the army. And I, making the reserve of army protected, at ease. (48) Will march, with the army for getting victory over the king. May the native inhabitants search for places, rich with profuse grass and fuels. (49) Let the army rest, where the land is levelled and be with water, giving such orders, the Bharata, amused himself at will. (50) He spent the charming night there in the hot season, and that night being auspicious and fatigue removing, became over. For that "sleeping" descendent of Raghu, he eager to attack in battle passed, that night in the month of Jyeshtha, which was beautified with full moon. (51-52)

Here ends the Chapter 204 namely, The description of Bharata's departure (setting out) in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara

205. The description of the journey (marching)

Markandeya said : O great king ! when the night resulted into dawn, Bharata's attendant in departure, begot the war drum with big sound. (1) On hearing its loud sound, the people in the army camp got awakened, and performed those inevitable deeds, oh king ! with haste, and, they called one another, for speedy departure, and began to collect the beautiful tents. (2-3) Which were spacious, very beautiful and prepared with wool wrapped round. O best, among the kings ! they easily made them comfortable to carry. (4) They hurriedly placed them on young elephants, donkeys as well as in the main carriages drawn by the oxen and on elephants. (5) also (they placed) various (big and small) untensils, soft beds, principal seats, and the vessel kept in the kitchen. (6) With the drinks, grass, and different weapons, along with the armours for horses, and those craft vessels. (7) Oh, king ! and all types of wealth with all the materials, and when the utensils were going to place, there arose a terrible trumpets of the young elephants, who were going to carry them, with the harsh braying of the donkeys (mules). (8) And there was heard the tumultous noise of the elephants and horses yoked to the chariots, together with the sound of the beaten musical instruments, and oh king ! with the increased sound of the elephants' bells (9-10) mixed with the neighings of the horses there arose a fierce noise. The drum

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master, went ahead, carrying with him those related to the departure, and he made beatings of the drum, accompanied with other drums. And the speedy merchants also proceeded carrying with them, the commodities for sale. (11-120) While those leaders, searching for other comfortable places, with regards to level and water went in front (13) like wise the principal cooks (related with the kitchen) also left swiftly and in comfortable and nice carriages, as well as on mules. (14) They made, the young ladies seated and the delighted people then in the early morning (at dawn) left the place. While some other women were mounted on the she-elephants, having canopies over heads. (15) And O best of the kings ! being protected (from heat) by the turbans of the chamberlains, as well as being protected by the attendants on the apartments of women, with singers and musicians ahead marched with the army. (16) Those young royal ladies, decorated with divine ornaments, pleased (satisfied) with wealth those poor ones, blind persons, pitiables as well as those helpless people. (17) Those other persons, with swords fastened, and with quivers, went with their minds in haste, after making the grasshuts lighted (blazed) (18) Bharata also, being mounted on a jewel studded palanquin and with the sound of the drums ahead, the highly lustrous one started marching. (19) And within a moment, that camping place became deserted, and became crowded with the flocks of vultures, and occupied with many flesh eating animals. (20) It was united with the body-limbs of those elephants, camels, mules as well as horses, and looked congested with, the broken vessels and the organs of the bodies. (21) The camp became over spread with, the heaps of the cow dungs, and was filled with many flesh-eating beings, along with the holes in the kitchen mixed with burnt clay. (22) It was covered with thick oily scum and mud, and with full of bees on them. The soldiers in Bharata's army went out, leaving all this. (23) And at the time of the departure, they with efforts made those oxen, who were exhausted, and those elephants seated at ease, got up. (24) And some worthy camel guide persons, again placed these vessels, which were thrown down by the mules. (25) While same people beat those buffaloes, who were tormented by the sun heat and so has become rested, on the ground together with the burdens, at the time of transporting over the rivers. (26) And some, became able to hold, the reins of the mules with

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difficulty who were frightened, by the load and enlarged trumpets of the elephants, and with young ladies mounted on them. (27) Some persons were cast (thrown) down, on the earth by the horses, they being frightened by the elephants, and so they placed their feet on the necks of the horses, for resting their knees. (28) Oh descendant of the Yadus ! some horsemen, there, caught the horses, speedily being approached them, who were agitated and had dropped the shields. (29) Some human beings, removed their fatigue, under the shadow of the trees, while some took meals on the banks of water resrvoirs. (30) Some succeeded, in seizing those horses, who had run away being frightened by the monkeys approached near them. (31) And oh, the descendent of the Yadu race ! some short with their arrows, those herds of deer, who were running (moving) in front of them, on account of fear, having attacked upon them soon. (32) Some gathered the grass, while few collected the fuels, and in the same way others made the drum sound doubled. (33) And oh born in Yadu's race ! they removed the fatigue caused by journey soon, and some made themselves assured for destination, when they saw a big tall pole-bamboo with banner on it, placed at market shops, while some again and again willingly helped (34-35) those, who left a head (before) in search of a suitable camp. On seeing their cloth tents, some went with hurry. (36)

And others went soon when they saw their houses (tents) prepared from cotton and wool. O best among the kings ! people witnessed there some ones' tents being crossed, already made, and going to be made. By the trees, removing the fatigue, as well as by the preparation of straw mats. (37-38) and oh great king ! by the decoration of cloth, wool and grass, the army (camp) of that virtuous doer (Bharata) was looking splendid (39) Oh lord of the earth ! it became of invisible form on account of the bodies of those persons, who were influenced by the quality of Rajas and who were making the earth purified by weapons ?(40) The persons, with leathern bags full of water, and laid near by, were found running with an object to cleanse the house (tent) (41) And others, oh king ! were sprinkling the grass huts, which had been not, being desirous to make them cool with water poured from the mouh of the leathern bags. (42) His army being restless on account of the heat-flow, from all sides, looked as if it was sprinkled by the

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drops of mist. (43) They sprinkled (poured water) the bottoms of ivory utensils, oh you born in Yadu family ! with cow dung and water. (44) And many thousands, in Bharata's army were seen moving out (wandering) for making mules, camels, and oxen feed, while others, expert in science related to horses, unyoked the horses to the chariots (45-46) and appeased them mildly, by removing (descending) the vessels. And O best of the king ! the earth, dust, arisen on account of the movements of those horses, resembling the tawny dove reached (touched) the sky. While others, placed the horses, near the water places. (47-48) And oh king ! some others, in the same way made them stood in row under the shadow of the thatches, and others kept them (horses) under the canopies. (49) some of them, made the horses fed by offering them grass, and others prepared the shadow of the thatches as well as nice canopies, to avert the sun heat, for thousands of elephants and oh lord of the people ! Those elephants, who had bathed in the water ponds, and had quenched their thirst. (51) And who were fairly covered, and had their temples nicely clothed (decorated) were taken (brought) to their own places. The tying posts for the elephants were kept, oh king ! far from the army camps. (52) O great emperor ! the guardian people took (got) the tying posts from big trees, and they, very far from the army (53) made those cow herds, and she-buffalo herds at ease, and oh lord of the people ! They brought the cow milk (butter milk) to the army camps. (54) The people saw there, the stalls of the army, decorated with all kinds of commodities, looking like another Ayodhya. (55) And in Bharata's army all the tents (houses) of all the physicians were seen with flags, and with medicines. (56) The commander-in-chief of the army, brave and high souled Vijay had the encamping of the army (divisions) according to the science of politics. (57) Then Bharata, the lustrous one entered, together with the army having four members (divisions), followed by two heroic sons, oh descendent of the Yadus (58) By brave Pushkar as well as by the highly great souled Taksha. As well as by the principles of the army, and by the bards, singers and penegyrists. (59) Along with the sound of the conch-shells and musical instruments, and with the beatings (sound) of the drums. Oh delighter of the Yadus ! Those chief oficers of the army appointed in various direction approached near the arched doorway of Bharata's house (camp),

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crossing (leaving) the middle pathway for entrance, the high souled one. (60-61) Bharata, by nodding his head, sent forth those army majors to their camps, when (after) he was made known, by the bards, about their names and was made known, by the bards, about their names and heroic acts. (62) And then, he entered his highly prosperous house. There the soldiers in Bharata's army being exhausted, because of eight 'krosas' journey (63) entered, their own houses and got (relaxed on) their beds. Then Bharata, too after entering the excellent house, at will (64) enjoyed (moved) oh great king, he who was possessing, the splendour like Indra. And oh righteous king ! marching in this order (sequence), day by day, (daily) he arrived at Ganga, the river with three streams. (65) It (Ganga) had got the beauty, (splendour) on account of the washing away of excellent sandal paste, anointed on the fleshy breasts of the damsels (divine ladies) and was possessing the upper garment in form of cool water, increased because of melting the ice due to the heat of the summer Sun. (66)

Here ends the Chapter 205, namely 'The description of the Journey (marching against)', in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

206. Crossing of Ganga

Markandeya said : Then oh king! that Bharata made halting on the bank of Ganga, and they made tents on water of Gangas for Bharata. (1) As well as, especially for the principals of the army, and the army soldiers, when he approached Ganga. (2) Considered his human birth fulfilled, and his fatigue was removed. He took a bath there, and being highly satisfied (delighted) drank the water at will. (3) Those who loved their horses, made them bathed there, in the same way the elephant drivers, made their elephants bathed. (4) On account of the many thousands elephants having plunged into the water, that Jahnavi river (Ganga) looked as if possessing stones in the country of kiratas. (5) They when saw the drivers, came there, began to play with the leathern begs, under the guise of sprinkling water, while some entered, in the same way with their trunks. (6) Bharata's soldiers became pleased, when they came to Ganga. And Bharata also took a bath there, and then made a worship of the Gods. (7) He performed, there the obsequial rites, in honour of the departed relatives, and the highly lustrous one

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gave alms, and after giving profusely, o descendent of the Yadus! he made an order (8) (as) "Let my artists (mechanics) prepare hundreds and thousands of elevated lovely houses, for placing the lamps at night time. (9) And bring the boats, to make my army crossed, in the same way prepare leathern boats and hundreds of flats. (10) And make a halt, reaching on the north bank, and let the people reach to the other bank during the period of rising and setting of the Sun" (11) Making orders in this way, Bharata moved at ease, and the Sun having spread its rays every where, oh king! (12) became disappeared as if he felt ashamed of Bharata. And soon the western direction within a moment looked like the tips of the lotus petals. (13) It looked reddish on account of twilight reddishness, when was obtained by the Sun (or when the Sun got set). Then when it became pervaded (covered) by the darkness, nothing was found visible. (14) They then threw (placed) those elevated vessels, prepared before by order of Bharata, with lights and decorated with flags and garlands, on the water of Ganga (Jahnavi) (15) The soldiers, and the majors of Bharata, placed individually thousands of lamp-trees on the water of Ganga. (16) That Ganga, the beloved of the sky, and wearing the lamp garlands and with splendid form at bank, smiled in form of foams looking like tongue. (17) Ganga looked brilliant (shining) on account of the lamps, placed on its water, they being taken away on other places by the waves. (18) When the people thus were enjoying there, on the bank of Ganga, then at night time, there brought many kinds of beats soon there. (19) People got asleep, at midnight, seized by the sleep, as if they were attacked by the moon, looking like the royal swan, and seen by them in the sky-lake. (20) Then the multitude of Sun's rays, made the army awaken which was resembling the lotus lake, and had got a sleep because of the moon rise. (21) Then the pilots began to drag their boats, and they made the entire army crossed, to the other bank. (22) The boats, decorated with strings of small bells and flags, carried the army to the other bank being harshly driven by the pilots. (23) Some of them, were filled with utensils, while some with people, and others with horses, and some others, were full of oxen, mules as well as with the camels. (24) And some others with elephants on them, reached to the other bank then, at that time some boats, were occupied by the women, having the eyes like lotus petals. (25) They, O lord of the people! were

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looking like the aerial cars on the water of Ganga, with excellent pilots and were surrounded by the staff holding persons. (26) Other returned, for the sake of transgressing the people again, some having possessed with leathern boats, while some with, well controlled rafts. (27) They sometimes went carrying with them, the vessels along with the leathern bags some persons mounted on leathern bags (boats) were dragging the horses, and oh lord of the people! some of them, crossed the river only by means of arms and went to the opposite bank, while others, got the other bank, by holding the reins. (28-29) Oh king! some persons, making themselves seated on the boats, made the horses swiftly crossed, with their hands. And the herds of she buffalos and those of cows, o descendent of Yadus! reached to the other bank, being carried by the cow herds with the help of their hands (arms). And the herds of camels and mules when they were made crossed with arms (30-31) returned again and again, and o best among the Yadus! there arose a great roar, that of the crossed one, and also of the person, who wished to make them crossed. (32) And on both the banks, there occurred a terrific uproar. The highly lustrous Bharata then took a bath and offered oblations to the fire. (33) He worshipped on cloth Vishnu, assuming the form of a fish, and oh, descendant of the Yadus! he satisfied the brahmins, reciting good wishes and blessings with alms of cows, clothes and with wealth then. (34) He then worshipped Jahnavi (Ganga) with perfumed garlands and anointments, and again he worshipped, those worthy brahmins. (35) With cows, as well as with horses, gold coins, clothes and perfumes and then he mounted on the boat, covered with white blanket. (36) It was endowed with strings of small bells, and had garlands of flags, and banners, and it was forcibly beaten by the pilot when Bharata mounted on it. (37) And oh king! that boat looking like an aerial car, reached to the other bank, and on getting the other bank, he along with the whole army, o king! stayed there, as Indra stays in heaven. (38) King Bharata, having the glory like that of Shakra, crossed the divine river, who was resting in the matted locks of hair of the great God Shiva, and who had an increase in coolness, because of the vicinity of the moon, he then put a termination to this river. (39)

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Here ends the Chapter 206, namely 'The description of crossing (descending) of Ganga' in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

207. Going to Rajgriha (Royal House)

When Bharata crossed the river Ganga, the girdle of the sky, then there entered, oh king! in his dwelling camp place, some others Kaurava king (1) He was accompanied by his four fold army, looking (huge) like an ocean, and was, the chief king of kiratas, Damana by name. (2) He was seen having in his army, many thosands of the scented elephants. Bharata attached to righteousness (laws) worshipped him, according to his merits. (3) Then he came to Yamuna, the destroyer of sins the daughter of the Sun, and the auspicious sister of Yama, having blue garland (stream) and looking charming. (4) Oh lord of the people! A person, who performs the Shraddha ceremony, any where on the bank of this river, he attains imperishable fruit and enjoys in the heaven. (5) And, if he worships the daughter of the Sun (Yamuna) after taking a bath on the fourteenth day in the dark half of the month, he is released from all the sins and goes to heavenly abode. (6) And on the fourteenth day, in the dark half of the month of Magha, and when there is absence of sunrise, if one gets bathed in her water, and worships the lord of the religion (Yama) with sesamum seeds and water. (7) He then never faces bad fortune (calamities) and rescues the race. And on the fourteenth day, in the dark half of the Magha month, anywhere in the river, really (8) if one takes a bath, with the water of this river, he also gets liberated from sins, as Yamuna is especially famous as the sister of Yama. (9) Having taken a bath, in the water of Yamuna, and having satisfied the manes, he (a human being) never faces mis-fortune and he goes to heaven. (10) Like the water of Ganga, Bharata, approached to Yamuna, he then moved there delightedly, and then crossed that great river. (11) As he crossed the river Yamuna, then Suratha, the king of the Matsyas, entered the camp of that high souled Bharata. (12) He being accompanied with Gorasena, the king of Salvas and with Prabhadraka, the king of Shibis, came to Kurukslietra. (13) There is this ancient legend known in the world related to that. (As) even the particles of dust, when nicely brought by the wind in Kurukshetra, (14) carry the highest state to those

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wicked doers. And oh lord of the people! those who die in the sacred region of Samantapanchaka. (15) They all get heavenly abode, and shine in the heaven like the Gods. Oh, lord of the kings! where there is the holy place named 'sanniti', famous in three worlds. (16) It is known as 'Sanniti' because of the union (gathering) of all holy places. As many holy places, exist on earth, beginning from sea and lakes (17) they all, oh descendant of the Yadus! come there always at the end of the month. And if one performs, a shraddha ceremony there when the sun becomes swallowed by Rahu. (18) That person attains the eminent fruit, of hundreds of Ashvamedha sacrifices. Bharata, too stayed there happily after having approached it. (19) He asked the brahmins about the significance behind the holy place 'Sanniti'. And asked by Bharata, a brahmin named Ghatodara. (20) described to Bharata the sin destroyer story (episode), related to it, Ghatodara said : When Shakra was busy, attacking upon Vritra, with an object to kill him, and when the whole three worlds were in possession of the demons. (21) Then all the Gods together with Brahma came to Vishnu for protection. Hari, the son of divine Chyavana, then told them. (22) 'There is a brahmin, born in the family of Bhrugus, and well known as Dadhicha. You prepare an excellent weapon for the lord of Gods (Indra) with his bones, then entering into it, oh gods! I will surely kill Vritra." All those Gods, when they were told like this, came to the hermitage of Dadhicha. (23-24) And they saw there, the highly fortunate Dadhicha who was the treasure of penances. The Gods gathered together, worshipped that highly illustrious sage, and said to him "we will prepare a thunder bolt with your bones, the destroyer of demons, and also other weapons. For accomplishing the Gods' purpose (object) (25-26) So, oh brahmin! you be pleased to give up your life, for fulfilling the misson of Gods". And Dadhicha, when he was thus told, by the Gods, replied to those deities. (27) "I have made a vow, for a pilgrimage to all the holy places, so after visiting them, o worthy Gods! I will put an end to my life." (28) The gods said "O worthy brahmin! you are capable to call (invite) all those holy places, and so oh, spotless sage! may all the places of pilgrimage be assembled here, and just at present before you. (29) Oh descendant, of the Bhrugus! they all by yours as also by ours' lustre." Ghatodara said : When he was told thus, by all the Gods, then o king the holy

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places, rivers, lakes and seas became (arrived) present there. O king! because of ardent wish, and with an excellent contact. (30-31) Then having found them nearby, the excellent brahmin took a bath there, and he propitiated the Gods, together with manes. (32) And spoke to those deities, who were present there, full of sense (serving purpose). Dadhicha said : oh gods! since today, "You should make yourselves, always present along with those holy places, (33) approached here, at the end of the month." Ghatodara said : And when he was told, by the Gods as well as by the holy places as (34) "it will be just so as you desire" Dadhicha gave up his life, and went to heaven, because of his own lustre. And Vishvakarma (architect of Gods) then made, the thunderbolt from various parts of his bones. (35) And he also prepared, various weapons for the Gods individually. He then, with the help of that big (mighty) thunderbolt, killed the great demon Vritra (36) and also killed those principal ninety and ninety (?) demons, in the same manner. Since then, o descendant of the Raghus! (37) at the end of every month, there is said here the vicinity of holy places and of Gods. Markandeya spoke : on hearing this, the highly lustrous Bharata, gave alms, (38) and then he went to Amarkantaka, along with his huge army. The descendent of the Raghu's race worshipped vishnupada (feet of Vishnu) having approached there. (37-38-39) Then he came to Gauri, the sacred river which destroys sins and fear. Being ordered by Vishvamitra, the demon had, entered into the king in past. (40) And oh king! Shakti, who was beaten by whips, had cursed him on way. Then entering into 'Saudasa's body' he devoured Shakti. (41) Then, he soon killed those hundred sons, oh king! of Vasistha. The revered sage Vasistha on account of the death of his hundred sons, became highly distressed. (42) And he entered into the river Gauri, with a desire to give up his life. O king! as that brahmin went there, (approached her) she began to flow (melt) then. (43) Since then, She is known by the name of 'Shatadru' in this world. She is the destroyer of all the sins, and bestows bliss upon all. (44) And when taken a bath it gives the fruit, similar to the gift of ten cows, o king! to those persons. That Raghava (Bharata) when he came there he gave alms, there too. (45) Then, he crossed that river, and reached to the end of that river, where people become free from all sins and fears, when they bathe in her water. (46) He attains the

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fruit, of the gift of ten cows, by taking a bath there, and if he takes a bath, in the month of Ashadha, he attains the fruit, of the gift of thousand cows, (47) the divine sage Vasistha, being released, from the water of Gauri, he with the snares, soon threw himself in her water, oh king! (48) But he was liberated from fetters (snares) by the goddess and she placed him on the bank. Then Vasistha, too when he saw Parashara, the son of Shakti, (49) There still exists my progeny "saying so, he (Vasistha) gave up the idea of ending his life. As she terminates the sins, so she is famous as 'vipasha' in the world." (50) And when the law-abiding Bharata, crossed the river vipasha, then the very glorious king of Kunik joined his army. (51) As also, Vasudhana, the king Trigarta, and Jaya, the lord of Kuloota, the king Govashana of Dasheraka, joined him. (52) Bharata then came to the river Iravati, was flowing speedily, where one gets the fruit of giving ten cows by taking a bath. (53) (It is said that) the river Iravati, individually carried with her, six thousand holy places, and especially when she became united with Revati on the eigth day of the month. (54) that descendant, of the Raghu's race, gave there manifold alms, and then having crossed her, soon came to the sin destroyer river Devika. (55) She destroys all the sins even by her sight, that goddess is the incarnate of Uma, the beloved wife of Hara. (56) He worshipped lord Samkara, having given alms there also. And when Bharata, had made a half (stay) there, five kings then entered there. (57) They were ruling over the mountain regions, and possessed the troops of foot soldiers, o great emperor! and they were kumar, shreniman, shoora, Balabandhu, and Suyodhana by names. (58) In the same way, the very strong Anshumana, the king of Madra country (entered into his army). And he (Bharata) the best among the men, was honoured by Shakala, the king of Madra. (59) He stayed there for three nights, and then the lustre came to the river chandrabhaga, full of cool water like the rays of the moon, and destroyer of all the sins. (60) Being united with all the holy places, she fulfils all the desires of persons, when they take bath in her water, and especially, oh great monarch! on the thirteenth day, when Magha is united with Pushya constellation. (61) And when he crossed that river, then the lustrous king Shrutomjaya, Abhichara, krutamjaya, and the wellknown king of Kashmir, the righteous Subahu by name, joined his camp (army), and being

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accompained with them, he (Bharata) came to the great river Vitasta. (62-63) When taken a bath there, she the destroyer of all the sins, bestows the heavenly abode, on the thirteenth day in the bright half of the month of Bhadrapada. (64) She becomes, oh great king! then more sacred and highly auspicious, Bharata crossed the river Sudama. (65) And the highly lustrous one, oh descendant of the Yadus! came to the country of Kaikeya. There Yudhajit, the king of Kaikeya, with his four fold army. (66) The maternal uncle of Bharata when he heard of Bharata's arrival, he then came out. Also those principal citizens, dwelling in the royal palace came out there (to honour Bharata). (67) All those brahmins, kshatriyas, vaishayas as well as those eminent persons of different castes, came out of the city by vehicles of various kinds. (68) The courtezans, making ahead the musicians, came out, to welcome that high souled, Raghava. (69) And that highly illustrious Bharata also, after being united with Yudhajit, then ran towards, his maternal grand father, the king of Kaikeya out of feelings (devotion) for him. (70) He embraced Bharata on neck and often smelt his head. Bharata too came to the royal house, after warm reception. (71) Then, Bharata made a camp, on a levelled place, charming and with plenty of grass and fuels, and (it was) not very far from the city (in the vicinity of the city) (72) Also, the kings of different countries, made the halting places for their armies, separately, on pleasing regions. (73) Then Bharata, asked to prepare encampments for those kings and he ordered, for all kinds of enjoyment objects for them, after that, the moon of the Raghu race with pleasure entered into the city of his maternal grand father, being mounted on elephant. (74)

Here ends the Chapter 207 namely, 'The going to Rajagriha' (Royal House)', in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

208. Bharata's entrance into the royal palace

Markandeya said : Then Bharata, devoted to righteousness, came with a few attendants, to his maternal uncle, and he, the Lord of kaikeya, embraced him on neck with love, and smelt Bharata on head often, And oh king! Bharata also, carrying them arrived at the dwelling place. (1-2) He then being delighted, entered into the city

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of his maternal uncle Yudhajit, which was covered with flags and banners, and was sprinkled with Sandal water. (3) The city possessed, the perfumed vapour of agallochum everywhere, and was decorated on all sides with flowers of five different colours. (4) It contained, all kinds of commodities for sale, and looked nicely decorated with youths and was endowed with palaces, scratching the sky with a mass of white clouds. (5) It had in the temples of deities, the oblations and worships offered, and was noisy, all over, due to the sound of big musical instruments. (6) Where the market places (streets) were crowded by the citizens, desirous to see (Bharata), and oh great king! the royal path (highway) possessed the multitude of great many beings. (7) Where each house looked empty (vacant) except the main roads, and the palatial houses on royal paths, were occupied by the groups of young ladies. (8) Then, glorious Bharata entered into the city, being mounted on an excellent elephant (chief elephant), and when that Bharata, having the physical appearance like that of cupid entered. (9) The women gave up their household affairs, and they reached to the round windows (airholes), some had partly besmeared their bodies, while some had applied the collyrium into one eye only. (10) Some possessed, the braid of hair, with only half of it being tied, while some had left half of it loose, some ladies had put on, the wooden sandal on one foot, while, with leathern sandal on the other one, went quickly to the direction, and others left the round windows occupied before. (12) And some others went out swiftly of the windows (balconies) and leaving aside, their leathern sandals. (13) The women with their faces, made those windows adorned with beautiful faces, they had their conch like fair necks partly entered into them, and had lotus bud like arms. (14) They left, having their arms, busy in holding the mirrors in the other hand, and felt uneasy on account of their waist clothes knots being separated (15) Others left there, hiding their waist clothes, with arms, some having put on the bunch of flowers on their heads, went to the windows (16) while others, with their long upper garments, reached hurriedly to the round windows. Bharata looked, like the besmeared Sun, due to the splendid and the variegated (black-white) glances of those beautiful ladies. He at that time, attracted them, with the rays, came out of their eyes. (17-18) And Raghava looked passing as if carrying with him, their

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hearts within the range of sight, whosoever came, those ladies, as if being painted in the pictures, became unaware of any activity. And they felt immovable, even after Bharata went far away from there. (19-20) When they were impelled by the friends, they fell down on earth (became stumbled). He (Bharata) born, as the secondary incarnation of God of love, and looking himself like cupid, quickly went to the royal dwelling, carrying with him their minds. And oh king! in that royal palace, Bharata approached (found) (21-22) the highly lustrous one, the royal habitation, looking like another kailas mountain, and then entering into that principal house, he sent for those kings, as well as for the soldiers. Oh, descendant of the Yadus! drinks, eatables and clothes, and made a stay there, at ease, being worshipped (honoured) by Yudhajit. Then when the Sun, looking like the bunch of China roses (japa flowes) was set. (23-24) Then, that royal prince got asleep, at night, in that beautiful house, on a nice bed, made of gold and studded with thousands of shining jewels, and he passed the summer night, with pleasing wind. (favourable breeze). (25)

Here ends the Chapter 208, namely 'The description of Bharata's entrance into the royal palace' in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

209. The war-episode

Markandeya said : Oh descendant of the Yadus! when that night was over, then, there occured the beatings of drums for awakening, in the camps of those kings separately (1) of various signs, for many chief army officers, at different places. That, their big roar reached to the sky then. (2) The persons appointed for awaking then entered into Bharata's house. They were flute players, the chief singers and were experts in bamboo musical instruments. (3) Also those, who were drummers, those experts in Panava instrument, and those who blow the conch shells, as well as those bards, who had sweet voice and who were singing nicely. (4) And oh lord of the people! the principal bards, heralds and the panegyrists pleased (satisfied) the heroic Bharata, who was highly intelligent, and who had slept soundly. (5) (They praised him with these words) "Oh! best among the Raghus! a very good morning to you, get awaken, the auspicious night is turned into bright dawn, and the eastern direction looks reddish brown on account of

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dawn". (6) "Really, O best among the kings! Matali makes the eminent lord of the Gods awaken, at this time to benefit the world. (7) "As when you get asleep, the world also gets asleep, and when you become awaken, it becomes united with happiness. so, oh delighter of the Raghus! get up with a desire of welfare of the world." (8) "Like Rama, the emperor of the earth, you are surely the abode of all the virtues. You have adorned the world with your pure qualities, resembling the rays of the moon. (9) Oh you with long arms! it is a matter of great surprise, that the faces of the enemies are made dark, by your very white (pure) fame. (10) "The groups of your enemies, when they see the water of your sword edge, soon, out of fear possess, their smeared dwelling places as if out of thirst (?)" (11) "You are undisturbed, and very profound like ocean (the abode of gems) but you do not resemble the ocean because you are beyond our reach, thus we believe". (12) "You are gentle, knowing arts, wealthy, and pleasing the eyes. (The moon, also possesses the same wealth) but o king! You are not apt, to compare with the moon, because it decays (day by day) and is united with night (you are not decaying and have no faults (vices) (13) "And the earth, very widely spread as being enjoyed by your arms, and strong enough of unparallel resort to all, can not be campared properly due to the trembling vindhya mountains, with you. (14) "O destroyer of the enemies! whatever you possess, you give it, but how it became possible, that you gave fear (which is absent in you) to your enemy troops?" (15) "A person, being seen even for a moment, by your corner, eye-sights, he surely, and always comes within the full range sights of the goddess of wealth." (16) "May that supreme God Janardana, remove the heads of your enemies in the battle, with the disc having the sharp edge." "And May Samkara wearing the garland of skulls, with mattled hair, decorated with the moon, and having the half portion of the body, occupied by the beloved, bless you (18) "May Brahma, the grand father of the whole creation, seated on lotus seat, and born from lotus, bestow upon you prosperity, intellect, firmness, wealth and valour." (19) "And May the moon, moving in the sky and satisfying the bridal direction with rays, and shining like a lamp in the globe of the universe, make your morning auspicious." (20) "May the lord of water (Varuna), the lord of Yakshas, the lord of deities, the lord of ghosts, together with the demons make your

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morning auspicious, together with all the groups of Gods." (21) "And also sages, rivers, mountains, seas, the ten directions and the divisions of time may bless you, with a happy morning." (22) hearing thus, the auspicious words of these bards, he (Bharata) left the bed along with the proclaimed wishes of a happy day. (23) He heard about, the acquiring and spending of money together with persons in charge of counting (calculation) and writing. They soon he sent them out, and went to the charming bathing place. (24) He, there started bathing, following the cleaning of the teeth, and was made clean, with perfumes, by strong persons then. (25) Being seated at ease, on an auspicious seat, the mighty king, wearing light garments, took bath with sacred waters of various kinds, and those of different rivers and seas. (26) With more than hundred pitchers, o great king! made of gold, clay, copper as well as of silver and mixed with all auspicious herbs. (27) With the pitchers containing the milk & water flow, and with garlands on front parts (neck) and nicely worshipped, and o lord of the earth! made bent down, by well bathed, and decorated persons. (28) They were full of sandal water, and were made consecrated by the brahmins with sacred chants. He had put on a beautiful garment, wet due to the flow of bathing water. (29) It was looking like, the full moon round (orb) and looked as if prepared (woven) from light clouds (sky). He, with the noise of musical instruments, and of a happy day, as well as with sound of music. (29-30) He took a bath, and then worshipped (paid homages) the eastern twilight, being concentrated, and according to the precepts. And then he looked his charming face, into the mirror and into the clarified butter! (31) And o great emperor! he looked into the gold, made consecrated by the astrologers (fortune tellers). He was then heard about the Sun, the day, and the constellation. (32) Narrated by the astrologers, and which destroy quarrels, and unauspicious dreams. Afterwards he worshipped, the paramount lord the dise holder Vishnu. (33) With perfumes, garlands, bowings, and with offerings of perfumed vapour, lamps and eatables, and along with eulogy prayers, offering oblations, and with the sound of singing and musical instruments. (34) After worshipping nicely the supreme God, he entered into the auspicious sacrificial place. There the priest had already placed the fire, and offered the oblations, before hand. (35) The learned royal priest had performed there already

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before (his arrival) the rite, destroying the wicked dreams, and giving success, prosperity and victory (for him). (36) Then, Bharata with his mind delighted, offered oblations in the household fire, being concentrated, and with the recital of 'Shri Sookta' and 'Paurusha Sookta'. (37) He, being well concentrated, offered the full oblations, into the fire with ghee, made pure with sacred spells, and according to the precepts, and then that very intelligent one, uttered slowly and repeatedly the prayer. (38) He worshipped the deities, along with the manes, with water, after that Bharata, came out of that fire place (house) (39) coming out, he worshipped the brahmins with wealth, cows, horses, gold and with coagulated milk, mixed with flowers and fruit. (40) The delighter of the Raghus (Bharata) worshipped them, by giving sweet balls, gems and clothes. Then the 'sweet noise of the happy day' made by those worthy brahmins, who were worshipped by Bharata, the high - souled one, reached the heaven. And after making a worship of the worthy brahmins, he entered into the house. (41-42) He met with this constant daily act with perfumed sandal paste. He then put on, thin and white clothes, and was made fragrant with excellent vapour. (43) The descendant of the Raghu race, decorated all his limbs with ornaments, and having put on the white, fragrant garland, as well as various chaplets. (44) (He) then touched the auspicious objects, and went to the assembly house. There was already arranged for him, a couch seat decorated with excellent jewels. (45)

It was looking nice, with very precious arch, and had a rich covering over it, and a highly valuable canopy, was prepared over it. (46) When Bharata, true to his promise, took a seat on that place, then, equipped with swords, adorned with worthy armours and wearing red garments, heroic persons (guards) began to protect (guard) him, standing on his back side. In the same way, those with faces like that of the full moon became alert to guard him, by standing on both his sides. (47-48) And well dressed principal harlots, then began to serve him. Some with (small) chowries in hands while others with fans in hands. (49) While some having the eyes like blue lotuses carried betel boxes. Then an attendant (born of Soodra man and Kshatriya woman, placing his knees on earth, and decorated with ear-rings, equipped with a sword, and having a staff in hand and who was well-dressed, said (requested) to

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Bharata. "The brahmins, who are capable of removing the doubts have approached (come) to meet (see) you." (50-51) "Those who are prominent among their groups, and those who are the army superiors". Then the attendant said to those, who were awaiting at the doors, when he was allowed to make them entered. "enter quickly" thus he told, the brahmins and the army-heads and the worthy brahmins, favoured him, with blessings and then they entered. (52-53) They took their seats on holy stools (ascetic seats) and on the ivory backed seats at ease. Then the attendant, narrated the names in a sweet tone, of those army heads, who had bowed down to Bharata. And they took their seats; Then from the open doors (54-55) there began to enter, all the people, and nobody was, then prohibited there. There had heard a big uproar, at that time (56) of those highsouled kings, who were desirous to see Bharata. In the same way, with the increased sound of the bells of the elephants, along with the neighings of the horses and the sound of the chariot-rings, mixed with the narration of names of those kings by the bards. (57-58) There occured a tremendous uproar, together with the blowing of conch shells and of musical instruments being played. The kings with pleasing appearance came to see Bharata then. (59) The kings, alighted from their vehicles, near the door-arch, and all entered into the assembly hall only with their few attendants. (60) They were made known to Bharata, with a gentle head nooding by that polite door-keeper, and then they took seats of excellent places. (61) Bharata then made a friendly inquiry, after the welfare (health) of those kings, rested on royal seats, according to their status, and then he worshipped them. (62) Then the bards, pleased (satisfied) those kings of different countries, and at the end of their eulogy, they made themselves Bharata, the high-souled one introduced. (63) That big noise of those bards, praising Bharata, being obstructed by the palace-space, became enlarged (huge). (64) And that assembly hall looked, splendid as if, spread over by the rays of the rising sun, due to the excessive brilliance of the rays, coming out of the jewel studded, in the crowns of those kings. (65) Then, Bharata the lustrous one, sent forth those kings, who were offered betel leaves, with his own hand, and who were introduced by the door-keeper, (66) He then got up, and went to an another excellent house. And there he discussed counsels with his maternal uncle Yudhajit. (67) He also made counsels, with the

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priest Gargya, and with his own priest, who was expert in time-factor. Yudhajit said : "You have approached, at a proper time (deserving time), with a desire to kill the gandharvas. (68) So as long as the Gandharvas remain ignorant of your arrival, you o mighty one! kill them during this night having attacked upon them. (69) As, you will be able to kill them easily with an attack (at night) Kalavid spoke : O king! (wise statesmen) declare that battle as a fraud-war, (deceitful) when it is fought against a slept one, a mad person, a relying man, as well as against a fatigued fellow. (70) And also an attack upon the army, when it descends upon the flowing river, as well as upon a person, who is tired at night after wakefulness. (71) And oh mighty one! The Gandharvas, are constantly habituated of moving at night, and so, oh delighter of Kaikeyi!, They do not deserve, to be attacked upon at night by you. (72) (But) I find Bharata's victory, when the war takes place, during day time, Gargya said : before the commencement of war, we should disclose our motive (intention) by sending a messenger, to the Gandharvas. As "You go to the mountain Himavan, leaving this region, (73-74) because, Since past, the habitation place for the Gandharvas, is fixed on the excellent mountain Himavan, by him who has created this world. This place is meant for human beings and so you deserve to give it up. Donot make delay." (75) Then, O king! listening to the words of the messenger, they will hand over the region, I surely believe, in this matter. (76) Bharata replied : The descendant of Raghu, are always faithful (true) to promise and are not instructed in the deceitful war. And so, I will kill them oh king! in a fair (righteous) battle. (77) The words spoken by Gargya, highly suit to my intellect (mind), and so, the highly lustrous Gargya, only may proceed to them as our messenger. (78) Yudhajit said : O highly lucky Gargya, you go to the Lord of the Gandharvas and make him heard those sentences which you have uttered here. (79) If they prove meaningless, then make them heard other useful ones. On behalf of the name of his high-souled Bharata. O wellversed in laws! do not, make delay. (80) Markandeya spoke : 'It will be like this' saying so the highly glorious Gargya, started for the city of the Gandharvas, being mounted upon the golden chariot. (81) And when priest Gargya had left, then highly famous Bharata, also on the back of the elephant, upon the chariot, with weapon as well as with science

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(scripture), and in close fight, o best among the Yadus! he made great efforts, for victory. He was kept at a distance by those clever persons running on foot. (82-83) While by the eminent followers of Vishnu, Lord Vishnu, nicely and according to the precepts was worshippd after taking bath. Then the preceptor, with a bow down offered oblations, nicely to the fire. (84) When he heard the noise of those brahmins, who were enjoying there, the meals and who were worshipped, then oh king, he honoured them, by giving wealth and then sent them forth. (85) Then having smeared his limbs (body) with highly precious sandal paste, and putting on thin (light) charming and white garments, and possessed with all the ornaments, and garlands and made himself fragrant with perfumed vapour. (86) He enjoyed (food), being

seated on a divine seat and in company of kinsmen, the foods (eatables) offered by his maternal uncle, and which were very rich, pure and of good qualities. (87) They were tested before, by the trustworthy attendants (persons) with the marks of human beings, birds and beasts, and also in fire. (88) He enjoyed the food of various types like, food fit for chewing, (solid food) that which was easy to swallow, and that which needed licking, when eaten, along with one which can be drunk, and also that food which required to be sucked, in the utensils, made of gold and silver, as well as in gem studded, vessels. (89) He relished the food, with a few kinsmen, and along with the music sound. Then the righteous one, cleansed his teeth, and rinsed the mouth. (90) The destroyer of the enemies, then rested on the bed on left part of his body, and staying there, the best among the men, heard the history. (91) Then he gave up the bed and that highly famous one, the best among the Raghus! studied (learnt) the scriptures, following the path of the virtuous ones. (92) Gargya along with Yudhajit, being smeared with the dust of the chariot, entered at that time, to see Bharata. (93) He got comfortably seated, and then began to say this to Bharata. Gargya said : I then there made Shailoosh heard all those sentences. (94) But, he did not pay any attention to them, he invites (likes) war. (he said) "Tomorrow, I will attack upon (come in contact with) Bharata, and o best among the brahmins! (95) I will destroy Bharata as the moon destroys the fog saying so, that king sent me forth, soon. (96) As soon as I left the place, the war drum was beaten. Knowing this I think, that he will be ready, to

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fight with you, tomorrow morning. (97) Markandeya said : Bharata, when he heard Gargya's words, told Gargya, 'O brahmin! you soon go to the house, as you are exhausted, due to the journey of chariot troops. (98) I have given orders about all the actions, related to the war. He, said thus and said to Vijaya the commander-in-chief of the army. (99) 'You soon order today those warrier kings, in their camps, to become ready for battle tomorrow with my camel army troops. (100) And you yourself should arrange carefully, all that is related to the war. He ordered in the same way, to look after (troops of) the elephants and horses. (101) And then he worshipped (paid homage to) the evening twilight and listened to the secret words of spies, being stayed in a deserted (lonely) place. (102) After hearing this, he ascended upon the palace, white like snow, and resembling the summit of the mountain of Kailasa, which was void of (excessive) wind, in the forepart of the night. (103) Some soldier, then of Bharata's camp, there made clapping of the hands (beat the palm of the hand with another) to get the wind at will. (104) Following him, all the soldiers, at that time created great noise, by the beating (clapping) of the palms, and oh best among the men! that great uproar reached to the heaven then. (105) Then O best of men! the wind began to blow, which was thus brought Anshuman, the king of Madra country, at that time, ascended upon the excellent palace, and he saw then Bharata, on account of the lamp light, and because of the high lustre of the palace. (106-107) The king approached, the army persons with a smile (and spoke) I will show my army, to Bharata with a trick. (108) each person in the army-camp inflame a fistful of grass and carrying it in hand, make a noise, being delighted. (109) And all the persons, in the army of that wise king, had in their hands the torches, within a moment when they were told thus by the king. (110) At that time, the camp of that Madra-king, looked as if another sky, beautiful with different stars, on account of the persons, with torches in their hands. (111) And Bharata, the righteous souled one, when he saw that enormous and huge army, surrounded by torch-handed persons (torch-bearers) got highly pleased. (112) He became delighted, on hearing the sounds and cries of Jay and when that inflame, got extinguished and the sound became low. (113) There had beaten then in the camps, of those kings, separately the informing drums, lovely and of various

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marks. (114) They were many in number, and so there arose a big roar (noise), causing delight to the high-souled Bharata. (115) He, the illustrious one consulted with Yudhajit for only a moment, and then, he took the supper with him, and got asleep on an excellent bed then, by sweet singings and by the tunings of lutes and the Flutes. (116) on the bed, placed under the canopy, and which was charming pure like the snow, and looking nice due to excellent garlands, the high-souled one got asleep on that night, like the conqueror of the demon Madhu (Vishnu) gets asleep, on the hoods of the serpent-lord (Shesha) (117)

Here ends the Chapter 209 namely, The description of 'the war-episode', in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

210. The excitement of Gandharvas' Assembly

Markandeya said : When the sons of Shailoosha, heard the war-drum, they all approached to that king, gathered to gether. (1) (The son's like) Namuchi, Kamapala, Gaveshana, and Sudarshana, also Virbahu, Subahu, Vayuvega and Suvarchas. (2) Also Nikumbha, Kumbhanama, Balaka as well as Balaka, with Harikesha, Mahaujas, Suryarashmi and Prabhamkara. (3) Again, Vrindaraka, Jyotishika, Dardhasyu and Aparajit, together with Kumuda, Kumudapida, Vasunatha and Sulochana. (4) And Chandrapida, Gadi, Mauli, Kinnara, Ajagara, Ruha, Kesari, Varavana, Bhanuraga, Avaha as well as Raji. (5) Together with Ekalavya, Vishala, Kalavinka and Kalapriya, Bhimanda, Mahanada, Vasuki, Panasa, and Gada. (6) Again Chandravarma, Mahavarma, Vasushena, Agrajaraka. These and those other gandharvas, the sons of that king Shailoosha. (7) All having put on, the divine garlands and clothes, and being adorned with divine sandal paste, they all entered (sat upon) into the very rich seats in the assembly hall then. (8) Oh king! that assembly (hall) protected by the sons of Shailoosh, and beautiful due to jewels, shone like the autumnal night, beautified with stars. (9) Then Shailoosh, described to them, who had taken seats about all that Gargya had said as well as his own conclusion (10) On hearing, about the attack from a human being, oh Lord of the people! They then infatuated with anger, showed different types of gestures. (11) Those sons of the king of gandharva, shedding tears out of anger,

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and having their eye-sights, like the flashes of lightning, looked bright (reddish) like the clouds at the time of final destruction. (12) The face of Namuchi, became red being smeared with wrath, and it indicated the coming terrific war and it looked as if the burning fire, of the gentle direction. (13) And on Kamapala's forehead, there was seen the eye brows with three lines (resembling the trident), it looked like Ganga descending upon the mountain Himachal, with its three streams. (14) While the eyes of Kumudapida, black, and white on ends looked reddish, like the twilight on account of being anointed with wrath. (15) And Kumud having the splendour of a white lotus, resembled, within a moment, the red lotus form, because of his body, seized with anger. (16) The charming face of Chandrapida, due to the smoke in form of anger, got the form of a moon, pervaded (hidden) by thin clouds (17) The face of Bhanu, was pervaded with the sigh breathing and so, o best among the Yadus! it resembled the Sun, in redness. (18) While Sudarshana, proved his name, meaningful at that time, on account of his face and limbs, not distinctly visible, because of the smoke, caused by hands clasp. (19) and agitated Gaveshana, with his body, bright like the interior of fire, as if indicated the destruction of the enemy king, as the falling of the stars, indicates calamities. (20) Virabahu, with enraged bodily form, spread, at an improper place the dust, fallen out of pounding the gems, by the strokes of his arms. (21) While the clasped hands of Subahu, created the roar of a thunderbolt, and it was similar to the noise of contending winds in the sky, and was significant, of the destruction of the kings. (22) With huge force, Vayuvega, made the earth, scratched with foot and O king! it looked divided, as if indicating the fear of decay. (23) While Survarchas passed, the broad forehead surface, decorated with horripilation, and sweat, originated out of exertion. (24) And Kumbhanabha, the embodied wrath, looked of tawny colour because of his perspiring limbs, being reflected into the golden pillar. (25) Ravi (Rayi?) imitated, Hari (Vishnu) assuming the form of a man and a lion (combined), on account of the red garland in form of profusely coming out of fire flames, out of anger (Vishnu had the garland of manes looking like the out burst of fire flames, out of anger) (26) The cluster of crowns, where the group of Gandharvas, having their limbs, perspired were reflected, as if laughed at Janardana,

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the omnipresent formed God. (27) O king! all the sons of that king of gandharvas, then became spoiled-minded out of wrath, excessively at that time. (28) That king, biting his lips, and with ferocious face, became highly enraged, when he found his sons became angry in this way and also by remembering those words of the priest (Gargya) (29)

Here ends the Chapter 210, namely 'The description of the excitement (agitation) of Gandharvas' assembly', in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

211. The roarings of the Gandharvas

Markandeys said : The gandharvas, proud on account of the strength of their arms, said, to their king, when they found, his mind agitated with wrath. (1) Aparajit said : oh king! a person free from sorrow is capable to attain (conquer) everything with the help of strong arms, so, I like (prefer) to destroy the Raghus, in a heroic manner (resorting to heroism) (2) Nilkumbha said : O lord! this dreadful wrath, which I bear towards the descendants of Kakutstha (Raghus), will destroy the entire imperishable world. (3) Kinnar said : That prosperity (wealth) which is not smeared on the limbs, with the saffron, in form of enemies' blood, does not cause agreeable delight to high-minded persons, even though it may be loveable. (4) Vasunabha spoke : oh king! what is the use of that glory (prosperity) to those vigorous ones, which is not acquired, from enemy groups when they being killed by the edges of swords? (5) Ajagar spoke : That disaster is superior to the decorations made, by riches, got from those unconquered enemies, but not that wealthy adornment done by them (6) Ruha said : The brave persons, even though harsh looking, like the upraised breasts, shine more. The heroes and the beasts have attachment (love) in causing insult to others (enemies) (7) Kesha said : The rise of heroic persons, is honoured (saluted) in the three worlds, as all people (everybody) worship the rising Sun. (8) Paravarana spoke : The elephants, similar to the summits of the mountains, are not able (do not dare) to stand in front of the trees, which are uprooted by a very mighty lion though sportively. (9) Abhavaha said : A person, whose prowess, never becomes pacified in the

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prowess of those heroic ones, what is the meaning of his futile human birth? he makes only an increase in his mother's old age. (10) Ekalavya said : The enemies out of fear, when do not get the splendour of their faces turned pale it (at) the reference of whose name, what need is there, to show pity for his life ? (11) Vishala said : Those heroic persons, longing for uniting with prosperity, for them that glory which is gained in battle, soon acts as a uniting friend. (12) Kalipriya spoke : Why should he wish to live long when his fame, is not pining for enemy's blood, and is not sprinkled with the tears of the wives of the enemies? (13) Bhimanada said : The Sun, when it attacks the whole world then only becomes able to place foot (rays) on everybody's head. (14) Mahadharma said : May your fame, dancing (shining) on account of placing the foot, on the heads of enemies and supported with the hands, given by the poets, go to heaven. (15) Vasuki said : The maiden came, to the glorious one, on the earth, having broken (torn) the earth, which was shattered by the elephant, stayed inside another elephant who was killed with fraud (deceit) ? (16) Panasa spoke : May your fame as if become enraged, hurriedly march towards, the ten directions, you, who possess a blooming face, on account of meeting, with the prosperity of the destroyed enemies. (17) Gada spoke : Let my sword, play the role of lightning, in the battle where the faces of quarters, are showered (pervaded) by the streams of rut, of the elephants, looking like the clouds full of water. (18) Mahanada said : Knock down those disturbed elephant troops of the enemy-army. They being trembled (frightened) on account of my lion like roar, with arrows nicely bent at joints. (19) Vasu said : You will see, the dust, dug by the foot soldiers, along with elephants, horses and chariots, become pacified, on all the sides, with the blood of enemies. (20) Vrindaraka said : How could he become defeated, who possesses the swords shining on account of the pearls came out from the sea like temples of the elephants? (21) Jyotishika said : How can he face the defeat, when he holds the bows with two ends (edges,) curved like, the frowns of creeper like eye-brows, being reddish? (22) Dradhasya spoke : O king he, who possesses the five sharp arrows, what is the need of other weapons to that self-respected person, against the enemies in the battle? (23) Chandrapida said : What is the use of weapons, to

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those, who shine with their (lovely) strong stick-like arms and who soon become enraged by the arrows (weapons) cast in the battle? (24) Gadya spoke : Leave aside my those poor swords, laughing loudly at the breaking of the enemies ? Who would prefer defeat even though, he possesses a single strong arm? (25) Kalavinka said : O lord of the earth! you enjoy for a long time the wealth, came out (got) from the churning of big ocean, in form of the enemy-army and with the help of mountain Mandara, in form of my arms. (26) Gaja spoke : What is the use of (other) weapons to those, shining with valour, and also to those who are cowards? The enemies become the weapons for one class, while for others really there are unripe fruit. (27) Balaka said : Today when I will destroy, the lord of deities (i.e. Indra), whose elephant being killed by pulling out its tusks with a little effort by me, Then surely, you will be the lord of the heaven (Shakra). (28) Let, today the entire three worlds, o very mighty king! be made void of the worshipping of gods, without offerings of oblations, and of very pitiable condition, by me. (29) Harika said : Today, I will yoke (drag) in the city of Ayodhya, the remaining of the enemies with the buffalo of the God of death, and with the bull of lord Shiva, as ploughs. (30) Mahendra said : Look Yama's buffalo, moving among the horses of the Sun, when I will make, the whole animate and inanimate world void of the Sun. (31) Soorya said : When the three worlds will made void of the Gods by me, today, you will find (see) Shakra's elephant, into pieces, by the lion of goddess Durga. (32) Prabhasa said : Let the groups of Gods, who have lost their splendour, and dragged by Lord of wealth (kubera), today, bow down to you, having given up their for water. (33) Bhadraka said : When the whole three worlds will be made, void of Kartikeya and Shamkara by me, then may the peacock (of Skanda) devour today the serpent ornaments of Shiva. (34) Markandeya said : The, highly virtuous priest, Nadayan by name, said to the king, when he saw those sons of Gandharva king, with their charming faces, spoiled (dark) due to the darkness in form of wrath. (35)

Here ends the Chapter 211, namely 'The roarings of the Gandharvas', in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

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212. Instructions by Nadayana to Shailoosh

Nadayana said : You with undivided intellect, make a firm resolution and then subdue, two, three or four (enemies) or even conquer five, and by gaining victory, over six or seven be happy. (1) A person who, with undisturbed intellect, thinks over the propriety or otherwise of any affair (aim) and then works, accordingly, he is (known as) a wise man in that case. (2) A person, (enemy) desirous of victory over the (enemy), should approach the king, who may be a neutral one, or a friend, or an enemy according to the importance of the affair, and with proper means of success and by knowing the place and the time. (3) The means of success, against an enemy are described as (conciliation (sama) sowing dissensions (Bheda) and bribery (pradana) while here the fourth expedient known as punishment (Danda) is said the last resort (if first three become futile) (4) A person wishing for success, over the enemy, if he has conquered first, his five senses, then for him a victory over the three worlds, is not at a remote distance, I think so. (5) First, he should subdue his five senses, and take resort to the six measures (expedients) of royal policy, and then he should study properly (know) comparative strength, and want of strength, of his own as well as of the enemy. (6) O king! one who has abandoned (given up) the seven vices (blemishes) easily found in a king, the measures (six qualities) bring to him, the success at a proper time. (7) Aheading with hunting, and vehicles, the women, men, speech, unjust seizure of ones' property, as well as cruel infliction of punishment. (8) O king! the descendants of Raghu, are void of these vices, common for a king. They are expert in royal qualities, in seeking shelter with another king, and in matter of divisions, therefore war (expedient) is not advisable in their case. (9) Let us, first approach Bharata, who is having a huge army with the expedient Saman (conciliation), may that be accepted by you. (10) If by conciliation with Bharata, we make our stay at mountain, then, oh highly fortunate king! that will be beneficial for you, oh spotless one! together with your family. (11) You have unnecessarily made great enmity, with those kings by destroying the kings ruling over, people-dwelling there (12) It will be our dishonour, if we stay at this country (among human beings) and then again and again we would come in contact with human beings, and there will be wars repeatedly. (13) Again with

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agriculture, business or human beings, we are not concerned. So let us proceed, to the mountain, leaving this land, inhabited by human beings. (14) O king! that man is known as a wise one, who acts after thinking about the time-place, also about the expedients, like conciliation, war etc and also after knowing result (fruit) (15) The land, gold and friend, these three are known as the abodes (causes) of war. In our case as Meru the mountain of gold is in our possession (seized by us) (16) So oh the destroyer of the enemies! we are not in need of gold, and also we are not accustomed to agriculture, so land also is of no use to us. (17) So oh king! wish Bharata as your friend, by the expedient Saman and thus by making the family of Raghus, as your friend, and also by making a stay (inhabitation) at the mountain Himachala. (18) You may get happiness, for a long time, invisible by the army of Gods. You should not consider (think) Bharata as a common human being. (19) He is o king! born as the son of Dasharatha, in the race of Raghu, as an incarnation of Janardana having four arms, to punish the wicked ones (suppress the sinners) (20) and Rama, the highly glorious one is born, as the partial incarnation of Vasudeva (Krishna) while Lakshmana, destroyer of the enemy heroes is born as the partial incarnation of Balarama. (21) In the same way, Bharata the lover of righteousness is the partial incarnation of Pradyumna and the highly powerful Shatrughna, is born as the partial incarnation of Aniruddha. (22) There, Rama the lion (best) among the Raghavas, and performing unfaded deeds, has killed Ravan, in battle, who was a terror to all the creatures. (23) And Lakshmana, destroyed Meghnada (Ravan's son) in battle there, while, Shatrughna, has killed that wicked demon Lavana. (24) I find again super human power in the high souled Bharata, as he has killed in past that demon Mali, living in Lanka. (25) This Bharata, whom you have to face in battle is Lord Vishnu, He has always fixed up, his mind to destroy the lord of the demons and stands (acts) as a well wisher of the Gods. So oh dignified king! you soon go to him who is like immeasurable Janardana (with a proposal for 'sama' expedient) (conciliation) (26-27)

Here ends the Chapter 212 namely, 'the description of instructions (advice) by Nadayana to Shailoosh, in the words of Nadayana' in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

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213. The grandeur of Agastya

Shailoosh spoke : How (in what way) did Vishnu, in past kill Sumali in battle? It is heard that he was very strong. You remove this my doubt. (1) Nadayana replied : This episode (story) was narrated, before (in past) by the wise sage Agastya, o best among the kings! to Rama, Now, o brave one! you listen to it from me, who am relating. (2) The demons, in past, had become void of a leader, when Vritra was killed, then they made the sea as their protecting citadel (castle), and began to kill the people, at night time. (3) Then the Gods gathered together, and sought the aid of (requested) Agastya, to drink the ocean as "This is unable to be killed by others (4) O king! Agastya sage then became delighted, thinking it as Gods' mission, and o best of kings! he made the sea void of water by drinking it. (5) Then the gods killed the demons, staying in that waterless ocean. Then once Vindhya, said to the Sun and the moon. (6) 'Oh you highly lucky ones! you make yourselves revolve round myself leaving the mountain Meru'. At that time they both spoke 'Oh mountain, we are under the control of Brahma. He who was created this world, has fixed our path.' Oh hearing this, Vindhya, practised penance and from Brahma (7-8) got every day more and more height as to obstruct the path of rays (of Sun) Then after a few days, he surrounded the southern direction. (9) And stood there by surrounding (blocking) the paths of Sun and the Moon. Then oh best of the kings, the entire terrestrial globe became pervaded with darkness. (10) Being sought by the words of the Gods, the great ascetic Agastya then approached Vindhya, and said to the mountain. I am going on a visit to holy place (11) 'You bend down (accept a dwarf form) for my sake, so that, I get an easy passage to the South'. And that huge mountain knew the grandeur (dignity) of Agastya, then (12) he soon bent down, Agastya too passed through the passage. (He said) until I return from the southern direction, (13) 'You, oh mountain! along with your sons and wife be (live) in a dwarf form. Saying so to the Vindhya mountain, together with his wife, sons and kinsmen. (14) He went to the southern direction. Then Brahma (creator) said to him, 'O brahmin (sage) today. You accomplished a serious and auspicious task of the gods.' (15) So, I bestow upon you an abode outside the fire path. You will stay there all by

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assuming a divine form, being mounted upon an excellent aerial (heavenly) car. (16) You adorn the southern direction, being united with rise and fall and there would occur, purity, coolness and absence of poison, into the waters at your rise. (17) O you having spotless intelligence! on account of my grace (blessings) getting a rise in the autumnal season, you will become set in the spring (18) And will move on the whole world, being endowed with wilfulness until, along with wife, sons and relatives, you with excellent form! will not cross the Vindhya mountain, it will remain steady (in the same position) and being endowed with wilfulness You will stay any where (20) Till that big mountain will not be able to make himself grown (increased) up. Again his brother, Ilvala, the wicked minded one, when in the form of a ram, will make the brahmins feed, then at the time of the brahmins, taking their meals, Vatapi will come out again tearing the belly of yours (of Agastya). (21-22) Thus, I have been propitiated, on account of your giving resort (in your belly) to him, who had killed the brahmins and also by your act of making the Vindhya mountain firm (stiff) (23) Therefore, oh worthy brahmin! in the season of autumn, you will be worshipped by the people, o brahmin! at the time of your fresh (new) rise, because of my blessings. (24) Again those who will worship you by offering perfumes, garlands unhusked rice, coagulated milk, gold, gems and also with profuse and excellent eatables. (25) Along with fully filled pitchers, with pumpkin gourds, and with umbrellas, shoes and sticks, cow, bull, food and with clothes and gold. (26) and by abandoning a single particular fruit for a period of one year and by worshipping, the worthy brahmins, as well as by narrating your achievements. (27) They will always, attain the sons, wealth, health, long life along with a non-defeat by the enemies. (28) They will also get good fortune, ample wishes (fulfilled) as well as rise in righteousness saying so, that god (divinity) became disappeared on the spot. (29) And the eminent ascetic Agastya too, got the said abode as a star (position), and he, who had practised severe penances and had performed hundred sacrifices. (30) He with his own penance (austerity) formed the sweet-speaking Lopamudra, the daughter of the king of Vidarbha, for himself as a lawful wife. (31) His son, Dradhsya was a great ascetic, and he had practised severe penance. And Pramuchu, Mumuchu with the great ascetic Tanmuchu (are also

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known as his sons) (32) His disciple, Svastiatreya by name, was an eminent scholar, who had given an impenetrable armour, and two undecaying quivers. (33) To Rama and Lakshmana, along with two very powerful bows. Then he (Rama) was endowed with that terrific lustre of Vishnu. (34) A person is unable, even after a period of hundred years, to enumerate his accomplishments, particularly in case of his irresistible will, to conquer Ravana. (35) The sage hurriedly, went to Ayodhya with a desire to see Raghava. Raghava, when he saw the sage arrived there, worshipped him. (36) With offerings of water for washing the feet, oblations, sipping water, eatables along with dedication of the entire kingdom. He being nicely worshipped, began to tell auspicious tales (accounts) (37) Then at the end of a particular (soma) story, Raghava asked him, about the killing of Mali by Vishnu what he said to him, you hear. (38) You now know this, what that high-souled sage, having the grandeur like that of Moon, Sun and the Fire, had narrated to the delighter of the Raghus, relating the dreadful killing of the Lord (king) of the demon troops. (39)

Here ends the Chapter 213 namely 'The description of the grandeur of Agastya told by Nadayana to Shailoosh and in the words of Nadayana' in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

214. The description of the ocean

Agastya said : O best among the kings! Mali, Sumali, and Malyavan, who was powerful in battle, these three having obtained the fortress of Lamka, began to live there, with good relations among themselves. (1) Though always stopped (checked) by Malayavan, o king! Mali and Sumali having wicked-conduct (ill-behaviour), tried to harass the gods. (2) Being frightened, by both of them, the gods made Brahma informed of the purpose, and then they, together with Brahma, approached Shiva (the destroyer of three cities) and made him known too. (3) Then being accompanied with, Brahma and Shiva the gods desirous of taking resort to Vishnu, came to the imperishable god, who was resting on the water of the sea, (and) to make their purpose known to him. (4) Oh, best among the Raghus! they saw the ocean, which was as if drinking water and jumping, on account of the dancing waves made by the wind. (5) And it was as if laughing, on account of the

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mass of foams, when they were dashing against the caves. And it was roaring as if boundless, being occupied by different aquatic animals. (6) It was as if inviting the gods, with its spread arms in form of waves. And its waves were possessed of foams, scattered, and at some places gathered together and very high. (7) They were looking like the moving mountains. Inside its water are seen, the large fish swallowing, the whale fish (fish of enormous size), the tortoises and those gaint like creatures who can swallow both. Timi and Timingila (fabulous) fish. (8) Along with the crocodiles, looking like the mountains having plunged into the water. And also thousands of conch-shells are found plunged into water on all the sides. (9) And they seem, like the stores pervaded by thin clouds at night. The principal gods saw the ocean, having asleep, at some places, roaring at other places, while whirling at some other places, and with stumblings, some where else, it was thus resembling a drunkard. It was inhabitated somewhere, by the demons, while by the enemy of demons i.e. Vishnu at other place, in the same manner. (10-11) And it possessed great depth, because of fierce serpents at some places, and had the polluted water, because of churning by the boar form assumed, Vishnu. (12) That highly powerful, supreme god Vishnu, without getting any trouble, for years on account of (burden of) Brahma (lotus-born one) (13) has made its form pure, by resideing inside it always, which felt disturbed, due to hundreds of mountains having fallen into it, as they were got terrified, by the fear of Indra's thunder bolt. (14) It was looking like a coral, as being touched (reflected) by the sky with coral like stars, and as if being desirous of washing, (cleansing) the dark spot on the full moon, with elevated waves, on the days of full moon and so it looked as if was attacking the sky then. And with the multitude of waves, bearing the innumerable and reflected orbs of the moon. (15-16) It was, as if laughing at the sky, possessing the splendour of (a single) moon. And where, the enemy of the demons (Vishnu) being anointed with the sandal water, at the time of giving the direct position always gets asleep. (17) The gods, with strong power, arrived at that ocean, which was disturbing, the various portions of the quarters with its big and unsteady series of waves, and which resembled the sky, and there, they came to him (Vishnu) strong with penance. (18)

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Here ends the Chapter 214 namely, 'The description of the ocean, in the words of Nadayana, to Shailoosh,' in the dailogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

215. Gods' Journey

Agastya said : The highest god, Janardana, when he was made propitiated by the gods, with penance, then made himself visible to them, leaving his residence into that great sea. (1) And they, being delighted, bowed down to Hari (Vishnu) that killer of enemies of deities, with their knees, hands, and corners of their foreheads (temples) defiled, on account of falling on the ground. (2) They praised him, with words and then disclosed, their purpose to him, with reference to the killing of the sons of Sukesha, to that highest god. (3) Hari, then promised them, for killing Mali, and he said to gods 'Oh, best of gods, you become, strong enough to destroy that Sumali. (4) But that Malyavan, who is always attached to righteousness, is beyond killing saying so, Keshava called Tarkshya (eagle vehicle) (5) the all pervading god Madhusoodan then mounted upon, the son of Vinata, shining like the gold, he having the marks of conch, disc, mace and lotus (in hands) (6) He, slightly bluish like the Atasi flower, and mounted upon the golden (shining) lord of birds, bore the splendour of a cloud, full of water and possessed with lightning. (7) The gods, then followed him, who had mounted upon the excellent bird, and who was adorned with beautiful ornaments, and who had put on the crown and the kaustubh gem. (8) Brahma, difficult to be seen, due to matted hair, also followed him mounted on Swans flying in the sky, with their beautiful wings, pure (white) like nectar. (9) Then, Hara (shamkara) with a fire, in form of his third eye, passed through the sky, making it turn into pieces, he being mounted, upon the hump of his bull, who had thick (dense) limbs, looking like the rays of the moon. (10) And Kartikeya (his son), having six faces, followed him with his pea-cock who being obstructed on account of the speed, of his plumage (tail) resembling, the eyes of Indra. (11) And Vinayaka (eminent leader) desirous of making the demons, void of their leaders (heads), being mounted upon the atmosphere, went following Madhava. (12) And goddess Bhadrakali, followed Janardana, being mounted upon her (vehicle) lion, who had the garland of manes, looking like the heap of the flames of fire (13)

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The lord of deities (i.e. Indra), with a crest and with thunderbolt in hand, being mounted upon the back of Airavana (elephant) who had temples, similar to those of the breasts, of beautiful ladies, also followed him. (14) And oh king, the fire also followed, that god with his parrot-chariot, who was shining like the place, green with young grass and crowded with many Indragopa insects (of red and white colour) (15) The god of death (Yama) mounted upon his (vehicle) buffalo, and left, following Hari, his buffalo was looking like the summit of a mountain and was adorned with horns on head. (16) While, Shamkukarna, having a huge neck, ugly eyes, and possessed of huge might, mounted upon the shoulders (trunks) of the worthy young elephant and followed the god (Yama) (17) And Varuna, resembling the soft vaidurya gem (lapis lazuli) with his big, charming and speedy like the mind and wind chariot, followed him. (18) And wind, the god having more speedy like the mind, and residing amidst the atmosphere, and with his beautiful garment, full of wind also followed him. (19) Kubera (god of wealth) with his vehicle, drawn by men and shining of its own, all kinds of jewels and he being endowed with excellent lustre, followed Govinda. (20) And Sun, with his mount chariot, yokes with seven horses and with one wheel, like wise followed the god, he being difficult to be seen, on account of brilliant orb. (21) With his chariot, having ten horses, and speedy like the mind, the moon, having strong valour (dignity) followed Hari, in the same manner. (22) Highly fierce, and looking the Sun, Saturn (son of the Sun) then mounted upon, an excellent horse and likewise followed him. (23) While goddess earth in her chariot mount, yoked with four elephants, followed quickly that god, who was worshipped by the gods. (24) Cupid, being mounted upon will, chariot, and with resolve in front, too followed Keshava, with his car of mind (wished car) (25) He (cupid) though possessed with, flower arrows, the whole world obeys his command! while Sarasvati, the goddess of learning, swiftly, (being enthusiastic) got mounted. (26) And she followed the god having lotus like eyes, and who protects him, who has gone for the refuge. The others relating to (planets) Mars, Venus, Rahu and Saturn, (27)

In their mounts, yoked with horses, hurriedly followed the highest self. While forty nine, divine Maruts, having charming

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circles, and resting amidst of the atmosphere (sky) followed Krishna. And the (twelve) Adityas, in their golden chariots, which were highly spendid, also followed him. (28-29) Also, the Vasus, Angirasas, Sadhyas, Visvedevas, as well as two Aswins and Bhrugus with their horse-yoked chariots, followed that god. (30) The Rudras, on their very strong, and humped bull mounts also followed the god, in the same way ! other mighty gods also followed the god (31) with donkeys, gigantic porpoises, as well as with big camels, buffalos, semi-divine serpents, lions, tigers hyenas, bears,elephants, monkeys, and also with deer, srumar deer, alligators, cats frogs and with different types of bird, Chariots, they followed the god Janardana. (32-33) While the Siddhas, as well as the revered sages followed that god through aerial path (sky), praising him, who destroys the terror (fear) of the group of gods and who has lotus like eyes. (34) While the delighted groups of gandharvas and damsels, went there, after Janardana, serving him with very sweet songs, and musical instruments. (35) And penances, truth, forbearance, alms, various vows, all the portions of the sacrificies as well as the divisions of time. (36) In the same way, the years, the months, the two fortnights with the (eleven) divisions of the day, along with the ages of the world, auspicious periods, as well as different scriptures. (37) And the weapons and missiles of the lord of the universe being embodied. And also the personified trees, grown over the islands, on the sea way. (38) And the embodied, divisions of the world, together with the groups of the manes, the constellations, directions, and oh lord of the earth ! the quarters. (39) Along with the gods, the herbs and those who are known as mothers of the world (rivers), again the groups of gods, as well as of demons, and those groups of manes. (40) And oh, lord of the people ! those troops of gandharvas, Yakshas and Nagas (serpents), also the terrifying mass of diseases, and the staff of Yama. (41) Along with very fierce noose of Yama, together with wrath and oh ! lord of the people ! with old age, all followed that god, with lotus like eyes, and who was desirous of killing the groups of demons. (42) Oh ! delighter of the Raghus ! the exalted goddess of triumph, was moving in front of him (at his head), in the same way the mothers of the world i.e. rivers also went ahead,

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with their vehicles. (43) Just as, ganga went by crocodile, while Kalindi followed with tortoise, Sarayu followed him with crane (swan) and river Gomati with sisumar (porpoise) (44) While Godavari with rhinoceros, and with peacock Sarswati followed him. And the river Shatadru with a humped bull and vipasha followed him with a horse. (45) In the same way, chandrabhaga with lion, and with an elephant followed the river Iravati, and being mounted upon the tiger the river sindhu, and on fish vitasta followed him. (46) While with Swan, Devika and with a man, the river gandaki, and with buffalo, Payoshni and with a bull followed him Kaveri river. (47) With her eagle mount, the river Hiranvati, and with a wheel followed him the river Ikshumati and Parnasha followed him with, serpent mount, and Kaushiki with a boar. (48) The vedas together with the smritis followed him with peacock mounts while Narmada mounted upon the deer, and followed him. And the river Sita too, being mounted upon living creatures (?) followed him. (49) The river Hladini followed with water or men (?) while Pavani with a deer. And Lauhitya being mounted upon a hare, and Sindhu with elephant followed him. (50) Oh descendant of Raghu ! the river chakshu with a ram mount, and sita being riden upon the goat, went following him. While the river gautami with the cock, and Drushadavati with the blue jay (bird) followed Vishnu. (51) Likewise the other rivers, together with their chariots followed Hari. Then being accompanied by the noise of the followers' journey along with the sound of the musical instruments. (52) and being praised by the eminent brahmins, the god with lotus like eyes went. And the army, full of enthusiasm, and consisting of deities and the gandharvas. (53) And looking beautiful, on account of umbrellas, banners and of its own marks, and resounding with jingling, of hundreds of small bells followed Keshava. (54) Shining brightly due to the rays, coming out of the ornaments of gods, and radiant because of gold etc, thus marched the army of the worthy gods being protected, by that unparallel Narayana. (55)

Here ends the Chapter 215, namely The description of gods' journey, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

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216. The march of the demons' army

Agastya said : When Mali and Sumali heard of the active exertion of gods, they being desirous of fighting against those gods arranged a terrible army force. (1) Then the dignified Malyavan said to those two enraged brothers : "That whole soul Madhusoodan, is the substratum (recipient) for all those Lords of the gods (2) So a war with him is not advisable, but he the lord of the universe deserves worship. Let us honour (offer oblations to) that lord of the world, with a bow down a head. (3) As, Keshava, made propitiated with honouring (bowing down) will bestow on you desired objects, because, oh king ! Vishnu is really difficult to be conquered by us, with our minds being polluted. (4) May we live for a long time, under the rule of that god. So oh king ! be calm (propitiated) and leave enmity (war) with god Vishnu. And thus bring auspiciousness for yourself as well as for the Yakshas and the demons." But he did not accept (like) those beneficial words, uttered by the brother (6). And so, along with a huge army he faced Keshava. And the highly lustrous, Sumali, the chief of the demons, then followed him. (7) Malyavan too, accompanied him thinking, "An elder borther is always considered as a father and he is regarded as a respectable teacher, the virtuous (good) persons. One should first try to explain (narrate) him. (8) What is beneficial (but if not fruitful) then he should always follow his path (doings)". And along with that brother, those having the ornaments in the form of fierce and fire like burning eyes. (9) Crores and hundreds of the principal demons went out (to fight) possessed of various, dreadful garments and with killing weapons of different types. (10) The lords of the demons, marched accompanied by the sound of various musical instruments, they being mounted on the beasts (animals) of different kinds and very strong. (11) The terrible demons went to the lord of the gods with their vehicles when the multitude of the army was marching towards the northern direction then. There was found a dreadful forest, protected by the gods, facing the army. (12) Oh, worthy one ! when both the armies, got landed upon the sky at the north portion, of the Himachala mountain, then those two, having raised their strong bows, with a desire for victory, and being endowed with huge might began to fight. (13)

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Here ends the Chapter 216, namely, The description of the march of the demons' army, narrated by Nadayana to Shailoosh", in the dialogue of Markandeya and Vajra in the first part of Shri Vishnudharmottara.

217. The killing of the demon Mali

Agastya said : Then there took place, a battle between both the armies, staying in the sky of those who were desirous of victory and possessing strong arms with various weapons. (1) And oh king ! at that time, when the sky became pervaded with the army clouds, and was united with the lightning (shining) in form of swords, at that moment, the sun lost its lustre (brilliance) (2) Then there became the shower of blood, on the earth, from the body of the cloud like army, when the battle, bright on account of the lightning, in form of the creeper like swords, being moved, took place. (3) Then, when the surface of the earth became sprinkled with the showers of blood, there was a tremendous fall of stones, and the surface of the land, became covered (concealed) with them (4) And O king ! as a result of it, the earth became wet (plunged) with the profuse flow of blood, then became unapproachable like a young lady during her menses period. (5) There were seen the trembling arms, smeared with sandal paste, and being fallen (cut) by the thrusts of the swords and which were looking like the serpents with five heads (hoods) (6) the mouths with teeth, filled up with blood, looked (shone) like the ripe and shining pomegranate fruit. (7) The sky at that time, became covered, with the falling down of the umbrellas, chowries as well as of fans, along with the falling of the broken parts of the vehicles. (8) and on account of the fallen crests, earrings, armlets and anklets. the sky seemed as if, shining with multitude of rays. (9) And the trunks of the elephants, looking like the hoods of the serpents, as they being cut off, by the sharp swords, rolled on the surface of the ground, which was smeared with blood. (10) The life-winds in the body, as if being desirous of searching their descendants came there, after making them killed, their heads were fallen on the ground, but left unseen by them. (11) Those, desirous of victory over the three worlds, were fixed (left) in the sky (air), as they, with their bodily forms, were on the earth, while with their souls, they had gone to the heaven. (12) The blood-drops oozing, out of

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the cut off heads of the demons, were seized (taken) by the vultures, when they were on a higher place. (13) The vultures moving there with a desire to get the flesh of the demons, looked like the heads moving there. (14) Those many beasts eating raw flesh, looked as if they were sleeping there embracing the earth and besmeared (polluted) with, on account of the fall of the cut off limbs. (15) The earth, seemed smiling, as if she being pleased on account of her getting an embrace to the heroic persons, when she got filled with the pearls, fallen from the trembling temples of the intoxicated elephants, being killed, (fallen). (16) The horses, though they had left, their life-breaths in the sky, obtained the earth, after a very long time, as their limbs being stuck to the tips of the tusks of the destroyed elephants. (17) Those demons, who were fond of drinking blood in the battle, approached the ground, soiled with blood when this bodily forms were destroyed, and their faces (mouths) made red with blood. (18) The demons were torn to pieces (desroyed) by the shower of arrows, thrown by the guardians of the quarters, when the battle, horrible and frightening to the cowards was faught there. (19) And the frightened demons, then oh Rama ! ran away (fled) towards ten directions. And when the gods, made the army of the demons, thus retreated. (20) Then Mali, wearing a beautiful garland, and being protected by Malvayan, said to the gods. He was throwing about the shower of arrows, brightened with oil and sharpened on stones. (21) He then, along with his younger brother made a shower of arrows, which was difficult to be overtaken, and obscured (enveloped) the directions and their sub-divisions, of the gods. (22) Even though the gods tried their best, to stop (check) the assemblage of the arrows, they got hurt, by the arrows of the Lord of the demons, then they took resort to Keshava. (23) he then, made stopped the entire army of the gods by arrows, and with the bow equipped with an arrow, he went in front of the warriors, with a desire to fight. (24) At that time, the whole army of the demons having fleshy chests, and eager to fight with the gods, then returned. (25) That whole army was forced to retreat in the battle by the arrows thrown, from the bow of Vishnu. And as the Sun is hidden incessantly by its rays. (26) He (Mali) then roaring loudly, and equipped with various weapons, similarly covered Janardana. All the demons also, made him hidden by the multitudes of weapons

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then. (27) And when Keshava, was thus hidden by those dreadful demons, he then removed their heads with the bow, having its joints bent down. (28) Then eminent demon, Mali placed his bow, in the interior of the carriage (chariot), and made a stroke, upon garuda with his mace, having terrific speed. (29) And as a result of injury got by the blow of the mace, oh conqueror of enemy's towns ! Tarkshya (garuda), suffering from pain, made Janardana, averse from the battle. (30) And when garuda thus became adverse (with face turned away) then Hari, with his face turned back removed the head of Mali, the chief of the demons, with his disc. (31) The wives of those eminent gods became delighted, when they saw the head of the lord of the demons, charming with ear-rings and adorned with charming crest made fallen on the earth. (32)

Here ends the Chapter 217, namely the description of the killing of the demon Mali, in the words of Nadayana (made by Nadayana) to Shailoosh in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

218. The entry of the demons into the world under the earth

Agastya said : When Mali was thus killed, the god then made that king of the birds (garuda) appeased, he returned and killed the demon's army with the wind of his wings. (1) Oh Rama ! being injured by the wing-wind of garuda; the eminent demons ran away (fled) towards the ten directions, as the heap of dry leaves by the wind. (2) They became inflicted of Vasudeva's fear and could not find any solace (mental peace) and so went to the world, under the earth, all but individually. (3) Vishnu then, pacified the gods, and he was worshipped by them, then in presence of all those, he became disappeared on the spot. (4) Oh best of the kings ! Lanka, void of a king, was then handed over to the son of Vishravas (kubera). It was forcibly taken away in past from him, by Ravana. (5) While, you (oh Rama !) had given it to Vibhishana, after destroying Ravana. Oh, Rama ! you have again come, as an incarnation of that Vishnu, to destroy the demons here (on earth) (6) You have now killed in the battle, those demon sons of Pulastya who were disturbing your maternal uncle. (7) Oh ! Rama ! None else, but Keshava only can kill the demons, I have noticed

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it, and am told about it, saying so, he (Agastya) went in the same manner as he had arrived there. (8) Nadayana said : Oh, subduer of the enemies ! Agastya saying so, then left. So, oh king ! I don't prefer a war in present contex in your case too. (9) As Raghava (Bharata) is possessed with the power of energy as well as with the power of good counsel, and also he is rich with, the preeminent position of a king, and in the same way he is full of divine powers. (10) How can a wise one, prefer war for those accomplishments which can be got by righteous persons ? It is a blemish for a king, who prefers, war only out of wrath. (11) As, one who has first, conquered (the enemies like) the lust (desire of carnal gratifiction) and anger, he has already conquered his own self. And one who is self-restrained, has really got victory over this earth. (12) How it becomes possible for a king, who has not conquered his mind, to get victory over the group of enemies ? As, it is not possible to conquer the group of enemies for one who has not first conquered his own sense. (13) A king, desirous to get victory, should not disregard any one by thinking himself very powerful, as these are found (seen) in the world, persons endowed with more strength, than those who are strong ones. (14) The persons with intellect always work according to their abilities and according to their power. And they never show disregard (insult) towards anyone. (15) These two are said, as two sharp thorns, causing parching to the body, they are a person himself though not wealthy, desires to get wished objects and one though not self-restrained, but becomes angry. (16) But these two in this world, stand above the heaven, i.e. one though powerful, but is endowed with the virtue of forgiveness and a person, himself being poor, but gives generously. (17) Who would like to be angry towards a weak person, who is already conquered, on account of his nature ? And in the same way, who will show anger, destroying his own life, towards a powerful person (king) ? (18) The wrath of a person, who has determined for destorying (enemies) is known as heroism. And therefore, the experts have conquered the anger (enemy) first, by showing anger there. (19) The entrance door, of a hell, and which destroys, one's own-self (life) is said three-fold. Such as desire (wish), wrath as well as avarice (greed), so a wise one, should abandon these three. (20) A person wishing success should start his mission after a thorough discernment about the

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consequence, and the adverse result of the actions, and also about his own rise. (21) 'I will definitely acquire the kingdom (of the enemy) with this idea you should not act, at present in haste. Because immodesty destroys the prosperity, as the old age destroys the excellent form. (22) So oh king ! you leave your staying in this country and go to the mountain Himavan, and keep the illustration of the lord of the wealth (kubera) who, resorted to Kailas, leaving Lanka, by killing Ravana, who was roaring in the world(terror to the people) and was very difficult to bear, before your eyes. (23) As a result of it that Ravana, oh lord of the earth ! giving up all his wealth, was met with death, as he being injured by the arrows of Rama. But, the highly famous Lord of wealth (kubera), rules over the kingdom of demons even to-day. (24)

Here ends the Chapter 218 namely The description of the entry of the demons into the world under the earth, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara

219. Vishravan Legend

Shailoosh said : O best among the brahmins ! how that Lanka was given to Kubera, and in what way did Ravana, the high-souled demon, kidnapped (took away) (his) that city ? (1) I desire to hear, about the life (adventures) of Ravana, truly who had conquered the whole three worlds, by severe penance and also by his valour. (2) Nadayana spoke : Pulastya is famous as the spiritual son of Brahma. He had a son named Vishrava, who became famous in all the three worlds. (3) O best of the kings ! Devavarnini, the grand daughter of Brihsapati and the worthy daughter of Bharavdvaja, was his wife. (4) Through her, he begot a son, the mighty Vaishravana. And Brahma, being, propitiated with his hard austerities, bestowed upon him. (5) the lordships of Yakshas, of riches as well as the guardianship of the world, along with the Pushpaka car, which was able to move at his own will, and also taking form at will. (6) Then Vishrava, said to his son, who had got boons form Brahma. As "Vishvakarma (the architect of the gods) had constructed, on the excellent Trikoot mountain. (7) the beautiful city Lanka by name, for the sake of Indra and it was captured in past by the sons of Sukesha, made for that lord of the deities. (8) O great king ! Vasudeva, has killed Mali, the eldest of them and he has forced the inflicted demons, fled away then. (9)

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They now, have resorted to the world under the earth, and live here with out fear. (10) You now obtain that Lanka, and live there, being united with Yakshas. And oh Lord of the demons ! there you rule over the kingdom, always righteously. (11) And may, your intellect (mind) be always attached to righteousness, in your each state, because Kama (desire of sensual enjoyments) and desire of wordly prosperity, should be got through righteous manner. Because this world is supported by religious laws (has its roots in righteousness) (12) The lord of the riches, on hearing the words of his father approached Lanka, and he having strong energy, he lawfully made then delighted the people, and ruled over the kingdom of the demons. (13)

Here ends the Chapter 219 namely The description of Vishravan legend, within the story of Lanka, in the teaching (advice) of Nadayana to Shailoosh, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

220. The attainment of boons by Ravana

Nadayana said : At that time, Sumali, carrying with him a daughter named Kaikasi, moved on the earth. (1) And while he was moving on the large earth, he then saw a king, mounted on the Pushpaka car, and possessed with excellent splendour. (2) The demon (Sumali) said to Kaikasi, when he saw him, as "Oh daughter ! though this is the proper time, for giving away you in marriage, but none selects you because of me." (3) And I donot like, to give you in marriage, unless you are asked for, because of the fear from insult (assault), o child with excellent complexion, for your sake. " (3-4) Really to become father of a daughter, is painful or those persons who love self-respect. Surely, even for Indra (Shakra), too the fatherhood of a daughter must have been a matter of an anxiety. (5) The father of a daughter, lives in this world by making fallen into danger three families. i.e. that belonging to her maternal side, again which belongs to her paternal side as well as that family in which, she is given in marriage (in laws)" (6) "Therefore, I am not giving you, in marriage to anybody, oh auspicious one ! you go and choose yourself, soon, the eminent sage Visravas" as your husband. (7) Because this lord of the treasure, is endowed with excellent splendour and oh beautiful girl ! you will give birth to a similar son by him. (8) Then

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oh king ! Kaikasi came to the sage Vishravas, and oh best of the kings ! at twi-light, when there took place the Raudra (fierce) period. (9) She, then bowed down to the feet of that sage Vishravas and that delicate lady stood in front of him looking bashful as if on account of shame. (10) The sage said, to modest, charming and smiling Kaikasi, Oh lady with excellent complexion, I have today, come to know of your purpose. (11) O you beyond blemishes ! you have come to me with a desire for getting a son, but as you have approached at a fierce time (moment) , so you shall give birth to such a son." (12) "May it be" so she replied and then stayed there happilly. Then after some time, that fair lady gave birth to a son. (13) He had ten mouths (faces), twenty arms, and one body and was very powerful. The wise father named him as Dashagriva (having ten necks) (14) Also, she delivered a daughter, Shoorpanakha by name, once that Kaikasi, told to her eldest son. (16) O, subduer of the enemies ! as if out of bashfulness, she made him show, the lord of the riches (kubera) (and spoke), oh son ! with ten faces ! You look at the prosperity of your own elder brother. (17) You also therefore, make efforts to become like Vishravana." And when he was thus told, he left for Gokarna, along with his brothers. (18) And there, he practised very severe penance, making himself sustained, on the fallen and scattered leaves. And when the period of the thousand years was completed (over), that Ravana having ten heads, offered his head one by one, as oblation to the fire, he being initiated by penances. He observed the penance with five fires. (i.e. four fires in four directions and the Sun) in summer, while he got asleep, under the sky in rainy season. (19-20) And he put on wet clothes, in winter Kumbhakarana also practised penance. There Vibhishana, sustained himself on fruit once in three days as an expiatory act. (21) And their sister Shoorpanakha, served them, there. And at the end of ten thousand years, Ravana having ten faces (22) When was going to offer in fire, his tenth face (head) Then oh king ! Brahma came to that place and said to him. (23) Brahma said : O dear son ! select a boon from me, as I have become propitiated, by your very severe penance, and also by your enormous strength. May you be blessed. (24) Nadayana said : That demon then enumerated all the beings including the deities etc. without difference (in common), but except the name of a human being then. (25) And O king ! he

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selected a boon of non-killing, by all of them after narration. That god bestowed on him, the kingship of the three worlds (he gave boon, with regards to all the three world's beings). (26) Then making that demon, with ten mouths pleased with the boon, he put goddess of learning, in the mouth (on the tip of the tongue) of that demon Kumbhakarna. (27) He (Brahma) pleased him, with a boon of his own choice. He then came to Vibhishana. And he selected as a boon, from him, to make his mind (intellect) always steady in righteousness. (28) The god, became satisfied (pleased) with him, and bestowed on him, immortality. And after making them pleased with boons, Brahma went to his own abode. (29) And when the demon groups, came to know about Ravana being favoured with boons, they came out of the world, under the earth and installed him on great kingdom. (30) He after getting the kingdom, sent the demons and the messenger named, Prahasta to Kubera. (31) (with the message) As "This Lanka is constructed in past as the dwelling place for the demons, and so, oh lord of the treasure ! You leave it, by the means of peace (conciliation) with me, and do not make delay. (32) The highly prudent lord of the riches, when he heard the words of Prahasta, then left that city, knowing Ravana, being puffed up with boons. (33) He then, went to Kailas mountain, and there he made a beautiful city, oh best of the kings ! known as Alaka, and there he lives happily, always (34) And oh great king ! Dashgriva, having obtained as a boon from Brahma, got victory over the three worlds completely after getting the city of Lanka. (35) He got, as his wife, Mandodari, the daughter of demon Maya and got a son Maghanada, through her. (36) He (Ravana), the conqueror of the three worlds was a thorn for deities and brahmins, and so that glorious demon was killed by Vishnu, assuming the form of a human being, at a proper time. (37) Oh great king by (Vishnu in form of) Rama, born in the family of Raghu and of virtuous deeds Kubera (lord of the riches), having abandoned Lanka, still today stays at the Kailas mountain, and he protects the thornless (free from nuisance) kingdom there. Therefore, o worthy king ! you, too leave this country (place), and yourself go to Himavan and live there like Kubera. (39) You give up enmity with Bharata, (do not think to fight with Bharata) as the descendants of Raghu, are known for their huge strength and weapons. You be

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propitiated, and may these your sons, and grandsons live happily by staying at the mountain of snow (Himavan). (40)

Here ends the Chapter 220 namely The description of the attainment of boons by Ravana, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

221. The victory of Ravana (over the terrestrial globe)

Shailoosh spoke : Oh brahmin ! I want to hear about the victory made by that demon Dashagriva, over the three worlds. As I am greatly doubtful of it. (1) Nadayana replied : The demon, Dashagriva, became highly arrogant (proud) on account of the boons of Brahma, and he then, repeatedly attacked upon the gods, gandharvas, demons as well as, serpents, semi-divine snakes and Rakshas, and kindnapped their gems forcibly, and also he kidnapped o best among the kings ! their wives as well as their worthy daughters. (2-3) He used to kill, those law abiding kings and the brahmins. He also killed a brave citizen of Ayodhya, though he was not dwelling in the forest. (4) While he was thus killed in the battle, he then cursed Dashagriva, Oh insignificant (low) demon ! there will be born, in my race a powerful (valorous) person. (5) And he will take away, your lives, o you fond of war ! in the battle. He then, likewise used to fight with Mandhata, who was very brave in war. (6)There the worthy sage Narada stopped him fighting. He then devoured the brahmins, when Mayoor was performing a sacrifice. (7) But, Indra assumed the form of a peacock, and ran away from that sacrifice, then he gave a boon to the peacock 'You will always get delight, resembling the number of my eyes, and unparallel, when it rains, again you will bear, this very charming plumage in the world. (8-9) And oh king ! the lord of the treasure (Kubera) left the place by assuming the form of a chameleon. He was favoured with colour, looking like the gold as well the head with wealth. (10) And oh demon ! the lord of the kings, having immeasurable-soul, gave him these two, (?) oh king ! Varuna, at that time went away assuming the form of a swan. (11) He then favoured the swan with the boon as 'You will find pleasure in the water, and in the same way your colour will be, like that of the rays of the moon. (12) While Yama assumed the form of a crow, and left that sacrifice. He then gave a boon of deathlessness, withouth killing to the crow. (13) (He said) "You

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will be united with auspicious result, when those horrible ones, living in my country, will be satisfied with the food given by you. (14) And you narrate with your doings, by doing in various directions and regions, the auspicious and unauspicious things related to the oblation offering human beings, and there you will receive hospitality." (15) "Again those terrible crows, having their beaks like vajra (thunder bolt) and who stay in my country, when they will accept the oblation balls offered by the performers. (givers), then they will be blessed. (16) Then creating a terror, in the sacrifice of Marut, to those gods, that dignified king of the demons, began to move on earth. (17) Once he saw there a maiden, who was practising severe penance, and who was a matchless beauty on world, and who was in prime of youth. (18) Dashagriva, then asked that maiden, the unique beauty of the world, as Oh Young girl, with nice loins ! Who are you ? and why you have resorted to austreities, even though you are in bloom of youth ? (19) On hearing his words, that girl told the truth My father Kushadhvaja is the learned son of Brihaspati. (20) I am born as his daughter, who was attached to the study of vedas, and following my brothers (?) by his wife. (21) And oh demon ! I am known in the worlds, by the name of Vedanati (? vedavati) My father wished, to give me in marriage, to Vishnu (22) But Shambhu, the lord of the demons, who was refused when he had proposed for me, killed my father embracing him at night. (23) My mother entered into the fire, and since then, I have taken this resort to penance, with a desire to make my father's wish accomplished (fruitful) (24) and so with a desire to get Madhusoodan as my husband, I am propitiating him, by pracitising penance.". Then the demon said to her Donot torture yourself' (25) Oh beautiful maiden! you be my wife, you are the unparallel beauty of the three worlds. And nobody can rival with you in beauty as well as in youth. (26) I believe that, the creator, must have given up the idea of creating any other beautiful object, after he had created your beautiful figure. As none can really be compared with you. And nobody resembles you. (27) Oh lady with charming face ! your face possesses the entire splendour, and is gentle, how can it be compared with that moon, which is having a spot in it ? (28) O young lady with pure smile ! be the ornament of those, which are born as ornaments. And oh you, with excellent complexion ! select

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me, oh beautiful maiden ! as your husband. (29) And be a chief queen, oh spotless one ! of all those, principal women, who are brought (kidnapped) by me, after making repeated attacks. (30) Though you have put on matted hair, garland and deer skin, still you make an increase in passion. (love). I can't imagine, how wonderful you will look, o timid one ! when you will get decorated with ornaments ? (31) Again oh fair lady ! Janardana is not really able to compete with me in handsome figure, young age, prosperity, as well as in treasure of virtues and in valour. (32) And those other people are not able to know about his birth narrated by others, oh beautiful maiden ! what will you do with him who is not born in an exalted family ? (33) O young lady ! why you desire the world, without Indra ?, he has continuously killed, with a desire to benefit the gods, the experts in battle in past. (34) Why do you wish that ancient one, as your husband, who is even more ancient, than those who are older to ancient ones in this world ? (35) He has killed with deceit, those powerful chief demons, and also to him, who had been exempted from death by the gods, because of the boon of Brahma. (36) O worthy lady ! what will you do with that person, who holds that prosperity of the demons, with his mind controlled by his (demon's) valour ? (37) O spotless one ! (It seems to me that) you have not heard, from old people about his form (figure). The whole world knows that, he assumes the omnipresent form (He has not a fixed charming form) (38) And you will be highly unhappy, because of the sighings coming out of the hoods, and full of poison, when you will get asleep with him, on the bed of the hoods of Sheshnaga. (39) O beautfiful maiden ! how will you get his neck embrace, by which, embracing he has killed those (demons) Madhu and Kaitabha ? (40) And how will you be able to endure those nail wounds at the end of the sexual enjoyments, by which nails he had made that demon Hiranya Kashipoo, void of life ? (41) So oh fair limbed lady ! you give up your devotion (attachment) for Janardana, and accept me, who am in love with you, and then be happy (delighted) for a long time. (42) Vedavati replied : As an owl, is ignorant of the rays of the Sun though, they enlighten the world, in the same way, o demon ! you consider the virtues of Vishnu as vices (faults) (43) Why should I indulge, in discussion with you ? That mighty god, is worthy for a husband, according to my choice, oh, demon ! may he

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be of any kind (whatever he may be) (44) The lord of the demons, became angry, when he heard Vedavati's words and he out of lust, touched her braid of hair. (45) Oh sinful demon ! I will enter into the fire, as I am touched by you, and will (be born), come again as the cause of your destruciton (killing), but not born from the womb. (46)

Saying such, she arranged a pyre, and there entered into the fire. And she was again born as highly worthy Sita, but not produced from the womb. When, that high souled Janaka, was ploughing the earth for sacrifice. And she obtained Rama, the incarnation of Vishnu, as her husband by practising penance. (47-48) Afterwards, Rama for her sake had killed that Ravana, in battle. But being afraid of the public censure, he again abandoned his wife, oh king !~ Sita, as she had stayed at Ravana's place. Then she gave birth to two sons, in the hermitage of Valmiki (49-50) Those valiant Kush and Lava by names. Then valmiki performed all the necessary sacred rites for them, and he instructed to those highly lucky ones, the teachings of vedas. (51) He also made, those two boys expert in the Science of archery. Valmiki had composed, the auspicious life sketch of Rama, and in the same way he taught it, to those two broad eyed and pleasing looking sons. Then, both the youths (boys) recited it when Rama was performing a sacrifice. (52-53) They sung the entire life histroy of Rama, in his presence, and when he came to know, from that poem, he at once, brought those, two good looking sons, and her (Sita), turned into that state, at the sacrifice. And he (Rama) said to that beautiful woman, "oh auspicious lady, you make me assured (of your chastity)" (54-55) Sita, on hearing Rama's sayings, spoke "Oh goddess earth ! If I have not even mentally wished any one (person) else than Rama, then surely you give me an entrance (a hole)"And at that very moment there came out (appeared) a royal seat tearing the earth, and being held by the serpents, she was then made sat upon it, by goddess Earth herself, and she (Sita) left, for the world under the earth (disappeared from that place) (56-57-58) Oh king ! at that time, there took place an incessant shower of flowers, when she entered into the world under this earth, then Rama got enraged. (59) And Brahma, who is respected by all the worlds, made him pacified (consoled). Rama, too prepared (made) a golden image of his famous (chaste) wife Sita. (60) And along with his brothers,

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that steady Rama performed manifold sacrifices. There was no fear from calamities, nor widowhood, nor any fear from wild animals. (61) And not even, any kind of fear from diseases, when Rama was ruling, over the kingdom. The king was possessing the arms reaching the knees, was righteous, and had shoulders resembling a lion. (62) Mighty Rama, had righteously subdued the earth, encircled with seas and gods, sages as well as the groups of the gandharvas and nymphs. (63) Again the Yakshas, the beings (creatures) as well as the kinnars and Rakshashas, they all being modest, came to see always those human beings (particularly Rama) (64) There is an ancient legend, famous in the world, with regards to him. As Rama, with knee reaching arms, and face like the lion, and having the neck, resembling the conch shell was very powerful. (65) He had been a resort, to all those, who had begged for his protection, and was Vishnu in the form of a human being. Always attached to truth, he was kind enough, and was born for loving his devotees. (66) He was firm, full of compassion law-abiding and self restrained. Though he spoke measured words, he used to speak, at the time of actions, and was like the preceptor of gods. i.e. Brihaspati. (67) He though highly heroic, but was not proud of that great heroism. He was similar to the sun, in his splendour and resembled the earth, in the virtue of forbearance. (68) He was similar to Lord Shiva, in case of wrath, while, he was like Shukracharya (teacher of the demons) in his knowledge of politics. Thus Rama (son of Dashratha) acted towards all the beings. (69) When he the excellent king, was protecting the people, there was not found any confusion (mixture) of castes, as well as in stages of the life, of a brahmin and each one acted, lawfully when Rama ruled, over the kingdom. (70) The people were without the fear of robbers, and no calamity dared to touch anywhere. The rain did not fall untimely, and the earth was rich, with all kinds of crops. And people had a great affection towards that learned souled Rama. (or Rama had great love for people) (71) Oh, moon like among the kings ! you donot deserve to have enmity with him. That high-souled one, is worshipped by the world and even gods along with Indra, are not able to bear (face) the force of his weapons in battle.

Here ends the Chapter 221, namely, the victory of Ravana, over the terrestrial globe, narrated by Nadayana, to Shailoosh, in

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the dialogue of Markandeya and Vajra in the first part of Shri Vishnudharmottara.

222. The victory over the heaven

Shailoosh said : O brahmin ! what did the valiant Dashagriva do, when he saw Vedavati entered into the fire ? (1) Nadayana said : He then being worshipped by the demons went to Lanka, and Kubera (lord of the riches) then himself sent a messenger to him, who was staying there. (2) You return (stop) from unworthy act, as the gods have decided (think) to destroy you. He, on hearing the words of the messenger, (he) killed him, and the demon then (3) came to Kubera and got a victory over him, and took away (kidnapped) his Pushpaka (aerial) car And being mounted on Pushpaka car he went to Kailas. (4) The demon found the speed of the Pushpaka car, obstructed and, he saw there Nandi (the doorkeeper of Shiva) seated upon the summit of the mountain and looking like a monkey. (5) He laughed at him, when he saw him, then Nandi cursed him O Dashgriva ! Shamkara himself plays on this mountain. (6) And when you, with your car will approach near him, and as you have joked at me, so I curse you. (7) "There will be born in the race of Pulaha, the lord of the creator, created beings, monkeys, dreadful like my face, and looking horrible, to destroy you. (8) He, on hearing the words of Nandi, threw his arm on that mountain, with a desire to carry away, the god having three eyes, together with the Kailas mountain to Lanka. (9) Then Uma (Parvati) vehemently, embraced the destroyer of three cities. (i.e. Shiva) on his neck, when her seat was shaken (trembling) due to Kailas, being agitated by Ravana's arms. (10) Then Hara, the best among the gods, made a roar and, he pressed that mountain with his foot-toe, with ease. (11) That demon, out of anger, and due to the injury-pain of the arms made a very terrific scream, as a result of it, the whole three worlds began to roar (became noisy) (12) His ministers thought that friction of mouth, as the final destructon of the age. And the gods, with Shakra ahead, were shaken from their seats. (13) The daughter of the mountain became highly distressed (frightened) by that roar, and she, with her eyes trembling (fickle) out of fear, violently embraced Hara. (14) Hara became delighted, by her natural embrace, and he then set free his arms, and told to Dashanana. (15) O Dashanana ! I am pleased by your valour and

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pride. As you have made a roar, terrible and uncommon for a demon. (16) So, you will be known by name of Ravana in the three world. Since then, o best of kings ! Ravana, who makes the world (people) cry, nicely worships, the golden image of that supreme god Shiva, always with faith. (17-18) And oh king ! wherever he goes, he carries with him that golden idol (image) of that god. (19) Then that Ravana arrived at the city Samyamani (city of the god of death) and there, he fought with the noose of Yama, with sacrifices and with death. (20) He made victory over the groups of manes, and made released those, dwelling in hell, and also fought with the god of death. (21) Then that god, being angry, wished to destroy that demon with his staff-weapon. But Brahma, stopped him, and told him thus. (22) This your staff is unfailing, and Ravana is exempted from death. If only once it is used, against him, then I will be known as a liar. (23) That god became disappeared then, on hearing the words of the creator of the world. And Ravana, along with his army went to the Kailas mountain. (24) There he passed the night, with a desire to fight with the gods, At night, when the moon came out he saw Rambha, who was going to meet his nephew (Nala Kubera) (25) She was looking splendid,like the lightning by the cloud. Ravana infatuated by love, though she was not wishful, killed Ravana, that celestial woman (nymph) (26) "Now onwards, your head will be broken into hundred pieces (she then cursed him.)" At dawn, the demon went to the god's abode (27) to-gether with Meghanada, and with the demon Kumbhakarna, and also with other demons and, he made a war with the deities. (28) Oh spotless one ! in front of that battle, Ravana's young boy, the dreadful Sumali was forcibly killed, by the weapon of the sun (lustre of the Sun) (29) The demon Puloman, by name, thinking the demons as invincible, took away his daughter's son, Jayanta, from the battle field. (30) And he brought him, to the world under the earth, with a desire to protect him. But Shakra, not seeing his son, got perturbed (minded) (31) The Meghanada, who had got a boon from Brahma, slowly made him confined (fettered), and took him to Lanka. Afterwards, god Brahma (32) went there, and he made Shakra, the lord of the three worlds released. He then bestowed on Meghanada, various weapons and deeds. (33) And also favoured him with immortality, except at sacrificial rites. He gave him the name, and said 'You

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will be known by the name of Shakrajit (conqueror of Shakra) (34) Thus, making Meghanada propitiated, and the performer of hundred sacrifices (Shakra) released, the revered Brahma then, said to the god, with thousand eyes (Shakra) (35) I have produced in past, the beloved wife of the sage Gautama from my mind, who was matchless in beauty, and who is destroyed by you, then. (36) At that time, Gautam had cursed you, and you were then not successful. And oh destroyer of the demon's cities ! the gods have made you fettered by Shesha (? Meghanada) (37) That high souled Gautam, had cursed Ahalya, at that time. As You will stay for a long time unseen by all the beings, and with miseries. (38) And (Indra) as he became infatuated by love, towards another's wife (became an adulterer), he will have to bear two sins' Oh, Vasava ! (Indra) because of that curse and on account of adultery. (39) You have attained binding, for that sinful act and, oh best among the three worlds ! along with this defeat in the battle. (30) Therefore, oh knower of righterousness ! protect the whole world with righteousness Dharma (moral law) supports the worlds (people) and where there is righteousness, there is always success. (41) And when, the god born from the lotus, the eminent in the world, left for his own abode, then the destroyer of the demon union, the lofty Lord of the gods, ruled over the kingdom, he having attained the heaven. (42)

Here ends the Chapter 222 namely 'The victory over the heaven'. in the dialogue of Markandeya and Vajra in the first part of Shri Vishnudharmottara.

223. (Incompelete)

Shailoosh said : I want to hear about, the victory over the world under the earth, got by that high souled Ravana, in detail, as I am curious about it. (1) Nadayana said : Reaching to the world beneath the earth, he began to fight with the worthy demons, like highly lucky Kala khanjas and horrible Kalakeysas. (2) He fought, without stop, with the demons like Nivatakavachas for one year. In that war Ajavaktravat killed, the demon named Vidyut-Jihva, who was the husband of Shoorpanakha and was violent in battles. Then Brahma came there, and along with the Nivatakavachas. (3-4) The high god, made the demon Dashagriva, as their friend. He then, fought with the terrific looking, and powerful poisonous snakes.

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(5) Making the serpents, subdued, he proceeded to the city of Varuna, oh king ! Varuna, the very high-souled one, had gone to Brahmaloka at that time. (6) And therefore Pushkara, the glorious son of Varuna, and the son-in-law of Bali, fought with that wicked souled Ravana. (7) He (Pushkara) was self-elected as a husband, oh great king ! by Jyotsna, the daughter of soma (Moon), and he, the highly famous one was expert in the entire science of political economy. (8) And in the same way, he was clever, in using various weapon-mass and in many arms. He was endowed with lovely appearance, modesty, handsomeness and righteous behaviour, as well as in strength, valour, and in alms-giving, and nobody can be compared with him in those qualities (He was unparalleled. He then along with his brothers, nephews and with huge army. (9-10) made a very dreadful fight with Ravana (demon) and made him appeased. He (Ravana) made victory over, the very strong city of Varuna. (11) And then, the son of Vishrava (Ravana) again came to the human world. He then approached the city of Kishkindha, which was protected by the monkeys. (12) Where is that powerful Vali ? thus he asked there the monkeys (Son of Tara-Vali i.e. Angada) who was greately lustrous and haunting in the forest, said to him for what purpose you want to see Vali ? You tell it to me, who am asking you Ravana replied : I am wishing, the hospitality in form of a battle from that monkey. (14) that king is known as a strong one, and so I am curious to know about his, as well as my. strength. Tara replied : Vali is tested (in strength) by others, more powerful than you. (15) But, he has killed hundreds of them, superior to you, in both valour and might. He has just now, killed the demon Dundhubhi. (16) By entering into a horrible cave, he has killed decitful one. And oh king ! One year has passed since he entered into that cave. (17) And Sugriva himelf has closed its entrance. He then at the end of one year, came out after killing that fraudful demon and saw (found) his younger brother, Sugriva in company of his own wife Ruma as well as of Tara, the wife of Vali in the city of Krishkindha. (18-19) And enjoying like Indra (with those two ladies) Vali, then became enraged, and he seized Ruma and Tara and made him (Sugriva) banished. (20) And when Sugriva was thus banished, Vali out of repentance, became desirous of the killing, moved (wandered) on the earth. (21) Beig distresed of Vali's fear (terror) Sugriva, too fled away. And as he

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was not able to get shelter, from any where so he remembered the demon. (22) O best of kings ! Vali was cursed by the sage Matanga, and as Vali himself with the thumb of his foot (23) had thrown the worthy demon, towards the hermitage of Matanga, and when the sage Matanga found his hermitage filled with blood. (24) He, out of wrath, then cursed Vali, he as soon as will enter into my great forest, will be void of his life at once. (25) And Sugriva, considered the huge forest of Matanga, unapproachable for Vali, took resort there, with his four ministers. (26) (They were) oh king ! Nala, Nila as well as Hanuman and Angada (Tara), His minister, Hanuman by name was not afraid even of gods. (27) He had jumped into the sky, when he was just born and in childhood, when he saw the Sun, with a desire to devour the Sun but on seeing demon Rahu, who was near the Sun. (28) He abandoned the Sun and ran after Rahu, being desirous of eating him. Then, Rahu, being afraid he took resort to Vasava (Indra) (29) Then that very strong child followed him. He there saw, the elephant of Indra, having a huge body. (30) And, so, with a desire to devour, that excellent elephant along with Shakra, he ran after it. But the lord of the gods, soon injured him with his thundrbolt. (31) Because of that stroke of the thunderbolt, his chin became crooked, and so he was named as Hanuman by Brahma. (32) Brahma, propitiated the wind, angry with the worlds, and favoured, that very strong Hanuman, with a boon. (33) With a desire to benefit, the entire group of gods, together with the worlds. He bestowed on him, everlasting youth, as well as immortality, and invincibleness in battle. (34) And all the gods gave him unparallel strength. And that very high soul god Sun himself favoured him with. (35)

Note : Chap. 223 is incomplete and Chapt-224 (missing) wanting .

225. The burning down : the collection of three cities

Then Shambhu, holding the three worlds, made Vinayaka (Ganesh) propitiated, for uniting to-gether the cities, o respectable one with illusion (Maya) (1) Shamkar said : I bow down to the lord of Gods, having long arms, and who is the master of the troop of demigods, who possessed the mouth of an elephant, has huge body, and who is covered with the clothes of the tiger skin. (2) I bow down to son of Parvati who is similar to the rays of the moon,

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and has the shining Face, due to charming teeth, and who destroys the miseries of the devotees, and who is foremost among the gods. (3) To him, I bow down, who holds a battle-axe, who is heroic and who is decorated with rosary garland, and who is well versed in the Vedas, who is propitious, gentle and the exalted lord of the obstacles. (4) Who has fleshy mouth, big belly and is with a garland hang over the belly. And who has selected the eight, fourth and the fourteenth days of the month. (5) Who is worshipped by the people, in the world with offerings of gruel, Utkklapikas (?) cakes of flour, sweet-balls and rice, along with perfumed vapour, garlands and anointments. (6) Those who invoke them for the blessings, there is nothing difficult to be attained for them. A person, wishing to get sons, gets them, while one pining for wealth, obtains the excellent wealth. (7) In the same way, a diseased fellow, becomes free from his disease, while the captive is released from fetters, nicely worshipping that God, who bestows the boons and who assumes the forms according to his own will. (8) He surely gets his desired objects, one should not doubt in this matter, o superintendent of the troop of demi-gods ! he who always fulfil his wishes too. Nadayana said : When that exalted Vinayaka, (leading master) was thus praised by Shamkara (10) He made the three cities, gathered at one place, without any obstacle And then Shamkara, was urged (prompted) by Vishnu and he at once threw the arrow, placed on the excellent bow, at the collected three cities and reduced it to ashes (11) And when those three cities (of Maya demon) were thus destroyed, the world got delighted, and oh, best of kings ! the gods became pleased, and went to their own abodes then. (12)

Here ends the chapter 225 namely, The description of the burning down, the collection of three cities narrated by Nadayana, to Shailoosh in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

226. The victory made over the Andhaka

Nadayana said : You listen about, this worthy deed of that supreme god. There was a demon, Andhaka by name, who resembled the heap of the mixed collyrium. (1) He was endowed with great penance and so was invincible by the gods. He, once saw, that god Shiva, sporting with Parvati (2) and then he tried to

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kidnap that goddess. As a result of it, he had a terrible fight with Sambhu. (3) And when the fierce god torn his skin, then from the blood oozing, from the body of Andhaka, hundreds and thousands Andhakas were born. (4) And again, when they were made split, out of their blood, then there were produced frightful other Andhakas, who pervaded the entire world. The highest god, found that demon, Andhaka as a fraudulent one, and (6) He then created divine mothers with an object of making, that demon drunk (by them) like Maheshwari, Brahmi, Kauberi as well as Anali (7) Together with Sauparni, Vayavya Shakri and Nairuti. Again the mothers like Sauri, Saumya, Shiva, Dooti, Chamunda and Varuni. (8) with Varahi, Narasimhi, Vaishnavi, Lalatthika, Shatananda, Bhagananda, Pichchila, Bhagamalini (9) and also Bala, Atibala, Rakta, Surabhi, Mukhamundika, Matrunanda, Sunanda, Bidali, Shakuni, (10) Revati, Maharakta, as well as Pilipichhika, Jaya, Vijaya, Jayanti and Aparajita. (11) Along with Kali, Mahakali, Kaladooti, Subhaga, Durbhaga, Karali, Dehani. (12) Aditi, Diti, Malini, Mrityu, Karnamoti, Yamya, Ulooki, Ghatodari (13) Kapali, Vajrahasta, Pisachi, Rakshasi, Bhurundi Hankari, Chanda, Shaiva as well as Kataki (14) Again Ghanta, Sulochana, Dhoomra, Ekavali, Kapalini, Vishala, Dashtika, Shyama, Trijati, Kukuhoo (15) and Vinayaki, Vaitali,Unmatta, Shubhana, Siddhi, Lelihana, Kekara, Garadabhi (16) With Tarkati, Bahuputra, Pretayana, Vitampura, Kraunchi, Sookarmukhi, Vitata, Sarama, Danu. (17) Usharambha, Pinaka, Lalita, Chitraroopini, Svadhakara, Vashatvaha, Dhruti, Jyeshtha, Kapardini (18) also divine mothers like Mayavichitraroopa, Kamaroopa, Vashamgama, Svakambila, Sinjika, Mahanasa, Mahamukhi (19) Kaumari, Rochana, Bhima, Sadahasa, Madoddhata, Araktakshi, Kalakarni, Bhartrukarni, Mahasvani (20) Keshini, Shikhini, Lamba, Pingakshi, Lohitamukhi, Ghantarava, Damshtrala, Lochana, Kachajanghika. (21) Again Gokarnika, Gomukhika, Mahagriva, Mahamukhi, Ulkamukhi, Dhoomrashikha, Kavana, Parikampita. (22) with Mohini, Kundini, Jveda, Nirbhaya, Bahushalini, Shoorpakarni, as well as Ekakshi, Vishoka, Nandini, Rucha. (23) Mahachitra, Chitrasena, Manorama. (24) Again Sudarshana, Haratpapa, Matangi, Lambamekhala, Subala, Balatarkari, Premoda, Langalavati (25) Chitta, Vitta, Jada, Kona, Shantika, Bhaisitashani, Lambastani, Lambaghanta, Visata, Vamachoodini (26) And also

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divine mothers like Svalati, Dirghakeshi, Sulata, Chandika, Adhomukhi, Katumukhi, Krodhani, Vasuvashini (27) Viravini, Vatsaruta, Mashabhajinshalini, Kutumbika, Shuktika, Chandika, Balamohini (28) Mansanyahasini, Lamba, Govidhari, and Samagadhi, oh lord of the gods ! he created these and other goddesses. (29) They, then drank, the horrible blood of the Andhakas then and all were greatly satisfied with the blood of those Andhakas (30) When they were thus got satisfied, then again, there were born from the blood of Andhakas, other Andhakas, whom Mahadeva killed them with trident, mace and spears. (31) Then god Shamkara being distressed, by those Andhakas, he took resort to that eminent, un-born god Vasudeva. (32) God Vishnu created then, Shushkarevati, who at once sucked the blood of those Andhakas within a moment. (33) She used to drink Andhaka's blood, she became, oh, lord of the earth ! more and more emaciated (parched up) (34) And when the blood of those Andhakas, was totally drunk (by the goddess), then all those Andhakas, were destroyed by the enemy of the collection of three cities. (35) He, the creator of the worlds, conqured that prime Andhaka in every respect, and then quickly placed him on the tip of his trident. Then Andhaka propitiated Shamkara. (36) When that highly valorous Andhaka, thus made him propitiated, then Bhava (Shamkara) became satisfied with him. And he favoured him, by giving his vicinity and a perpetual lordship of his attendants. (37) Then the group of divine mothers, said to Shamkara Oh god !, we will devour the gods, along with demons and human beings by your grace, so, you deserve to allow (consent) us. Shamkara replied : You must protect, without doubt the entire subject. (38-39) And so give up your mind, soon from this terrible intention. Nadayana said : They were thus told by Shamkara, but they did not obey to his words. (40) And then, they made the entire animate and inanimate three worlds shaken (agitated) by strong weapons. And the whole world was thus devoured, by that fresh group of divine mothers. (41) God Shiva, remembered abstractly that god having assumed the form of a man-lion, and who is without the beginning and the end (death), and is the origin of the mundane world. (42) The god who possesses, big nails and thighs, wet (sprinkled) with the blood, oozing from the chest of the lord of the demons (Hiranyakashipoo), who has the tongue like the lightning, big teeth

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and a mass of full blown mane. (43) At the end of a Kalpa he tore his face with his big sharp nails like a thunderbolt and the seven oceans with a loud roar. (44)

Who is resembling, the summit of the mountain Himavan and has the face shining on account of charming teeth. (45) He, who bears the fire, sprung out of the apertures of his body, and erected hair, and is garlanded with burning mane, And who has put on the anklets, the crest and lovely armlets as ornaments. (46) Who is adorned with a great golden girdle, and looking blue like the petals of the blue lotus, and who is splendid on account of a pair of clothes. (47) The god who has pervaded (covered) with his lustre, the entire terrestrial globe, and who possesses the fire, coming out of his hair on body, looking like the rounds in increased flames by offering of the oblations, and made revolving with respect. And who has put on, a long garland made of all kinds of beautiful flowers. (48-49) Just as he was thus meditated upon, the god made himself manifested before him, in the same form, in which he was mentally thought of by Rudra with devotion, and which was difficult to be seen by the deities. Then Shamkara bowed down to the primitive god, and made him propitiated (50-51) Shamkara said : Oh lord of the earth ! oh, you, who have assumed the form of a man-lion ! oh god, filled with the bones of the chief demons, and oh you, bright on account of the conch-shell like nails ! (52) Again oh god possessing the body tawny, like the gold because of the particles of his (demon's) blood stuck to it ! you, therefore bear (possess) the splendour of the mountain Meru, rich with ruby stones, oh preceptor of the world ! (53) Oh god, with a loud roar, like the clouds, appearing at the time of the destruction of the world (age) and oh you, endowed with the lustre, like krore or ten millions of Suns ! And you with wrath, resembling thousand of Yamas and possess valour like thousand of Indras ! (54) You, God prosperous like thousand of Kuberas, and similar to thousand of Varunas! You having the adventures like thousand of times !~ and possessing thousand of restrained senses ! (55) You are endowed with, the virtue of patience like thousand of earth, and having forms endless and thousands. Oh looking like thousand of moons ! and possessed of the valour like thousand of lions ! (56) Oh god ! having the lustre of thousand of Rudras ! and you who are praised by thousand of brahmins ! you are fierce like the speed of thousand

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of Vayus, and are endowed with the eyes in form of thousand of light. (57) Oh god, the killer of thousand of calamities ! and oh you the reliever of thousand of obstacles ! those divine mothers, are created by me, for destroying Andhaka. (58) They now making my words (orders) disobeyed, are devouring the creatures. O invincible god ! I am unable to call them back, though I have produced them. (59) And also, can I prefer to abolish them, when I myself have created them ! Nadayana said : When that god, assuming the form of a man-lion, was thus told by Rudra, (60) Then Hari, created from his tongue, the goddess of learning, and from heart, he created Maya (deceit) and from his private organ he created Bhagamalini (61) In the same way, he created from the bones that goddess Kali, who was formerly created, by that high souled god, and who had drunk the blood of those high souled Andhakas. And who was named as Sushkarevati, in this world. Then the disc holder god, created thirty two goddesses from various organs. (63) I am narrating them by names, you hear those from me, who am telling you (They are) highly fortunate Srvaklishta, and Kanthakarni, also the auspicious and the subdues of all the beings, Trailokya Mohini as well as Chakrahridaya and the fifth one is Vyomacharini (64-65) With Shamkhini, Lekhini and Kalasmkarshini, oh king ! This group consisting of eight goddesses is known as the attendants of the goddess of speech (66) While O king ! these eight divine mothers are also said as the female attendants of that goddess of speech. They are Ajita, Sookshmahridaya, Vrikshavesha, Ashmadarshana, Nrusimha, Bhairava, Chilla and garuptakshridanaya, along with Bhagmalini. Also Akarshini, Bharooti, along iwth Uttaramalika, (67-68) Also with Jvalamukhi, Bhishanika, Kamadhenu and Balika, together with Padmakara and oh king ! Revati, they are also said as the female servants of that goddess. (69) All these eight produced (created) from the organs of that god, were very powerful, and all these godesses were capable enough to destroy the entire creation of the three worlds. (70) As soon as the group of divine mothers, was created by the god, then they at once, ran being enraged, having their eyes rolling due to wrath. (71) When the ancient (former) divine mothers saw, their, most unbearable and highly terrific splendour (lustre) they took resort to the primeval god, out of fear. (72) Then. Nrusimha said to those, who had resorted to

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him. Narsimha said : Oh you, with beautiful faces ! As the human beings protect the animals (73) And in the same way, they also perform sacrifices by making their offerings there, you also protect the group of gods and people, obeying my words. (74) And worship at sacrifice that god, who is the destroyer of the demon Tripura (or three cities) by offering him human beings as oblations. Those persons who will meditate upon (remember) me,here (in the sacrifice) they will be saved by me, always. (75) And those persons who will offer to you, the oblations, without fail, you should fulfil all their desires. In the same way (76) and those who will destroy them (or make dwellings for them) as ordered by Hari, they will also be protected, as the rule (Government) must always be protected. (77) And Mahadeva will give to you, the excellent, fierce idol, together with me, will you choose him ? (78) I have created, this group of divine mothers, void of fear. And oh ladies, with broad eyes ! they (these) will always enjoy with me. (79) And will also get worship along with me, offered by heroic persons. And when, being separately worshipped (without me) in the world, this (they) will bestow all the desired objects then. (80) Those, persons with a wish to get sons, will worship the goddess Shushka, the goddess will surely favour them, by giving sons. (81) Nadayana said : Saying thus, the god, possessing his body, encircled with the mass of flames, disappeared on the very spot, together with the group of divine mothers. (82) And that group of the mothers, too, make their stay in his vicinity, and always worship the idol. And the destroyer of the cities of Tripura demon, always worships that supreme lord, who has assumed the form of a man-lion. (83)

Here ends the Chapter 226 namely The description of the victory, made over Andhaka in the words of Nadayana to Shailoosh, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara

227. The remedies for the adverse effects of divine mothers

Shailoosh said : Oh worthy brahmin ! I want to hear, about those means, narrated by Maheshwar (Shiva) and which appease (remove) the detrimental effects, related to those divine mothers, as told by you. (1) Nadayana said : The cocoa-nut (skin ?) Vacha,

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the extract of the birds, along with the auspicious matted hair of Brahmabhoota (?) and Kalamanja, with two turmerics all mixed with the powder of barley grain. (2) This pounding is said, as the remover of the detrimental effects, caused on account of displeasure, of divine mothers. Again the leaves of the Arishtarishta, and of the Talajitak. (3) In the same way, old as well as the newly grown barks of the trees like Shimshipa, Amalaki, Bilva, Kapittha and Bahukara. (4) after making them boiled in Bharugi, if one takes a bath of it then it removes, the adverse effects, from divine mothers. And Aristak, Bilva, Padmaksha, Phaliniphala. (5) Vacha, Khusta, Musta, Valaka with Rajanidvaya, Kumkum (saffron), sandal paste, as welll as Nagadana and Rochana (6) all these should be brought and placed in a fully filled pitcher. The bath with it, is said as the destroyer of faults caused by the mothers being enarged. (7) And oh king ! the offerings made properly of flowers of five different colours, perfumed vapour, the extract of the trees, with saffron, aloewood, camphor and of nice sandal powder. (8) Along with the lights, eatables, milk, gruel, ullopika and molasses and with the mixture of boiled milk rice and sugar, with honey added and with flesh and rice (9) remove the bad effects resulted, from the displeasure of divine mothers. Again the blade of Durva grass, Manjistha, Nagar and Nagakeshar, (10) And the anointing with yellow pigment, saffron as well as sandal powder and vacha, is said the excellent remover of the faults of divine mothers. (11) The perfumed vapour, made of the nails of elephants, horses, monkeys, boars and of ghee is said as the best smoke there. (12) And oh king! those who eat the well prepared ghee, and the old five products related to a cow, they never face the fear resulted from divine mothers, or from planets. (13)

Here ends the Chapter 227 namely 'The remedies for the adverse effects of divine mothers' in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

228. The method of worshipping Krittikas

Nadayana said : You listen to one more valour of that god of gods, which is described by me and which destroys all the sins. (1) Shanker and Parvati, once were vying with each other, and they both copulated for more than hundred years. (2) When neither of

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both got defeated, then the distressed gods, talked to one another. (3) 'The progeny born here will surely make the whole animate and inanimate beings, stupefied with his lustre. (4) And therefore! oh supreme god fire! you enter there in when that fire was thus told, he entered into the worthy god. (5) And Trilochana, when he saw him got up out of confusion, and the semen virile, being disturbed entered into the mouth of fire then. (6) Then goddess Parvati cursed the deities as 'You will not get sons, through your wives, being filthy by my wrath." (7) Fire, got burning, because of Shiva's seed (semen) and he abandoned that foetus (embryo) into the ganges (Ganga) (8) and after some time, she too cast that embryo, brilliant like the fire on the sweta mountain. The child born by the lustre of golden semen (9) Shamkara, made the sweta mountain of gold. Then the krittakas found there that child left (abandoned) by Ganga. (10) And oh best of kings! they out of compassion, offered their breasts for sucking. He became god of six mouths and sucked the breasts of those six. (11) The righteous child, had an increase in lovely splendour, and the boon which he bestowed on those krittikas, oh king! I am narrating to you. (12) Narayana said : (he said) O you, with auspicious faces! those persons, who will make your worship, when you will get union with the moon, along with the worship of fire, moon, varuna as well as mine, with perfumed garlands and with flowers, perfumed vapours and lights (13-14) Those who will make worship with fragrant pious water, and with unhusked rice together with honey, breads, rice boiled in milk and with coagulated milk and cow's products. (15) and with gruel together with fruit as well as with sweet balls and various drinks, they will obtain their desired objects in this, and in other world too. (16) Again a person, being devoted to your worship, and if he observes fasting by day, and eating at night, then he will enjoy the heavenly abode for a long time, and will be born as a human being (or in human race). (17) And that person, will be endowed with good looking form, and he will be attached to truth, be righteous and will get many attendants (servants). He will be blessed with, noble race, and character and through his worthy wife, will get fortunate progeny. (18)

Here ends the Chapter 228, namely 'The method of worshipping krittikas', in the dialogue of Markandeya and Vajra, in the first part, of Shri Vishnudharmottara.

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229. The greatness of Akshaya Tritiya

Nadayana spoke : Then Ganga went there, where the son of fire was left. 'I have given oh son! birth to you' thus she said to the lord of the gods. (1) Oh skanda! at that time, I could not bear your dazzling lustre, and so, I had cast that residing in my embryo, on the worthy mountain. (2) Pavaki (son of Agni), when he heard her words, then he said to her. Skanda said : I will not come to your abode, as the god Shambhu is my father. (3) But, I will favour you, oh divine river! O fair faced one! when you will descend upon the human world, on the third day in the bright half of the month of Vaishakha, then you will receive worship, and oh auspicious river! he, who will take a bath in your water, on that day, (4-5) he will be united with the fruit of both Rajasooya and Ashvamedha sacrifices, and he who will worship you being settled anywhere. (6) He who worships you with perfumes, garlands, presents, eatables, perfumed vapour and with offerings of lamps and food, he will oh highly lucky one! get the fruit of taking a bath in your water, without fail, oh expert in righteousness! There is no scope for doubt here. And he who will offer with faith (devotion) anything it may be on that day, (7-8) there also, the fruit, resulted from it, will be surely undecaying. And that day, if it comes in union with Krittika constellation, will be known as 'Akshaya' (day) (9) And it will yield more fruit, o lucky river! (10) Oh, you with beautiful limbs! those who will worship you on that day, with the rites, narrated before hand, they will get a long stay at the heavenly abode, and then will go to the abode of Varuna (lord of water) (11)

Here ends the Chapter 229, namely 'The greatness (grandeur) of Akshaya Trutiya' made by Nandayana to Shailoosh, in the dialogue of Markandeya and vajra, in the first part of Shri Vishnudharmottara.

230. The narration of Nadayana to shailoosh

Nadayana spoke : The Visvamitra, performed the ceremonies like Jata Karma (purificatory rite done at the time of birth) and also other auspicious rites, of that high souled child. (1) At that time, the holder of the thunder bolt, the lord of the gods was informed about that boy child, born on the sweta mountain and with dazzling lustre. (2) Then the destroyer of the cities (Indra),

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thought to make him destroyed. He therefore made counsels with gods, manes, sacrifices, along with the demons and evil spirits, and with devils, serpents, goblins, deceased fore-fathers, gandharvas and human beings, and created then, great (dreadful) planets, to destroy him. (3-4) He created those terrible planets, which were related to gods, demons, manes, devils, Rakshasas, Yakshas, Gandharvas, Nagas, human beings as well as to the flesh-eaters. (5) Those planets were many thousands in number, and were equipped with various weapons. They all marched to swetagiri, with a desire, to kill that boy. (6) Those planets were many thousands in number, and Shiva and Skanda also then created hundreds of planets, those who were preceeding planets, and the demons. (7) They were very strong, highly valorous, moving at will and were assuming forms at will, and were exceeding, many lacs in number, they were dressed in different styles, and were speedy like the mind. (8) I am describing about their principals, you listen to me, who am narrating them to you. (They were) Skanda, Vishakha, Naigameya, Bhima, Bhimakara, Kravya, Nirata, and Krosha. (9) Also Kravyadotha, Havirbuddhi, Kotimudgarika, Prthu, Kala, Upakala, Siddhartha and Pushpaka. (10) With Pushpamitra, Kokilaka, Siddha, Lambodara, Khalyoo, Kapora, Lamboshtha, and Nayasa. (11) Also ya(ma)? danda, grudhranasa, grudhravruttuka, kshudraka, kalakala, Kala as well as Tatpurusha. (12) And vidhyutbhoota, Samvarta, Varta, Avarta, Shitikantha, Kapardi, Kachchhapa and Parikantaka. (13) Along with Pariprakasha, Matta, Matangavasana, gadaraksha, Pishacha, Veeranasha and Valimukha. (14) Again Mahabhoota, Nanda, Somananda, Pramodaka, Ananda, Vyavasaya, Nishchaya and Parakrama. (15) Jaya, Vijaya, Samjaya, Kalpa, Pushpadanta, Dantavakra, Hegundi, as well as Bhishana. (16) Together with Vasubhooti, Vasustrata, Jivaka, Tapasa, Veerabahu, Subahu, Sundara and ganda. (17) Also like Tunda, Vichela, Godanta, Kalasha, Kalashochara, Shiryagraha, Lalatastha, Grivagra and the planet Bharata (18) with Parilepaka and Jatyandha, and those by names Karala, and Kunja, and Anyedyuka, Satataga, Taitiryaka and chaturthaka. (19) Also Vyarochaka, Netraroga, Kasa, Shvasa, Anuga, Dhootapapa, Papahita, and at the same way papachara. (20) Again kanda, Dhanamjaya, Shatha, Naishkrutika, Vasudhata, Vasumana, Goura, Shotha, and galagraha (21) with Bhrama,

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chittamoha, karyavighataka, Sarvakaryakara, Jrumbhaka and Aryaka. (22) These and others, were strong assuming the forms at will and were able to move in the clouds (sky) and they were strong enough to destroy, the whole three worlds, and were equipped with different weapons. (23) Those planets who had assumed various forms, who were strong and who had put on various types of clothes, ran towards those horrible planets, who were sent by those ancient gods. (24) They could not face those unbearable planets, created by Skanda, and so they all took resort, to the best of gods, Skanda. (25) Then Skanda told them, who had come to his resort, : Oh planets! as you have come to my shelter and so I am favouring you with a boon. (26) You choose it at your own will, because those who take my refuge are worthy of honour by me. The planets said : O revered God! May we be able to devour the human beings, because of your grace. (27) This boon is desired by all of us, oh you with a brilliant body! Skanda said : You make your stay among the bodies of those wicked conduct persons with an object to get pleasure in the world, which is anointed with perfumes and garlands, there is no harm (doubt). But those who are devoted to the god having three eyes, and to the God Janardana. (28-29) Again those who believe in God and another world, You should carefully leave them. In the same way, you should avoid those persons, knowing there my rule, again those who are placed there according to the orders of their deeds, though you are blessed with the boon. Nadayana said : When the grahas were thus told, they all accepted that child, as their master (Lord) (30-31) The son of Sharva (Shanker) who was very mighty, and valorous and they became agree to follow what was told by Skanda to them. Then the planets of Skanda said to Skanda. (32) They all became gathered and o king! spoke these words. "O supreme Lord! You deserve to show grace upon us too" : (33) Then righteous Skanda, when he was thus told by the grahas said to them. 'When the human beings cross the age of sixteen years, then you create trouble, to the progeny of human beings. And there too, you should benefit then with deeds, like offerings of oblations. Then you will be worshipped in the world before those ancient planets. (34-35) Saying so, the divine Kumar blessed those grahas, by giving then another forms. And he gave bodily forms to his own planets, o

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leader! And that God with sharp eminence, became highly pleased for protecting the world. (36)

Here ends the Chapter 230 the narration of Nadayana to Shailoosh' in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

231. The distinguishing marks of Planets

Shailoosh said : You, soon described to me, the signs (marks) of those persons who are oppressed (seized) by the planets, and also the removal of them. O you expert in laws! I am highly doubtful in this subject. (1) Nadayana replied: A planet causes oppression to human beings when there occurs a constant insult of deities, sages, manes and other beings, and by torturing the preceptors, elders, brahmins, teachers, siddhas and ascetics. (2) Again by violation of prescribed codes like offering of oblations and of auspicious sacrificial rites, together with the deviation from observing vows, study, religious conduct etc. and deviation from meditation and contemplation of God. (3) Again by eating, those sacrificial pious oblations like molasses, flesh, sesamum seeds and honey, when they are stale and also by discharging impure excretion and urine, in vicinity of the cemetery place and temples. (4) Again, the planets harass the human beings, when they dwell at night on a cross way in forest and in a vacant abode, also by taking food in broken utensils and by deceitful chantings. (5) And by indulging into sexual union near the cemetery ground and under the holy tree. Again by avoiding (ignoring) those who deserve to be attacked and by avoiding the sight of auspicious objects. (6) And by envy, by the curse of the kinsmen, and by resorting to the crowd on a highway, again by the peril of affluence by grief, by excess in pride, and by excess in joy. (7) And those who are shameless and who are atheists and are abandoned by the elders, because of their (unhealthy behaviour) terror, and again by the killing of distressed people, and by making censure of good (virtuous) persons. (8) Again by the painful procreation through women, and also by telling a lie, and also by making possession over the chaff of grain, hair, skull and cotton plants. (9) The planets seize the human beings, at the time of happiness as well as misery of the beings, and at the time of impurity caused by death of a family member, and when people take bath at night in excess.

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(10) The planet enters into the human body, when it is deprived of vigour and prosperity. But its entry does not become visible like that of a life having entered into the womb of mother. (11) They the planets even seize the herbs, and seasons in the same way. The planet seizes, the body of the embodied beings because of nine causes. (12) (As) A person who is indulged in killing others, because of his fierce nature, and one who is wishing for sexual pleasure and who is highly lustful, While a person, who out of excess in his strength wishes to torture others, and who is fierce due to the fear of past births. (13) And when a person is under the spells, employed by other persons then the planet distresses the human being. Though, these causes are mentioned to you, oh king! The wise one should know three out of them. (14) There too, the wise one should know the three mainly, because oh, best among the kings! these, fall within them. (15) They three are, one who is desirous to get oblations, and one who is lovelorn and the third planet is one, who is interested in violence. There, the planet, desirous of getting the oblations is unconquered, while the planet who is love-sticken, is difficult to be conquered. (16) And the planet, who wishes to kill, can not be subdued without huge power of spells. That planet, who is entered into the body becomes favourable (sweet) with appeasing made before. Then, he asks for a nice oblation, after getting a changed condition. And then bows down, on seeing the drinks, garlands, anointings, and eatables offered. (18) I have told you, these marks (characteristics) of a planet, who is desirous to get oblations. (Now you hear, the marks of a love-lorn planet) he plays, dances, and makes an innocent smile, and sings. He is enjoying (19) perfumes, garlands, garments, bath, fragrant vapour and unguents. He tells, fair stories, and speaks sweetly. (20) He enters into the body of an adorned person and leaves of a love-wishing planet. (21) A human being rushes towards the lion, tiger or hyena, when he gets entered into his body by the planet, desirous of killing, and he starts fighting with elephants etc. without being afraid of them. (22) And he beats severely his own limbs, and enters into the fire like a moth. He hates the king and prefers, more to stay in a solitary place. (23) The person, suffering from desire for killing employs means for causing the death. He has his body, with bristling of hair, a slow gait and a change in shadow. (24) He possesses, the enthusiasm

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and strength uncommon in human being, and also his gait, food and actions also differ from a human being. The pupils of his eyes see two or three (?) (25) Because of their constant winkings of the eyes. And he suffers from blood, vomit etc. Thus, I narrated to you, the common marks of a person who is seized by the planet. (26) Now onwards, I shall describe the signs (characteristics) of a human being, who is not seized by that planet you know them. He soon falls on the ground, but gets consciousness. (27) And he touches the hair, clothes and ornaments, and asks, about his own good or bad, to his friend circle. (28) I will mention the marks of the planets of the gods now then, together with their remedies oh king! you know about them. (29) He likes the river banks, and the summits of the mountains, as also palaces. That human being who is seized by the divine planets, is of spotless character, and he should be known of good conduct. (30) The worshipping of his gods, must be made with flowers, fragrant smoke, fruit and unhusked rice, and with the offerings of perfumes and lamps, as well as by making propitiation of the fire (by giving oblations) (31) And with cow's milk, boiled rice and with blessing invokings made by the brahmins. The learned should always worship in this way, then only he becomes happy. (32) He takes unpleasant, stale and strong food, in excess and in, the festivals, yakshas, vows as well as in studies. (33) he that fool, eats, frequently, and tears his own clothes. This form should be known of a person, who is seized by a wicked (devilish) planet. (34)

There, the worship of the demon residing in his body must be performed with flesh, wine and liquor, and along with red flowers, perfumed vapour, lamps and with products of seeds. (35) He becomes delighted, on hearing the sound of the musical instruments of the gandharvas and begins to dance. And also feels happy, by the visit of holy places, gardens, river banks, and by using the perfumes and garlands etc. (36) When a person is made intoxicated by a gandharva, he moves at his own will with perfumes, garlands and in the same manner, with different types of musical instruments. (37) The worship of the gandharva should be made, then he becomes happy. (A human being when tortured by a Naga) then. He is sleepy, lazy, wicked and makes arms expanded like the hood of a snake. (38) He likes to stay in an interior portion and in a cave. The wise ones, know such persons as an insane one.

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There, his snakes should be worshipped, with offerings of gruel and tiny grass (?) (39) And with rice boiled in milk, ullopikas (?) and round cakes, and, likewise with the fibres of lotus and of blue lotus. He is free from jealousy is gentle, heroic, has sweet speech and is a profuse eater. (40) And has eyes broad, perturbed, and reddish, and he is fond of cow's milk. A human being, who is entered by a goblin, should be traced by these marks (signs) (41) If the worship of that goblin, is made with flowers of different colours, and with various types of cow's milk, then he becomes happy. (42) While a person, being seized by a Pishacha, likes to resort to a vacant place (abode), the cemetery, mountain and also to the cross ways, and he moves lonely at night. (43) The worship of that Pishacha must be done with meat and flesh, and with dark coloured flowers grown on thorny trees. (44) He speaks indistinctly, has red eyes and laughs very loudly. And the person looks fiercely, when he is seized by yaksha. (45) To appease the fault, the worship of the yakshas, must be made with gruel, ghee, oil cakes, flesh, ullopikas and molasses. (46) A human being seized by the Rakshasa, has his mind agitated, he is calm, and does not grieve much, and he licks his lips. (47) To pacify his fault, the oblations of cooked flesh, meat as well as of blood must be given to Rakshasas. (48) While a person, when seized by the evil spirit, looks polluted with ashes, and dust particles. He puts on dirty clothes, looks deformed, and has a damaged head (brain) (49) The cooked rice, honey, water, and ghee mixed with milk. (50) These should be given to evil spirits, so that, he gets happiness. That human being looks pure, has a virtuous behaviour, and he moves at twilight, and has likeness for sesamum seeds. This is the characteristic marks, of a person who is seized by the planet belonging to manes with sesamum seeds, cow's milk, flowers, food, honey, roots and nice fruit (51-52) along with the offerings of lamps, and with bowings made daily, and by following orders, the worship of that planet related to the manes must be performed, with an object to appease the adverse effect. (53) The person seized by a Rishi (sage), studies, recites the prayers, and lives piously. And he is attached to the concentration of the mind. (54) The oblations must be made of cow milk, flowers and eatables there as well as by study and eulogy prayers, the worship of the sages, must be done for pacifying the fault. (55) He likes to work

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constantly and does not get a sleep during day time. This is the distinguishing mark described for one, who is seized by the planet of human being. (56) There, to appease his fault, one should make the brahmins eat (dine) with sweet and well prepared food. And should worship oh king! with perfumes and with splendid, garlands (57) The sign of the children, who are seized by the planets of skanda, you listen, He cries, sucks things, sleeps on the ground and often speaks non-sense. This should be known as seized by the planet of skanda with red flowers, fruit, roots, and with child toys. (58-59) The worship must be made, along with bells and cocks and with offerings of various oblations, and with flags of that high-souled kumar (skanda) (60) Now onwards, I will tell you today which is beneficial to the world, relating those usages, clever in destroying, all the (adverse) planets. The human beings make released the kings from planets, by their applications. (61)

Here ends the Chapter 231 namely 'The distinguishing marks of planets' described by Nadayana to Shailoosh,' in the dailogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

232. The remedies for annoyance from planets

Nadayana said : Smearing, cleaning the body with perfumes, bath, perfumed vapour, preservative charms, oblations, ghee, collyrium for the eyes, and washing the teeth, these nine are said, as the means for destroying the adverse results of the planets. (1) The smearing of the body made, with Sarpagandha, Vacha, Kushtha, Musta, Akshepana and Sandal paste, together with urine mixed with milk and with fully cooked (ripened) oil, removes all the planets. (2) While the cleansing of the body made by Bilvamadhya Brahmadutta, Gavakshi, Brihtiphala and by water consisting of that nicely pounded powder, is considered best there. (3) Ushir, Kustha, Manjistha, Devadaru, Manahshila, Shriveshtaka, as well as Kaunti, Haritala and Elavaluka. (4) All these made crushed and mixed with five products of the cow in little quantity when used as a bath, then that bathing, becomes excellent and gives long life, and it pacifies all the planets. (5) In the same way, the perfumed vapour of mustards, Khur, Kushta, Ghee, and Bhallataka with Vacha, Pootikam, Ajamoda destroys all the planets. (6) And for self defence, he should keep in his house, the

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weapon, or the lamp (illuminating) This is said auspicious, together with the gold, gems, pearls, the poison, a cow with her calf, as well as an arrogant goat. (7) Also a fully filled pitcher, charms, lute and sandal wood with the wings of a peacock, silver and the bow equipped with an arrow, the Bhallatakas, and ghee should be kept at home, for defence. (8) And the learned should make, offerings of flowers, perfumed vapour, perfumes as well as of different types of eatables. (9) And of fully filled pitchers, along with gruel, cow milk ghee etc. sandal powder, fragrant vapour and of food varieties. (10) While (for ghee) Kayastha, Jatila, vira, Vayastha, two Nakulis, Jaya, Vijaya, as well as Mana, Parapatakambari (11) with Markati, Sookari, Chhatra, Atichhatra, Palamukasha, Rama, Putanaka, Keshi, Marata, Katuka, Vacha. (12) And Chauraka, vishnudatta, Vrishti kandi all those objects must be pounded well, and then with the powder made of them the ghee, brought in past, must be cooked (ripened) adding four fold water. (13) This is known as Mahapaishachaka, and it wards off all the planets. While Rasanjana, Trikatuka, Manjistha, with Manahshila all in equal proportion, should be pounded by adding the goat urine in it, and a wick must be prepared from it. It must be dried in shadow, and the collyrium that is made of it, destroys the planet effect (14-15) while the bark, white and bright, and covered with cotton thread, when made dried in shadowy place, and pounded again, is known as a good remover (of the planets) (16) O chief, among the kings! those who worship nicely, the gods, brahmins, and elders (preceptors) and have a deep devotion, to the holder of disc and mace (Vishnu) they never suffer from the bad results occuring from planets. (17)

Here ends the Chapter 232, namely 'The remedies for annoyance from planets' in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

233. The killing of Mahisha

Shailoosh said : Oh highly lucky one! You tell me, what Shatakratu (Indra) did, when he heard about the planets resorted to Skanda. As I am asking you (1) Nadayana said : When the performer of hundred sacrifices, (Indra) came to know, about the resort of the planets to Skanda, he then, along with the group of gods, went where Skanda was stayed. (2) Oh best among the

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kings! on seeing Skanda, lustrous like dazzling flame (brilliance), the self restrained and well concentrated Lord of the gods, made him propitiated. (3) Shakra said : I bow down to the young boy Kartikeya, who is excellent, steady, difficult to propitiate and who is born from the lustre of the fire. (4) To the son of Uma and Shamkara, who is fierce and who was held in womb by ganga, who holds shakti in hand, has broad eyes, six faces and radiant brilliance (bow down) (5) Again I bow to him, who is kind towards the devotees, who is self restrained, who belongs to Brahma, who bestows boons, and who is mighty, and who bears the side locks of hair on temples, who is calm and who is adorned with tufts of hair on his temples. (6) Who has put on, red garments, who is long armed, and who rides on the worthy peacock. Who is fond of bells who is the chief of attendants, and who is very strong, and valorous. (7) And who is the commander-in-chief of God's army. Those who will worship the God, with a desire to benefit the whole world, on the sixth day in the bright half of a month, and when there is Tuesday and the Krittika constellation, separately at gain, for them, oh best among the gods! there will remain nothing difficult to be gained. (9) Oh Skanda! when there occurs the union of both, then their fruit will be doubled, and oh best of gods, they will be united with imperishable fruit, by making your worship, when the three become united. There is nothing to doubt (think) of it. One who observes the vow, with fasting beginning, from the month of Vaishakha for five days (10-11) and makes your worship on the sixth day, for one year and with care, then if a person is desirous to get sons, he gets them, while one longing for wealth, attains wealth. (12) And oh son of Hara (Shiva), when you become propitiated, then the deceased one gets the heaven. Oh God (mighty one)! those persons who will praise you, with my eulogy. (13) They will attain, their mentally desired objects, in both the worlds. Skanda said : Oh Indra (Shakra)! my father is the glorious God Mahadeva (God of gods) (14) Oh Vasava! I will follow to, what he says to me. Nadayana said : Then the supreme Lord, the God with three eyes, made himself manifested there. (15) And the mighty Lord, together with Brahma, nominated kumar, oh king! he was there nominated, as the commander-in-chief of the army of gods. (16) He killed the demon named Mahish who was a thorn to the gods, and also killed other ten thousands, equal in strength to

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Mahisha. (17) And when that destroyer of enemies' strength, the heroic Skanda, was unable to kill the demons, because they were many in number, then, the God with three eyes (18) killed, spiritually, then that God having an excellent trident as his weapon, other demons, hundreds and thousands in number (19) Then, he who is kind to devotees, and is with three eyes, destroyed the enemies of the gods in battle and thus making the whole three worlds, delighted (free from terror) the high-souled God, left for the Kailasa mountain. (20)

Here ends the Chapter 233, namely 'The killing of Mahisha', in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

234. The ruin of the Sacrifice

Nadayana said : You hear about, one mere glorious deed of that God of gods. The gods, desirous of performing sacrifices, had not given a share in the sacrificial offerings in past. (1) Oh king! for that God with three eyes, then the enraged Shambhu, went to the place, prepared for the sacrifice, and had forcibly distressed the gods. (2) He then caused the teeth, falling of Pushan (Sun) by eating the sacrificed oblation (made of rice). And the destroyer of enemy's strength, torn to pieces the left eye of Bhaga. (3) Yagna (sacrifice) when he saw Mahadeva, thus angry he assumed the form of a deer, and ran to the hermitage of Nara and Narayana. (4) But Hara, the highly lustrous God followed him, holding the bow with an arrow. When Narayana found, Hara, following yagna with a bow and arrow, he made him afflicted, by torturing his throat (neck). And when Mahadeva was thus made agitated, then the sacrifice resorted to heaven. (5-6) Hara, too when he got consciousness, followed him, quickly in heaven Dharma, not being able to pierce that deer with lustre. (7) Then Brahma, having four auspicious faces, instructed him. And he bestowed full grace on Bhaga again (made his left eye, as it was before) (8) And he favoured the sacrifice, with fearlessness. After that he only sportively follows him. And so there is always seen in the sky, the constellation Mrigashiras followed by Mahadeva. (9) Oh highly lucky one! at night it looks as the ornament of the sky. (10) The gods, who were expelled by angry Mahadeva were made at ease again, when he was thus prohibited. So may he become propitiated

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for the welfare of the world and when he becomes angry he is said as the destroyer of the universe. (11)

Here ends the Chapter 234, namely 'The ruin (destruction) of the sacrifice', in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

235. The destruction of sacrifice of Daksha

Nadayana said : You listen to another adventure, made by that God of gods, He had destroyed then the sacrifice performed by wise Daksha. (1) Oh king! once in past, Daksha was performing a sacrifice on the entrance of Ganga. At that time, goddess (sati) became enraged, as Sharva (Shambhu) was not invited there. (2) And the holder of the trident, became angry, because of terrible wrath of the goddess. So he, created from wrath, an attendant namely Veerabhadra. (3) And oh king! Parvati, created from her body, Bhadrakali, then highly famous Veerabhadra, being followed by the attendants (semi-divine gods). together with Bhadrakali, went there and they destroyed (ruined) the sacrifice of Daksha. And oh best of the kings! Shankara, residing of Bhadrakarneshwar, witness the sacrifice thus made destroyed, in company of Parvati. Daksha told, when the sacrifice was thus made ruined, (4-5-6) to the highly lucky Veerabhadra, and to Bhadrakali, as 'Who are you, and why have you come, here as the destroyers of my sacrifice ? (7) Veerabhadra replied : We the subduers are sent here for destroying your sacrifice by Shamkara he being enraged, on account of not finding a share in the sacrifice. (8) You soon go to Sharva, staying at Bhadrakarneshwar, and make him propitiated. Nadayana said : On hearing the words of Veerabhadra, he went to Shankara, and made him pleased. (9) And he obtained from the God having three eyes, the fruit of worthy and thousand Ashwamedha sacrifices then. Trilochana, at that time became pleased with Veerabhadra and said to him. (10) You will always, make your presence (stay) there, staying at which place, you have today destroyed, the sacrifice of Daksha. (11) And you will receive worship in abundance because of my grace there. And oh Veerabhadra, the chief of the semi divine gods! those who will worship you. (12) They will go to the heavenly abode. There is no doubt in it. You along with Daksha, have invited (called) Sarasvati at Bhadrakarneshwar. (13) And that highly fortunate Sarasvati, has

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entered into the water of Jahnavi, one who will worship me after taking a bath at their confluence. (14) That person will surely, become the chief of my attendants. Gangadvar, Kushavarta, Bilvaka and Neela Parvata as well as Kanakhala all these holy places will be the destroyers of all the sins, and oh, highly lucky one! in the same way, they will look beautiful. (15-16) He who will approach from any where, to the land prepared for sacrifice of Daksha Prajapati, he will be relieved from all the sins and will go to heaven. (17) The water of a pool (fountain) is more pious then the water sprung from the earth, while that of a lake, is considered more sacred than that of the pool, while the water of a spring is even more pious, then that of the lake, but the river water is said more sacred, then the water of the spring. (18) And the water of Ganga, is more sacred than that of other rivers, and particularly at this place. As Ganga is difficult to be got every where, and difficult to be attained at three places. (19) One who takes a bath, at Gangadvara, Prayaga, at the confluence of Ganga and sea, again at Gangadvara, Kushavarta, Bilvaka, Neelparvata and at the holy place Kanakhala he never gets rebirth. Really these five, are known as holy places. And where lives the chief of my attendants. (20-21) There live in vicinity, Lord Brahma, and myself and Keshava also stay there, and there live all the groups of gods, and the sages, having penance as their treasure, also live there. (22) I give you this place, in vicinity of it, and oh dear child ! You will always receive, worship from the people there (23) The highly lustrous, Maheshwar, thus told to Veerabhadra, then that great God, told to Bhadrakali. (24) Maheshwar said : O highly lucky one ! oh bestower of boons ! O you assuming the forms at will, I bow down to you. O you having eighteen arms ! possessed with trident and mace ! May you be blessed (25) Oh you, wearing the yellow silken garment ! having the face like a moon ! O blue in colour, like the petals of a blue lotus and having breasts like the temples of the elephant ! (26) O you, the giver of boons ! oh, adorned with all types of ornaments ! oh, holding a water pot in hand ! oh goddess, you who destroy the army of demons ! (27) You and you alone are Aditi, Diti, Vanita, Siddhi Ratri, Nidra, Prabha, Kanti,Buddhi, Lakshmi, Sarasvati, Dhruti, Kirti, Svadha, Svaha and you are with excellent complexion. People will worship you, who are auspicious and are bestowing all the cherished objects. (28-29)

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You will receive worship, from the people on the ninth day, in the bright half of a month. And those by observing fasting in proper way, will worship you on the ninth day. (30) Oh, gentle goddess ! you will surely fulfil their desires. And oh you, with broad eyes ! when you will stay (play) in the caves of the mountains, and in dense forests, (31) then you will get worship there. Those human beings, who know my grandeur, will offer you worship. (32) There will remain for them nothing difficult to be attained here, and in other world too. And those who will recite this eulogy prayer, composed by me, with devotion. (33) They all will definitely freed from fear. Nadayana said : Saying this much, he got disappeared from that very spot. (34) And Daksha too became pleased, when he got a boon from Shiva (the three-eyed God) (35) O best of king ! such is the glorious, and the boon bestower that God who is kind enough to the devotees, and the resort of the world. Who possesses that entire capacity, to enumerate his good qualities ? (36)

Here ends the Chapter 245 namely, The destruction of sacrifice of Daksha narrated by Nadayana to Shailoosh, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

236. The tearing (killing) of Kala

Nadayana said : You hear about, one another magnanimous accomplishment, made by that trident holder God. As how did he set free Sveta, who was seized by death. (1) There was a highly lustrous, and very righteous sage, Sveta by name he always worshipped the idol of the destroyer of the three cities (Shiva). (2) O king ! once when he was thus engaged in worshipping, highly dreadful Kala, came to that place (3) He had reddish, round three eyes, and had hair on his body in form of snakes and scorpions. He looked fierce; on account of large teeth, was ugly and resembled the pounded collyrium. (4) He had put on, red garments, was very huge bodied, and was decorated with snake ornaments, and had held a snare in hand. He approached to Sveta and throw his snare at him. (5) Then, sveta with a snare (nose) on neck, said to Kala, O you, the destroyer of the three worlds ! Just wait for a moment, (in the) meanwhile, I will complete my worship, of that enemy of God of love (cupid), o king ! Kala, as if joking at him, told to him. (6-7) Oh Sveta, I believe that you have not come to hear what is told by

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the elders, as the work, which is to be done tomorrow, must be accomplished today, and that to be done, in afternoon portion, must be made in the fore part of the days ! (8) As death does not await for him, whether he has computed his work or not I carry away with me, people from this world, when his life span, become exhausted, and then I donot care whether he is in mother's womb, is in childhood, in young age or is in old age. (9) Again to a person who is destined for death, or is seized by old age, no remedies, nor charms, not even sacrifice, and not recitation of names of gods, become able to save him. I have carried away in my kingdom, many thousands of Indras and hundreds of Brahmas, (10-11) So oh spotless one ! You should not be angry in this matter. And that trident-holder, great God (Mahadeva) to whom, you are going to worship. (12) I have forced him often, oh Sveta ! to give up his body. As I am not only the master, but my intellect is resting with actions (deeds). And surely, there is not found, the decay of any body's actions. I am directed by the creator, following the course of deeds. (13-14) I attack upon the whole animate and inanimate three worlds, and take them with me. Saying so, when he was taken away by Kala, (15) he took resort to the God, having three eyes, and who is loving to the devotees, whole heartedly. And when Sveta took resort to the idol, then, because of Vishnu's (disc-holder gods) past, present as well as future incarnations, the destroyer of the collection of the three cities, and that great God protected him by making his own shield there. (16-17) And then by breaking the idol, he came out, with his eyes, expanded due to wrath and making the three worlds, dazzaling by the flames coming out of his third eye. (18) Kala began to blaze, by his lustre as soon as he looked at him. And the destiny planet for all the beings, became tranquilled and was reduced to ashes then. (19) Then Sveta was favoured, with the gift of vicinity as well as with the lordship of attendants Thus by making the destiny planet Kala destroyed, he (Shiva) disappeared on the spot. (20) And therefore, o best of kings ! Since then, the kala (death) carrying the people, is never seen by anybody in the world, because of his loss of body, in the whole three worlds. (21) Shailoosh said : I want to hear from you, about that protecting the shield of Vishnu, which destroys all the obstacles. As I have great doubt (curiosity) in that subject. (22) Nadayana said : This is invisible, highly pious, described in past,

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and is the destroyer of all the sins, and it removes the miseries. I tell you about that shield, by which Lord Shiva (Maheshwar) protected. (23)

Here ends the Chapter 236 namely, The tearing (killing) of Kala, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

237. The armour of Vishnu

Maheshwar said : I bow down to the paramount Lord Vishnu, who is ever young, supreme, unborn, eternal, sound (healthy), all pervading and immutable. (1) After making a salute of Janardana, I put on this cord as an amulet, which is unfailing, unobstructed, and which prevents all wicked objects. (2) May Vishnu protect me, in my front and Krishna may protect from behind. And Hari, may protect my head while Janardana my heart. (3) Rishikesha may protect my mind while Keshava may protect my tongue. Vasudeva may protect my eyes, while Samkarshana may protect my ears. (4) And Padyumna may protect my nose, while Aniruddha may protect my mouth. Vanamali may protect my throat and Shrivaksha may protect me in front (before) And may the demon-destroying-disc protect my left side. (5) While the divine club (mace) which wards off, all the demons may protect my right side. And the holder of pestle, may protect my belly, and the God with plough (Balarama) may protect my back side. (6) The bow-holder God, may protect my thighs, while the God clad in skin (Shiva) may protect my knees. May the conch-bearer protect my both the hands, and both my feet. And the God having Garuda as chariot, may protect me, for accomplishing all the actions. (7) Varaha may protect me in water, while on unlevelled places, Vamana may protect me, Lord Narasimha in forest, while Keshava may protect me, from every side. (8) God Hiranyagarbha may favour me, with gold, and kapila the founder of Sankhya philosophy, may make equilibrium of my three humours. (9) And the resident of Svetadvipa Aja, may carry me to Sveta dvipa. While the destroyer of the demons Madhu and Kaitabha, (Vishnu) may destroy all my enemies. (10) May Vishnu always extract (drag) sins from my body, and Hansa, Koorma and Matsya, in the same way, may protect me from all the directions. (11) The God Trivikram

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(Vishnu in dwarf form) may destroy (cut) all my sins. And the divine, Nara and Narayana may protect my intellect. (12) Shesha with spotless knowledge, may destroy (bring to remnants) my ingnorance. and the submarine fire, may destroy the sins made by me. (13) And Lord, with the head of a horse (kinnar) may bestow on me (spiritual) knowledge. God Dattatreya may protect me, along with sons, animals and relatives. (14) (Parashu) Rama with his axe, may destroy all my diseases. And the son of Dasharatha, having long arms, and who is the destroyer of the demons, may always protect me. (15) The delighter of the Yadus, Rama (Balarama) may destroy my enemies, with his plough weapon. And Krishna, who had in his child hood killed the demons, like Pralamba, Keshin, Channoora, Pootana and Kamsa, may bestow on me, all my desired objects. I see in front of me, the dreadful person, who is like dense darkness and black and tawny in colour. (16-17) He is like the God of death with a snare in hand, and so I have been frightened, on account of him. So I have come to resort, to the imperishable and lotus eyed God. (18) Who is the chief among the asceticcs, is endowed with super natural physical appearance, auspicious and pure like the moon I am fortunate enough, and I am victorious too, always, as Lord Hari (Vishnu) (19) has remembered me, and I move on the surface of the earth, by putting on that armour of Vishnu, the destroyer of all the obstacles, and of that God Narayana. (20) I have been unconquerable by beings, as I am totally protected by Vishnu. By remembering the supreme God, with immeasurable splendour, May I always get success. The charm is given, as those who witness me, with both the eyes, and to whom, I witness with my eyes. (21-22) May Vishnu tie them, with his eye to all who view equally. And that disc of Vasudeva and those spokes therein. (23) they all destroy (cut) my sins and I may not be injured, by those hurtful ones. Among the demons, Pishachas, in forests and in the cavities. (24) and at the time of dispute, on highways, in gambling, in the quarrels also at the time of crossing the river, and when the life is put into a terrific risk, (peril) (25) (I may not get injured). Again on the occasion of fire burst, and theft, and in cases of preventing all the adverse planets, and when there occurs the calamity from lightning, snakes and poison and at the time of

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digging the ground for water, and when there is the danger from the enemies. (26) This proves true, unfailing and should always be recited, when any physical trouble arises. This charm (sacred prayer) of the God (Vishnu) is the best, and most worthy among all the charms. (27) This armour (of Vishnu) is famous, sercret, and it destroys all the sins. It is made out of his own deceit, and it brings an end to the abode, the form of the universal destruction. It is without the beginning, and is the seed of the universe Oh god, having a lotus naval I bow down to you (28) Om Svaha to kala. Om svaha to kalapurusha, Om Svaha to Prachanda. Om Svaha Pracharnda Purusha. Om, svaha to Sarva. Om svaha to sarvasarva, om a bow down to the Lord of the world svaha, to the abode of the three worlds, and those beings who are of wicked conduct, such as devils, demons, Yakshas, Rakshashas, bhootas, pretas, pisachas and Kushmandas. Their epilepsy, maddening, and fevers lasting for a day, two days, three days, four days, momentary, day time fever, night time fever, constant fevering, twilight fever, and all kinds of fevers and by peril and those worms, spiders, thorns, departed spirits, snakes, solid poison as well as of strong poison, may this my body became invincible. Om, may he with big, sharp and ugly teeth protect me, in Sukara from the east. Om hain, hain, hain, hain, the God having dazzling lustre like thousand of suns, may surely protect me from west. Om the God with matted hair, and very tawny like the God of death, with his burning flames of fire at Niri Niri (?) protect me from north. Om Chili Chili mill mili chekadi, gauri gandhari vishohani, poison may stupify me svaha. And protect me, from south, from the obstacles made by some particular creatures Svaha. The victory giving becomes successful, let the destruction of the cities of enemies take place, and that immutable God may favour me with fearlessness, generously and from dangers caused on both the sides, and from heart frightening danger. As the rays enter into the whole belly. And those seers, with beginning and an end, who are ancient, subtle, well extended and instructors, like Aniruddha, Pradyumna Samkarshana and Vasudeva may destroy all my fevers (troubles) (29)

Here ends the Chapter 237 namely The armour of Vishnu narrated by Nadayana to Shailoosh, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

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238. The meeting of Bali and Ravana

Vajra said : Oh sage (brahmin) how Shailoosh, being inspired by death, ask, when he heard about the burning of Kalanga narrated by brahmin ? (1) Markandeya replied : On hearing about the burning of Kalanga, told by the brahmin, he then again asked to him about the adventures made by Ravana. (2) Shailoosh asked : I want to listen abut the remaining adventures of that demon, with ten heads (Ravana) as I have great curiosity there. (3) Nadayana replied : Then Ravana again used to move, in his city, and he, there saw the whole place made of gold. (4) It was surrounded by pearl strings and had the porrtals of corals, and had on all the sides the altars, made of red emeralds. (5) It had splendid pillars, made of vaidurya gems (Lapis Lazuli) and was brilliant, like the lustre of ruby jewels. It was covered, with the splendour of sapphires and was looking nice, on account of hundred doors (gates) (6) It was conjusted with big palaces, and was adorned with huge gardens, and had staircases there for easy mount (ascending) It was crowded with hundreds of lakes. (7) And it looked beautiful on all the sides because of the trees, growing all seasonal flowers. Possessed with all types of seals, it was charming, even more than the palace of Indra. (8) When he saw the palace, oh king ! then he told to Prahasta. Prahasta you soon make it know, as who is the owner of this excellent mansion. (9) When he was thus told, then Prahasta entered into that excellent mansion, and when he came to the inner apartment of it, and there like the heap of pounded collyrium. (10) and adorned with all the ornaments, and marked with all the distinctive signs, and holding an iron club and standing at the entrance door. (11) A dreadful person he saw, who was difficult to be seen like the circle of flames. And when he saw him of such a type, that Dashanana entered (12) but he again saw him when the inner apartment portion had come to an end. The Lord of the demon groups told him. (13) I have come here, being desirous of fight, so you give me the hospitality in form of fight (battle), or you inform to that person, in whose residence you are as a guard placed in. (14) Then the guard of the king of demons (Bali) replied. Here lives, the powerful king of the demons, Bali by name. If you wish to fight with him, then o heroic one ! enter into this excellent residence. But you donot deserve to fight with him,

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as that high-souled one is very powerful. (16) He is very pious, is a worthy resort, is heroic and he is true to adventures. He is brave, is endowed with many virtues, powerful and is possessing steady valour. He is brilliant like the rising sun, and he never retreats from the battle. (17) He speaks sweetly, is a just partner, and is always ready as a concealed witness when he was thus told, then Dashanana entered into that worthy mansion. (18) As soon as Bali saw him, that high souled king, soon made him seated on his lap (or gave him an embrace) and asked him, about his arrival. (19) The highly lustrous king of the demons, Ravana then gave him the reply, and said, I have heard, oh highly fortunate one ! that you are really fettered (made captive) by Vishnu. (20) And I am capable enough to make you free from fetters (imprisonment), there is nothing to doubt in it. When he was thus told, then Bali with a laughter told him these words. (21) I have got these two divine ear-rings, studded with very precious (great) jewels. You bring one of them and then make yourselves seated here. Donot make delay. (22) I will then describe to you, after you being seated here, the adventures (valorous deeds) of Vishnu. Dashagriva, when was told thus, then for bringing the ear ring. (23) He tried best of efforts (tried his best) but, the destroyer of the enemies, was not successful. And he became unable to make the earring move, from that place. (24) He then got perspired on all the limbs, and tried to bite his lips. He got highly amazed, with his face having contracted eyebrows on it. (25) Bali told him, who was in that position on lap. As, Hiranya kashipu by name, was my great grand father. (26) When he was born, at that time these two ear-rings were also produced with him and with these two-ear-rings, he looked decorated unsurpassed (or was decorated in past) (27) He was torn to pieces, with the nails of his hands by placing him on his lap. How is it (possible) that today you have decided to conquer that greatly fortunate one ! (28) He, and none else is that blackish man, who always guards my doors. He had subdued the chief of demons as well as those others, arrogant with pride. (29) And that mighty one has controlled these, who existed in past and in remote past too. And I am fettered by him too, (You know) this time, as difficult to be crossed. Oh demon ! who will be able to cheat this person ? He is the creator, as well as the destroyer of every one, in three worlds. (30-31) The great God (Shiva) who is without a

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beginning and an end, destroys the inanimate and animate beings, and in the same way creates them again. (32) Surely, he the Lord of the world creates and protects everybody's sacrificial offered as oblations and the penance practised there is no doubt in it. (33) He consists in himself, all the gods and all the beings, in the same way all the worlds, and entire knowledge. (34) He assumes all forms, is of great form, is very mighty and his long arms. One should obtain from him everything desired, by constantly remembering him, and by worshipping him in the sacrifices. (35) On hearing this Ravana then went out, and the demon did not find there that person. (36) The king of the demons, along with his ministers and followers again started to move on the entire earth, but that chief enemy of the gods, did not see any other brave person in the worlds.

Here ends the Chapter 238 namely The meeting of Bali and Ravan as told by Nadayana to Shailoosh, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

239. The manifestation of Maha Purusha (god Vishnu) to Ravana

Nadayana said : Once that younger brother of the Lord of treasure (Kubera) was moving on the whole earth, he saw a worthy person on the western sea island. (1) He ws shining, like the gold, and had splendour like that of the burning fire. The God was all-pervading, boon bestower and was assuming forms at will. (2) The righteousness (moral codes) as well as the austerities were residing resorting to his thighs, with the purpose of world's prosperity (settlement) and the God of love, rested to his penis. (3) While ten deities of the world took support, of his hip-portions, and the maruts rested upon the tip of his Basti (anus) the goddess earth, stayed at his feet, while the Pishachas rested to his nails. (4) The eight vasus reside, on his waist, while the seas resorted to his belly. And all the directions rested upon his side portions, and Maruta rested upon all his joints. (5) The manes resided, on his back and Pitamaha (Brahma) in his heart. While the pious gift of cows, and those gifts of lands, as well as gifts of gold, they all resorted to his liver and to the holes of his hair on body. While the mountains, resorted to his bone-portions, and the rivers in the same way resorted to his veins. (6-7) The gem rested upon his chest, while the earth on his body. And twilights rested upon the back of his

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neck, and those clouds resorted, to his soles of feet. (8) Dhata and Vidhata, rested upon his arms, while Bhaga and Pooshan on hands, and all the snakes possessing terrible poison, rested upon his nails (9) While the fire, became his mouth and the shoulders were mounted on by the Rudras. All the months and seasons were as his teeth, and the year became his large tooth. (10) The day of new-moon rested on his nose, while the other days in holes. The altar became his neck while Sarasvati became his speech. (11) The two Nasatya gods, were as his ears and the moon and the sun were in form of his two eyes. The (six) members of the vedas, the sacrifices, and those which exist as the stars, (12) these all were then resorted, to his body, who had assumed the form of a man. The demon was oppressed, by the hand of that giant bodied man, then. (13) He got fainted, and all his ministers ran away towards the ten directions. Then looking like Rigveda, the most worthy one, and decorated with the lotus garland, he resembling the mountain, gradually entered into the lower region. Dashgriva then got up, and called his three ministers. (14-15) You soon tell me, oh Prahasta, Shuka and Sarana. ! where has he gone ? When the chief of demons told like this, then the demons said to him. (16) That man, the destroyer of the pride of deities and the demons has entered here only. And by his foot sole the demon then entered. (17) And after making an entrance into it, then highly lustrous demon alone because of the boon from Brahma, saw there decorated with all ornaments. (18) and always celebrating festivals, devoid of fear, sportless, and possessing the lustre of the fire, and with four arms, and possessing huge bodily forms and marked by the signs of Shrivtsa (19) all of them had the similar forms, and all them were with red garlands and anointings. They all were free from, attachment and hatred, all mighty and were the masters of the universe. (20) They all were serving Janardana with dancing and singing and with musical instruments. They all had attained the vicinity, of that supreme God, by worshipping the human form of that disc-holder God. (21) There were crores and thousands in number. When the demon saw them, (22) the hair, on his body became erect, and then he went to another place leaving that place, And there too, he saw an abode with unparallel qualities. (23) There he saw on bed, that person, it (bed) was covered with white and very rich bed-sheet. (24) That man was

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sleeping, surrounded by the fire, and had his limbs, smeared with divine perfumes, and he was adorned, with divine ornaments. (25) And a chaste woman, who had put on divine garments, and, who was the unique ornament of three worlds, and who was matchless in beauty in world, and who was holding a small fan in her hand (26) had placed the feet of the disc holder God in her lap. Then he soon become desirous of seizing that chaste lady, from the clutches of the demons, forcibly (27) and at that time the veil got slipped, and that high souled one saw (him) and on seeing the chief of demons, the God made a loud laughter. (28) And by the lustre of that God, Ravana, the terror of the world, then fell on the ground like a tree, when its roots being cut off. (29) The God said to, that fallen, Lord of the demons o, demon ! get up as there is not the proper time, for your death at present. (30) You are alive at present, because oh demon ! you are favoured with a boon by the creator. Then, the frightened king of the demons told him. (31) Who are you, sleeping on the bed, and resembling the fire at the time of universal destruction ? when he was thus asked, he then gave a reply to the demon. (32) As why do you bother about me, oh Dashagriva ? As you are left undestroyed, by me since long ? Oh Dashanana ! you will meet with death, in the same way. (33) You will be out of lust, kidnap again by the same woman, to whom, you have desired to kidnap at present. And at that time, I will assume, the form of a human being, and oh Ravana ! I will kill you then (34) Oh demon ! (I will kill you) for the sake of this woman, having broad eyes, but you go now, Ravana ! When he heard these words from the God. he then told him. (35) Oh, Lord of the universe ! none is more blessed than me (myself) in the three worlds, whose death will occur by your hand (by you) (36) My death will be glorious, and praiseworthy, as it will be by your hand. Then Ravana, with terrific valour saw his own limbs. (37) The entire three worlds, in the body of that omni-present god, and on seeing it, oh king ! Ravana's eyes were expanded because of astonishment. (wonder) (38) He considered very high of himself, and went out, when he was permitted by the supreme god, and then he left for his home. (39) That god Janardana, assuming four-fold forms has born as a human being, for destroying him. O king ! donot make quarrel (enmity) with him. (40) Rama, is Janardana in person while Sita is Lakshmi in bodily form, in the same way and

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so also are the highly famous Bharata, Shatrughna and Lakshmana the partial incarnations of Vishnu, and they must be known as possessing, the similar valour to Vishnu. Shatrughna has shown great valour at the time of killing Lavana. I consider, the righteous Bharata, more superior to him. (41-42) Those descendants of the Raghus, who have, immesurable Vishnu (Hari) as their protector, are not able to be conquered in battle, by the group of gods, by human beings by Yakshas, nor even by the Rakshasas, eminent snakes and not by demons. (43)

Here ends the Chapter 239 namely The manifestation of Mahapurusha (god Vishnu) to Ravana, in the words of Nadayana to Shailoosh, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

240. Spring (season) in Ayodhya

Shailoosh spoke : Oh brahmin (sage) I want to listen about, the destroying of Lavana in detail. As how did Shatrughna kill Lavana in battle ? (1) Nadayana replied : Oh king ! when Rama (son of Dasharatha) lived (ruled) in the irresistible Ayodhya, and once when the love increasing spring, was not over. (2) The spring, was not too hot nor too cool, was very pleasant and was loved by all the creatures, and when the bees, with sweet hummings were rested on the fully bloomed trees. (3) Where, there was heard profusely the cooing of the cuckooes, and the trees (herbs) were charming an account of sprouts, and the rays of the sun, were pleasing, and when the seasons decorated and the surface of the earth. (4) When the cuckooes were cooing, resting on the leaves and fore-branches of the mango trees, and when the travellers, who had desired to go on journey abroad, were returning back. (5) The bees, when were clinging to the mango blossoms, and when the love Lord person were firmly throwing the arrows of cupid and marked by his own names upon the bodies of the lustful ones. And where the wind (blowing from south) had shown every where his cleverness. (6-7) The river shining due to the sprout of the meadow grass, tossed by the gentle breeze, looked as if carrying with it the moistened waves. (8) When the spring had embraced, the bowers of the trees, from all the sides. And when the blosomed Palasha trees, showing redness (with flowers) themselves were showing their passion. (9) And when the earth worshipped by flowers and

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leaves, offered (made fallen) by the gentle breeze, bore the splendour of the sky void of clouds, at night, because of the gentle green grass on it. (10) And when, oh best among the gandharvas ! there was found beautiful sight in the cow pens, because of the delusion made by the new born and sweet loving and lowing calves. (11) And where, the cows, eager to see their calves, were moving quickly, enter at the end of the day, noisy with lowings. (12) Where the young cowheardesses, become highly pleased, when the calves who suck their mother's udders, with their tails raised up, are licked by their mothers. (13) And where the tender (sprout like) hands beloveds plucking the flowers, were not known, by their lovers, because they resembled the sprouts. (14) And where in spring the creepers, blown by gentle wind began to dance, on hearing the music, in form of the sweet knots of the cuckoos, and lute, in form of the hummings of bees. (15) And oh king ! when that spring season was over, then the summer season, looking like Lavana, and obstructing the paths, and with greatly expanded Palasha trees, began to torture the three worlds. (16)

Here ends the Chapter 240 namely The description of Spring in Ayodhya narrated by Nadayana to Shailoosh, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

241. Summer in Ayodhya

Nadayan said : And when the summer commenced, then the cluster of Jasmine creepers began to blossom, the movements of the travellers, was stopped, and the heap of sands got very hot. (1) The trees, were pervaded (crowded) with fully grown pomegrante fruit, and the sky as well as the interiors of the woods looked as if inflamed (burning) and the bowers of the woods (creepers) were looking bright, as they were rich with nice champaka flowers. (2) It was adorned, with the cluster of bees, rested on the Patala flowers, and had an ornament in form of lotuses, rolling on the ground, as they were embrace (touched) by the tormented she-buffaloes. (3) Where the lakes were stirred, by huge elephants looking like the mountains, the water was tasty like the cow milk and the mountains were covered by fog. (4) And where the ladies, with their limbs wet (smeared) with camphor and sandal paste, and putting on the armlets of the lotus stalks, delight their lovers, who have worn the garland of wood flowers. (5) Where the love-lorn

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person enjoy the love (increasing moon rays) and where the nights have, highly pleasing twilights. (6) And at the end of the night, the love lorn person become desirous of amorous sports, when they smell the cool winds blowing from the flowers (trees) and so fragrant (7) Where (in summer) the nights come to an end quickly, while the days pass slowly. And the rays of the sun become highly scorching on account of the Mithuna sign (zodiac) (i.e. Gemini) existing. (8) The rivers where have been very cool, as they are filled with the heap of foams of the stream of ice melting water and the mountains, are also cold because of the ice melting. (9-10) And where the lovers increase, the passion of their beloveds by fragrant sandal paste, as it is pounded nicely. (11) And oh king ! in which summer season, the mango trees are possessed of fruit, and which is the decoration of the year, the sages, being desirous to see, that chief of the Raghu race (group), went to Ayodhya. (12)

Here ends the Chapter 241 namely The description of summer while seeing Ayodhya, made by Nadayana to Shailoosh, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

242. Rama's instructions given to Shatrughna

Nadayana said : Then the doorkeeper (guard) told to Rama, who was seated in the assembly hall. "The sages residing on the banks of the Yamuna, are waiting (standing) at the doors." (1) The highly exalted, boon bestowers, and those who have burnt their sins, by practising penances, have come placing infront the glorious and brilliant Chyavana the son of sage Bhrugu. (2) On hearing the words, from the door keeper, Rama at once came out, along with the preceptor, to see the ascetics. (3) He, the highly lustrous one came near the group of sages, then he bowed down to the ascetics, and respectfully, made them entered into the house. (4) And offered to them, the water for washing the feet, oblations, and sipping water etc. along with seats, the respectful offering of Madhuparka as well as his own kingdom too. (5) They all accepted the worship, but returned the kingdom back to him. In the same way, they took the water of holy places, and various fruit. Then Rama asked them, about their steady welfare. After that, the highly fortunate Rama asked them, the reason, behind their arrival there (6-7) On hearing Rama's words, Chyavana replied oh king ! the

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demon named Lavana, who stays at Madhuvan, is torturing all the people. You try to destroy him. He daily takes as his food, ten thousand beasts. (9) So, oh highly fortunate one ! You order Bharata, Shatrughna or Lakshmana to destroy him, may then the worlds, become free from calamities (devoid of him) (10) in the same way, oh Rama, you construct an auspicious city in that large Madhu forest making a dwelling place there, to benefit the world. (11) You must destroy him, and o highly intelligent one ! should protect the groups of the sages. When he was thus told, then Rama, who was expert in laws, thought. (12) Lakshmana, with a stay in the forest has accomplished really a great deed, and Bharata, too has performed very important job, by protecting the kingdom. (13) So, I will send, today Shatrughna, with an object (desire) of destroying Lavana. Thinking so, Rama said to Shatrughna (14) O Shatrughna ! placing these sages in front, you proceed. Donot make delay and kill that wicked conduct and the sinful Lavana. (15) And after killing Lavana, you make the people inhabited (dwelt) there, and also prepare a charming city there. (16) And O lucky one ! you live there, protecting the earth. There, I will make you installed, on the throne together with the sages. (17) Saying this much, Rama, along with the group of sages made his divine coronation, there then. (18) And the highly lustrous Rama, said to his dazzling brilliant brother Oh spotless one ! these four thousand horses, are meant for you. (19) in the same way, two thousand chariots and hundred excellent elephants, are also for you. Again ten thousand foot soldiers and the treasure of gold too (are kept for your use) (20) There will be commodity sellings shops, looking nice on account of various products for selling on way carry them with you and march, oh Shatrughna ! with sufficient army and vehicles. (21) O brave one ! our army is nicely maintained, and so is satisfied, healthy and polite. O delighter of the Raghus ! make him subdued by means, like Santva (appeasing) and Dana (bribery) (22) Really O Raghava ! the wealth and the friends and kinsmen will not be much useful there, where there exists the highly satisfied class of servants. (23) So, you make encamping of his army consisted of wicked persons and you alone, with bow in your hand, make a fight with the son of Madhu (24) The way in which that doubtless son of Madhu, does not come to know you, as being desirous of fighting with him, you approach him. (25) As if he will

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be invited for a battle, then he has no fear from death, and whom he sees, he is destroyed by Lavana. (26) Oh, delighter of the Raghus ! You enter into that gate (door) which is left unguarded because of his going for hunting, with this trident of god Shiva, and fight with Lavana. (27)This trident of Maheshwar is unfailing, and is left here. O dear child ! you carry this arrow, which destroys all other weapons. (28) Surely, with this arrow, you will destroy in battle Lavana. You, go with a desire to kill Lavana, when the summer comes to an end. (29) And when the rainy season commences, and when the big rivers have an increase in water, then, You make the lifeless body of the demon, fall on the ground with the arrow given by me. (30)

Here ends the Chapter 242 namely Rama's instructions (advice) given to Shatrughna, in the words of Nadayana to Shailoosh, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

243. The description of the Rainy season

Rama spoke : O young one ! Taking resort to the rainy season, which is noisy with terrible clouds, and in which the movements, of the travellers are stopped, and when the clouds become shaken (agitated) by lightning. (1) And when the clouds, bent cling down on account of the weight of the water, hide the sun and the moon, and when the lotuses became blossomed, by the stroke of rain water. (2) And in which season, the young beloveds with their trembling and fleshy breasts on account of the fear, from excellent clouds, give embrace to their lovers, which is mentally wished by them. (3) the land becomes, at that time pervaded (covered) with fresh grass, and looks decorated, with the insects like Indragopas. And the rivers full of foams, become increased and noisy due to the fierce flood. (4) And when the surface of the sky, looks bright and blue, as it is attacked by the clouds full of water, and the cranes looking like the stars in the autumnal season, make the sky charming. (5) The clouds, appearing at the commencement of the rainy season and putting on the bow of Indra, sprinkle the surface of the earth, with the streams of arrows in form of the flow (stream) of the water. (6) The row of trees, like Dhara, Kadamba, Bakula, Kutaja and Arjuna looks beautiful and shining, on account of the ripened rose apple fruit and the mangoes. (7) When the

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earth, tormented by the heat of the summer (sun) and made wet (sprinkled) by fresh water, emits its own fragrance similar to the perfumed garland. (8) And in this season, the peacoks, with beautiful and blooming plumages dance, when the clouds roar, like the sound of the drum. (9) Where the clouds in the sky are shaken (carried away), by the gentle wind, and the she-buffaloes, with udders full of milk when move, then in the early morning, the sweet jingling of the bells of those moving she-buffaloes is heard equally in the meadows of the grass. (10-11) And oh Shatrughna ! in which the natural spots of the ground, look at the surface of the earth, filled with water, as if in form of the non-winked eyes, of the spotted antelopes. (12) The pleasing shower of the rain, bright due to the multitude of drops, force the young ladies along with their lovers, o delighter of the Raghus ! to leave (that place) (13) The rivers (in which season) are beyond crossing, and so the kings avoid the wars, but the sky looks as if it is engaged in battles, because of the umbrellas in form of the flocks of cranes. (14) The earth is void of rites, auspicious or unauspicious like marriages, to be performed with pleasure, as the delighted citizens, have followed the priests, who have left for a period of one year. (15) The kings when become disturbed, then making the people (staff) made in Shakra's (Indra) honour, fixing in the ground. And the earth is shining more on account of the mountains, covered with fresh, green grass, and with their summits looking like blue clouds. (16) Oh prince ! you take resort (advantage of) to this rainy season, where the entire group of the pea-cocks dance by the roaring clouds, and at that time, you approach with a bow, (encircling) to the gate of the son of Madhu, and kill him (Lavana) (17)

Here ends the Chapter 243, namely 'The description of the rainy season' made by Nadayana to Shailoosh, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

244. The description of the autumnal season

Rama said : And killing that wicked demon, in the rainy season. You move on the banks of the river Yamuna, and pass the autumnal season, till Lord Janardana is in the state of half contemplation and half sleep. (1) (In that season) where the rivers, with shining sands, look more charming and are adorned with the swans and are filled with very tasty and cool water. (2) And where

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the lotus lakes, (plants) are decorated with lotuses resembling the rising sun. And when the water of the lakes in sweet and cool. (3) And in which season, the water lily plants look as if at the very pure sky, with the eyes in form of blue lotuses, having the petals (leaves) beautiful like the eyes of the excellent ladies. (4) and where the moon moving at midnights, in the sky-lake vast and beautiful, on account of it, studded with stars, looks like a swan. (5) Holding a great bow, and equipped with the arrows, the Bana plant, as it is fully blossomed, looks as if covering the surface of the ground, in autumn with shower of Bana flowers (arrows) (6) And when the mind becomes pleased, in the thickets of the trees, which are beautiful with jati (Jasmine) flowers, and shining by the Bandhujiva flowers. (7) The land, with the (ripe) grain (crops) bears excellent splendour, and the sparrows, being delighted move in the row of fields, possessing (ripened) grain. (8) When the rivers, putting on garments, in form of Kasha flowers, and breasts in form of the ruddy geese, and smiling in form of the knots of the cranes (swans) make a profuse increase in love (passion) (9) The ponds become difficult to be seen when even by the clever persons, because of the mass of pollens, dropped from the white lotuses, when they are shaken by the swans. (10) All the mountains, where the white clouds cling (stay) are looking as if they are imitating, the bright splendour of the mountain of snow (Himavan). (11) And passing the autumnal season,there when the land is with nice lotus lakes having abundant blue lotuses in them, and is decorated with ripe (matured) fields, then in the winter speason, you should arrange for the construction of the town there. (12)

Here ends the Chapter 244 namely the description of the autumnal season, made by Rama while giving instruction to Shatrughna, and told in the words of Nadayan to Shailoosh, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

245. The description of the winter

Rama said : When the lotus-eyed god, Vishnu, gets awakened in winter season, then you must start for, inhabitating the city or a village. (1) (The winter in which), it looks attractive due to, the orange fruit being ripend and where rivers are pervaded with the

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frost, and when the fields are made cut off the grain, and when the bees are with corpulent belly. (2) And when the people, are engaged in storing (the grain) and where there arises the time for the kings, to be indulged in wars, and the season in which, the earth looks nice, as it becomes void of mud, and where the water-reservoirs, are full of sweet (tasty) and cool water. (3) And in which, the long nights are very comfortable (pleasing) for amrorous sports, and so the nights, capable to bear the embraces made during sexual enjoyments, are liked much by the youths. (4) Where, the angry proud young women, give up their anger (pride) under the pretext of cold, and themselves, give the pleasing embraces to their lovers. (5) Where the water of the fountain, is pleasing to the gandharvas as it becomes hot moderately. And the season in which the wind blows in excess, and the surface of the earth becomes bluish (green) (6) When the river bank looks vacant, as the stay at it, becomes checked (stopped because of cold), and the season, where the difference between worth and worthlessness is not known, and in that season which is loved, by the lovelorn persons. (7) And where the sugarcanes, placed by the persons in the crushing machines, look uplifted and lowered, like the fates of human beings. (8) Where the brahmins worship, and give the oblations of the first fruit to the fire, at the end of the rainy season, and where the farmers, in the same way enter into the fields, being delighted. (9) And in which the houses become, moderately hot, due to the sigh-breathings of the cows, and where the noise of the brahmins, studying the vedas, gives pleasure to the men. (10) The molasses is prepared, where by boiling the sugar, and where the fire gives pleasure to the creatures, and the season is pleasant and very cool. (11) Where the men, move by putting on long upper garments, and the wealthy people look charming because of their limbs, smeared with saffron. (12) As the sun is of gentle rays, the youths, particularly desire for hunting, o young one ! this season is proper for controlling their horses. (13) In which the buttermilk, of the she-buffaloes, which are healthy by eating the red coloured food grass looks fragrant with excellent orange fruit, and is mixed with smell, colour and juice. (14) Where the sugarcanes, are cut into pieces, and the roots especially when they are crushed (pressed) become more tasteful (juicer) (15) When the people become ready for rites like the investiture with the sacred

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thread, marriages etc. and when the lotus-eyed god gets awakened, and when the sacrificial ceremonies are going to commence. (16) Oh dear Raghava (Shatrughna), at that time when the eminent horse and elephants are delighted (happy), you must perform the rites of laying the foundation for dwelling, and then, you should start with the preliminary action, of the city for the welfare of all the people. (17)

Here ends the Chapter 245 namely The description of the winter made during the instructions of Rama to Shatrughna and told by Nadayana to Shailoosh, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

246. The desparture of Shatrughna

Rama said : And when the cold season where the sun is loved by all, and where the faces of directions become, difficult to be found, on account of the covering of the frost-mass, over them commences. (1) The season, which is fragrant due to cluster of trees, rich with the nicely ripened citron fruit, and which has the bright splendour of the fully blossomed flowers with nice colours. (2) When all the gems, in form of the abundant grass, possess the snow fall over them, and the flower are very cool, and when the saffron, and agallochum are wished, by the people. (3) Where the young ladies, having their limbs, wet with safforn, and with fleshy and elevated breasts, give up their fear, arising out of cold, when they are embraced by their lovers. (4) Even the wise ones too become doubtful of a reservoir, filled with water, on account of the parks with blossomed linseed flowers, and pure blue lotuses. (5) Where the cluster of the trees, look charming as they are endowed with jasmine and Madhya (Mahuda) flowers, and where the sarala (pine) trees are dropping plenty of leaves, and which is decorated with Nameruka flowers. (6) And in which season, when the sun proceeds (to move) towards the north, leaving the southern direction, then the southern direction released as if the sigh breath. (7) The fragrant, and charming sprouts when adorn the wood lands, and the beautiful arrows of the cupid, make increase in the passion of the lustful persons. (8) Where the sweet noise produced by the teeth, eating the grass by the horses, make an incrase in the delight (passion) of their masters. (9) Where the aquatic creatures living in the pure lakes, and making sweet noise of the lips of the

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horses give great pleasure to the travellers. (10) And where o dear brother the lovelorn persons, give great delight to their beloveds, by giving them holy, fresh and fragrant citron flowers. (11) And in that season, in which the roaring of waters in the wells, lakes, ponds, and fountains make the city highly trembled. (12) In that winter season, you prepare an excellent dwelling for you, and make your entry into it, which is constructed by the architects, with the help of instruments and according to the rites prescribed. (13) And oh you, having lotus like eyes ! you stay, there protecting the earth with righteousness, and oh best of men ! you must always, think of law (righteousness) by heart. (14) So, oh prince ! get ready (get up) and soon proceed to get a victory, may you attain, the bright prosperity. May gods protect you, all the time, now go to place your foot on the head of the mass of enemies. (15)

Here ends the Chapter 246 namely, The journey (departure) of Shatrughna to Lavana, during the advice of Rama, given to Shatrughna, and narrated by the Nadayana to Shailoosh, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

247. The killing Lavana

Nadayana said : Thus, on hearing the words of Rama, he (Shatrughna) said well and then he quickly bowed down, to the feet of Vasishta as well as of Rama (1) placing a head (in front of) the highly lucky sages, led by the son of Bhrugu (Chyavana), and himself followed by the above said army, the prince with terrible valour went out. (2) He came to the hermitage of Valmiki, and passed that night there. There he paid homage, to the sage Valmiki and got worship in return from him. (3) The day, on which Shatrughna had come to the hermitage of Valmiki, on that very (same) day, Janaki had given birth to two sons. (4) Being delighted by Sita's delivery (child birth), he the delighter of Raghus slowly crossed the river Yamuna (daughter of Sun) when the heat (summer ?) had almost come to an end. And making a camp, as per rules, on the bank of Yamuna, he entered into the forest of Madhu, along and with a bow in hand. (5-6) And, after entry, the valiant hero, with his bow stretched, stood at the door of the abode of Lavana, with a desire to fight (battle) (7) He, at that time, saw the son of Madhu (Lavana) with a heavy weight deer, and coming

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there, by killing, thousand of deer. (8) He had round, ugy and dreadful eyes, and had the upper lip, torn by teeth, and had the face terrible on account of large tooth, and had the harsh look like that of an elephant. (9) On seeing, he spoke very harsh to Shatrughna, and the wicked souled demon, rushed towards Shatrughna, with a desire to kill him. (10) He left those thousand of deer aside, and became ready to throw the trees. And then that Lavana made a terrible shower of trees. (11) But the son of Sumitra (Shatrughna) cut off, those hundreds, and thousands, with his arrow. And when the huge stream of the trees, was thus made cut (destroyed), Lavana, the subduer of the enemies (12) cruelly injured Shatrughna, the destroyer of gods' enemies, with blows of his fists. And Shatrughna lost consciousness, because of the first strokes. But Lavana, as he was destined for death, did not catch (hold) that trident. And took (carried) those many deer, at home. (13-14) That descendant of Raghus, got consciousness at that time, and he again, stood at the door, by stretching his bow. (15) Then he made the demon, covered with the stream of trees, and made him adverse to himself, by constantly cutting off the trees with arrows. (16) Then he fixed the arrow, given by Rama to the excellent bow-string and the highly lustrous, Shatrughna then torn him. (17) The whole world began to tremble, when he fixed the arrow to the bow, and the lotus born god Brahma made it consoled then. (18) The demon, with his chest torn, by the shootings of the arrow fell on the earth,lifeless, as the mountain falls on earth, when injured by the thunder bolt. (19) And as soon as that demon, frightening the gods, fell down on the earth, the whole world became void of danger (terror) within a moment. (20) Then the gods, along with Brahma, came to that place, and Shatrughna, worshipped them, then they said to him. (21) The gods said : O Shatrughna, choose a boon, mentally wished by you, from us, as you have removed our fear, by your excellent trident weapon. (21-22) And when you have destroyed, that wicked demon Lavana see, this excellent trident of lord Shiva has gone disappeared in the sky. (23) Shatrughna replied : I will construct (dwell) a city in this place, by Rama's order, You soon bless me, with this boon that it becomes completed within a month period. (24) The gods said : It will meet completion, and oh strong minded one ! it will be a lasting (unshaken) too. That city by name Mathura will be sacred,

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charming and auspicious. (25) Nadayana said : Saying so, all the gods, swiftly left for heaven. And then Chyavana, along with the army came to that place. (26) He congratulated (honoured) Shatrughna, and soon left for his hermitage. And highly glorious, Shatrughna did all, what Rama had said to him. (27) He made a city dwelling, and then entered into the house in the same way, and lived there for twelve years. But when there occured the occasion for gods' mission. (28) He again went, to the hermitage of Valmiki, to see his brother. There the righteous souled heard, the auspicious life story of Rama, composed by the delighted Valmiki and sung by Kush and Lava. He stayed there for one night and then seeing Rama. (29-30) He lived there for five nights and was again sent back by Rama to Mathura, and there the expert in laws protected the earth. (31) Shatrughna is liked this, but Bharata is even more superior to him, and therefore, you donot desire a war, with that high souled Bharata. And (know) those descendants of Raghu, whom the eminent monkeys' help, are always invincible. (32) they with their leaders like, Sugriva, Neela, Angada, Hanuman, Sushena, Mainda, and Dvivida are very strong, have the bodies like the mountains, are indulged in battle against gods and demons, are invincible in battle. (33)

Here ends the Chapter 247, namely 'The killing Lavana' in the words of Nadayan to Shailoosh, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudhamottara.

248. The dynasty of Pulaha

Shailoosh said : I wish to hear about (the creation of) the progeny of Pulaha in detail, in whose race, the monkeys arrogant with might, are born. (1) Nadayana replied : Kashyapa, through his wife krodha (or out of anger) created ten daughters, who were by names Mruga, Mrugamanda, Hari, Jamna, as well as Ira, Bhoota, Kapisha, Damshtra Surasa and Sarama and Kashyapa, gave them in marriage, to the high souled Pulaha then. (2-3) I will describe to you, the progeny of all of them,you know them from me. Mruga gave birth to Mrugas (deer) and, Enas (a kind of deer) and hares. (4) along with, Rurus, Prushatas, Nyankus and Shashakas. While Mrugmanda, gave birth to Srumaras, Gavayas, and the buffaloes and also to Chamara, Ushtra (camels), boars, rhinoceroses, cows as

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well as asses. And Hari gave birth to, Vanaras (monkeys), Golangoolas to gether with kinnaras. (5-6) And also to frogs, mungoose, and she gave birth also to those others who live in holes. While Tamra, gave birth to five daughters, and they became the wives of Varuna. (7) Pulaha, the best among the righetous persons, and the treasure (store house) of penances gave in marriage Syeni, Bhasi, Krauchi, Dhrutrashtri and Shuki to Varuna. (8) There, syeni gave birth to a son named sampati, and also she delivered Jatayush, proud with strength and who was king of vultures. (9) While sampati gave birth to falcons, as well as grudhra vatas. The sons of Bhasi are known as Bhahas while those of Kraunchi are famous as Kraunchas. (10) The sons of Dhrutrashtri, are known as swans and also as Dhartrashtras. They possess the faces like those of the cranes and, those who move in water. (11) While the sons of Shuki, are known as shukas, and they are also given the names of birds. That wife of Kashyapa who was famous as Ira, she gave birth to an elephant, who was ever ready, for gods work. The sons of Bhoota are famous as Bhottas, and they are devoted (attendants) to Lord Shiva. (12-13) There are sixteen families like Upavira, Ullokhalika, Ashyakarna, Kushandika, Pansu, Panipatra, Chaitanya and also Soochi mukhas, and shoshanikas. The creatures with various shapes (forms) and gestures take birth in these families. (15) He fixed abodes for them, in places void of trees(?) in streets, on cross ways, and in caves, and made them disappeared when they get highly tormented. (16) And also blessed them, with superhuman faculties like Anima, Laghmia, Prapati and where there is Kamavasita. The sons of Damshtri, are known as the Damshtrins, in the world. (17) While the sons of Sarma, are sarpas (serpents) as well as all kinds of insects, she had two dog sons by name Syama and Dhavala. They were highly strong, and valiant and became the servants (attendants) of the God of death. Thus, I enumerated to you the progeny of the daughters of krodha. (18-19) The wife of Kashyapa, known by the name of Surbhi, had two daughters, younger to Shoodras. (20) Oh king ! they were the two gandharva ladies, by name Rohini and Bhadra. Kashyapa, the high-souled one, gave both of them to Pulaha. (21) That great ascetic Pulaha begot,

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through Rohini, Suroopa, Hemaroopa and Sarva Kamadugha. (22) These ten, observing the vow of celibacy, are famous as the cows. You hear from me about, their spiritual (sprung at will) progeny, respectively. (23) They are the cows, she-buffaloes, she-goats, she-sheep, to whom-gandharvi gave birth, together with horses speedy like the wind. (24) Pulaha gave his two beautiful daughters Garudi and Mayoori, to the high-souled Garuda. (25) There Garudi gave birth, to the dreadful and chivalrous Suparnas. While Mayoori gave birth to birds like peacocks. (26) Those who are born in the race of Garuda, you know them all, as the snake eating birds. Now listen about the Suparna Garudas. (27) (They are) Survarnachooda, Naga, Daruna Choodatundaka, Anil, Anal Vishalaksha and Kundal. (28) And also Karkasha, Dvajavishkambhi, Vinata, as well as Vamana, along with Vatavega, Dishachakshu, Nimisha and Animisha. (29) Again, Trivara, Spatavara, Valmiki, Vipuki, with Daityadvipa, Saritdvipa, Sarasa and Padmaketana (30) with Sumukha, Chitraketu, and oh spotless king ! Chitra, Barha, Megha, Satkumuda, Daksha, Sarvabhuk and Sama bhojana. (31) And also Gurubhara, Kapota, Poorventra, Chitrataka, Vishnugandhs, Kumara pari barha and Hara. (32) With Ashvambara, Madhuparka, and Hemavarna, Malaya, Matarishva and Nishakara (moon) and Divakara (Sun) (33) I have described these descendants of Garuda, as per the regions. This is the family, of the blessed Suparnas, oh best of the kings ! (34) All these are endowed with prosperity, and possess the marks of Shrivatsa (Shri Vishnu). Oh Shailoosh this family is really praiseworthy and is patronized (accepted) by Vishnu. (35) Vishnu is their presiding deity, and Vishnu alone is their resort. They always keep (have) Vishnu, cherished in their hearts, and Vishnu is the final (highest) resort for them. (36) I have thus described to you, this generation (race) of Pulaha, consisting of his sons and daughters. Where the most eminent and valiant worthy Garudas (birds) as well as heroic monkeys have taken birth. (37)

Here ends the Chapter 248, namely The narration of the dynasty of Pulaha, narrated by Nadayana to Shailoosh, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmootara.

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249. The narration of the kings in each generation

Vajra said : You have described to me, the creation of all the creatures, which destroys all the sins, during the course of your conversation (many tales). (1) Now oh ! descendant of Bhrugu ! you now tell me as a deviation about those kings, o worthy brahmin ! who protect the three worlds. (2) Markandeya said : The creator, after producing the various generations, in this way, he then himself installed, the kings on each dwelling place. (3) As, he installed Soma (Moon) the kingdoms of herbs, brahmins, constellations, and of sacrifices, and penances, (4) In the same way, he made Daksha, the son of Prachetas, as the king of all the Prajapatis (creators of various progeny) and Dhoomra, of all the monkeys, as well as of white bears. (5) He appointed the cupid, as the chief (king) of mind, of all the senses and of nymphs. And made Prahlad, as the king of all the demons, while to Yama, he made chief of all the manes. (6) And Varuna was installed, as the king of water as well as of those who live in water. And the eldest of Vishravas (Kubera), Naravahana kubera by name was appointed as the king of Yakshas, demons, kings and of treasure. While very strong Viprachiti, was made the king of demons. (7-8) He installed Shiva, the God with trident in hand, as the chief of all semi-divine creatures and of evil-spirits. Himavan was installed as the king of the mountains, and sea (treasure of salt) became the master of rivers. (9) And he made, Bharata Varsha as the chief among all other islands. While the tasty water was made as the king of the ocean, and the Ashvattha (holy fig)tree was installed, as the chief of all the trees. (10) Energy was made as the lord of all the actions (deeds) while Meru was made as the king of all the mountains, Chitraratha, was installed as the king of Gandharvas, and Garuda of all the birds. (11) The (divine horse) Ucchaishravas become, the king of horses, and the excellent bull, of the cows. Gold, was made as chief among all the gems while barley among all the herbs (plants). Among all the worlds, the Satyaloka was made the head and Rasatala was made as the head of all the worlds, under the earth. And Yajurveda, particularly was made, as the most eminent (precious) among all the scriptures. (12-13) And oh, best of Yadus ! Gayatri was appointed as the chief, among all the spells and metres. The tiger was appointed as the king, of all the animals, and

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Takshaka, as the king of all the serpents. (14) He installed Airavata as the lord of all the elephants and religion (moral code-conduct)) was made as the king of all happiness. Vasuki, was appointed as the chief of all the snakes (Nagas) and Bhrugu as the king of all the sages. (15) Goddess of knowledge (Sarsvati) was made as the chief of all the Vidyadharas, and planet Rahoo, was made prominent among the calamities and Sun was made, as the king of all the planets. (16) And the period of one year, was installed as the king of time (kala) and its divisions. And fever was made the chief of all the diseases. While the Sun and the Moon were installed as the kings, on the kingdoms of the human beings (men) (17) And oh best among the kings ! Brahma, himself has installed, those both (Sun and Moon), in this Bharatavarsha, in past when there had commenced the Vaivasvata age of Manu. (18) And therefore, even to-day the kings are born as a part of their portion. Then he installed, Indra (performer of hundred sacrifices) exalted Lord of three worlds, by making combined all the kings. (19) Vajra said : O chief among the Bhrugus ! How was that high souled and destroyer of the enemies of gods, installed upon the kingdom, by all of them being united ? You tell me this, as I owe the devotion (respect) to that destroyer of the enemies of gods. (20)

Here ends the Chapter 249 namely The narration of the kings in each generation made by Nadayana to Shailoosh, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

250. The coronation of Shakra

Markandeya said : Brahma, took (carried) with him, the group of kings, narrated before, on the excellent mountain Sumeru, splendid on account of various shining jewels. (1) And he installed the son (delighter) of Kashyapa, on the kingdom of gods. And created the brilliant Aditya (Sun) void of sins. (2) At the occasion of his installation, Visvakarma gave him an excellent chair of state, which was lovely, dazzling with gems, and was assuming forms at will and was auspicious. (3) Then, the preceptor of the world, Brahma, himself instructed him (or made him seated) on that place, and then he crowned Shatkratu, over the soverignty of the gods. (4) Brahma, Vishnu, Shambhu, Sadhyas to-gether with Marut groups, And Adityas, Vasus, Rudras, Visvedavas and the

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class of Maruts. (5) Along with the Bhrugus, Angiras, Sadhyas, both the Ashwins, who are the worthy physicians, and the sages who were highly fortunate, and who were the spotless and omniscient. (6) And the ocean and the rivers, lakes, holy places along with the Gandharvas and damsels came there with water (to sprinkle him) (7) Keshava held the umbrella, round like the moon on his head. While the Moon and the Sun held two white and small chowries. (8) While Varuna held the golden vase (pitcher) and God Yama held the staff. And Menaka and Rambha held charming fans. (9) Brihaspati, the preceptor of gods sacrificed in the fire as per precepts. And then Pulaha himself gave him, with love the elephant, named Airavana, who was intoxicated with rut, and had four tusks, to use as his vehicle. And Pulaha gave white horse, to his own son. (10-11) He also gave him, thousand of horses, of tawny colour and speedy like the wind. And the goddess of prosperity, out of love, gave him an excellent chariot. (12) And Agni fixed (placed) the banners, looking like the rainbow, afterwords upon that golden chariot. (13) Wind (Vayu) united him with a flag while Shamkara with a snake. And the preceptor of the world Brahma, himself fastened a crest (crown) on his head. (14) Oh spotless one ! at that time, God Shiva (having unusual number of eyes) gave him two shoes, while oh son of Yadus ! Shukra gave him a sword, with pure lustre. (15) And worthy, and the preceptor of the worlds. Himalayas himself gave him, eminent sandal materials as well as various perfumes. (16) And ocean himself gave him, very nice and precious jewels, while the seasons, gave him flowers and fruit. (17) At that occasion, the gods along with the gandharva began to dance, while the troops of damsels, began to sing. And the whole world animate and inanimate (three worlds) became pleased and propitiated. (18) The fragrant wind, carrying with it the entire perfume blew there. He then propitiated the preceptor Brihaspati, with abundant and excellent gifts. (19) And then, he made all the brahmins satisfied with a gift of excellent things. And bestowed on all the creatures, the super human (mental) power for seven days. (20) The three worlds, became free from diseases, death, old age, and grief and for one week, those who dwelt in hell, were released from all the pains. (21) In short, the entire three worlds, all animate and inanimate became delighted. Then he (Indra) with a crest on head, and with nicely

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smeared limbs, and adorned with excellent ear-rings (22) and putting on silken garment, and decorated with white garlands, the performer of hundred sacrifices (Indra) possessed, the splendour of the moon, residing in silver (conch-shell) (23) All the gods, bowed down to Shakra, seated on the auspicious state chair, and oh great king ! he has proclaimed as victorious, by a staff-holder God then. (24) The sages, as well as the Gandharvas and damsels, praised him. Then the destroyer of the God's enemies, performed the rite of touching the auspicious objects. (25) As the fully filled pitcher, flowers, jewels, ghee and coagulated milk, along with fruit, the coconut and the excellent products of the earth. (26) He also touched the auspicious symbols, made on ground with rice, and the auspicious rounds and also to gold. Again he touched, those things made carved from the gold, and the water of all those best rivers, and to the holy durva grass, mirror and ghee. Oh delighter of the Yadus ! righteousness, truth, trident and energy all being embodied served that highly fortunate Shatakratu and elegance, prosperity, fortitude, faith, magnificence, intellect, accomplishment, thinking (27-28-29) Perception, bashfulness, vapu (form), peace as well as absence of envy, then began to attend the mighty God who was the lord of all the kings. (30) Then he bowed down, to his father, mother, Shanker and Hari, and also to Brahma, who is the boon bestower and modest, and oh descendant of the Yadus !, he bowed down to the sages. (31) He then mounted, on the dazzling chariot (golden) being driven by the charioteer Matali, and destroyed in battle those enemies of the gods. (32) And he protected the three worlds, oh delighter of the Yadus ! I have told you about the coronation ceremony of Shakra. (33) This coronation description must be heard at the time of going to pilgrimage, while entering into the new dwelling in marriages and on highly auspicious days. (34) This (description) is pious, auspicious, blessed and it brings delight to the ears. It destroys the prosperity got by unfair means, and removes wicked dreams and sins. (35) Oh, best among the kings ! those persons who listen to the installation ceremony of the enemy of the demon Bala (Shakra) on the occasions of auspicious days, they get Dharma (righteousness), Artha (wealth) and Kama (love) and their diseases are desroyed, and they achieve the eminent fame. (36)

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Here ends the Chapter 250 namely, The coronation of Shakra in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara

251. The birth (origin) of the elephants

Vajra said : What did the king of the Gandharvas ask again to the brahmin Nadayana, on hearing about the progeny of Pulaha ? (1) O spotless one ! You will also get delight, while describing this, which is like nectar to the ears ? As you are said as the treasure of knowledge by brahmins, expert in vedas. (2) Markandeya said : after hearing about the race production of Pulaha, the worthy gandharva, again asked to that brahmin, about the origin of the elephants in detail. (3) Shailoosh said : Oh highly lucky sage ! I want to hear in detail, about the origin (birth) of the elephants, as the elphants, are very dear to me. (4) Nadayana replied : When Aditi gave birth to the Sun, having radiant lustre. (5) Then Kashyapa himself, saw that egg after producing it. But on account of excess of lustre, when he could not find the child. (6) He said to the goddess (wife Aditi) is the child in this Semen virile (egg) dead ? Then that brilliance (lustre) made the whole world illuminated with light. (7) Therefore the worthy brahmins has proclaimed his briliance (State of Martandhood). The Brahmin carried those two shells of the egg, and place them seperately and he sung the 'Rathantara' (metre). And slowly made those too, entered into the water, with a desire for progeny. (8-9) He placed those two egg-shells in the womb of Ira, then she gave birth to the elephants. They were eight in number, and were very strong, you hear from me, the names of those elephants. (10) They are- Airavana, Padma, Pushpadanta, Vamana, Sapratika, Anjana, Nila and the elephant by name Kumuda. (11) They have been the chariots. (vehicles) respectively of Shakra etc. and of the presiding deities of directions. It is said that in each race of them, there are four species. (12) Just as Bhadras, Mandas, Mrugas as well as oh king ! Samkiranas. The Bhadra elephants are said, as best among them, while the Mandas, are of middling qualities (mediocre) while the species of Mrugas, is considered of low qualities, and oh best of the kings ! the samkiranas are said, because of their varieties. Now, I will tell you, about the characteristics of Bhadra, Manda and Mruga species. (13-14) The characteristics of the

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Samkiranas, are also blended (full of varieties.) They have their lips and head concealed, fair eyes, and broad and extended face and trunk tip. (15) The great elephant is tall, has sharp power and is subdued by means of conciliatory words. He has reddish palate and eyes, glossy, tolerate (patience, as well as of nicely sitting mode. (16) He is expert in grasping the meaning, and strong. These are the characteristics of a Bhadra elephant. While restive, fearless, difficult to be subdued, and having a big belly, and long penis and along trunk tip, as well as nicely distinct neck, these are the marks of a Manda elephant. He is steady, plump, with thick hair, and has a long tail, and also a long tip of the tongue. He is with tawny eyes, and has a sharp navel. While short, with dry neck, and having a dry chin and timid and glutton. (17-18-19) And with short blunt nails, and wicked intelligence as well as the habit of following the herd, are the characterstics marks of a Mruga elephant. He has a long tongue, and long tusks, and also a long girth, as well as sitting. (20) He is capable of bearing the difficulties, and eats after a long interval., This kind of the elephant must be known as of Mruga species. While an elephant possessing the mixed characteristics is famous as the Samkirna one. (21) Now onwards, I will describe to you the eight dwelling forests of the elphants. There is a big forest in midst of Himavan, Prayaga, Lauhitya and Ganga. (22) in east, which is the forest of Airavana, where dwell the elephants, who slightly possess, the colour of lotuses, who are swift (smart) and have big heads. (23) They are with ugly nails, having fair forms, and are possessing ichor, in small scale while among Unmatta Ganga, Tripuri, Dasharna and Mekala, there is the forest named Karush which is particularly the dwelling abode of Padma elephants. They are short, terrible blackish, and roar highly and loudly. (25) They have few drops of rut and know very well the meaning. And the forest meant for Pushpadanta elephant is famous as Dasharnak, which is situated among Bilva-Shaila, vetravati, Dasharna and Mahagiri. The elephants born there, are of good conduct, are blue black like the clouds, and look nice, on account of small drops of rut (or small rounds on body) (26-27) And have plump trunks as well as necks. While the forest, for vamana elephant is known as Margareyakam, and is situated amidst pariyatraka, Vaideshya, Narmada and Brahmavardhana. These elephants are of proper size, have eyes in middle, and are of swift

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move, and have fine forms (figures) (28-29) They are famous by the names of Karenu (She-elephant) and are fragrant. While the forest famous for the elephant supratika, is known as Kalesh, and is situated amidst the vindhya, Sahya, Utkala and the Southern sea. These elephants have nails round like the curved bow, and are of fleshy and short necks. (30-31) The elephant residing there possess thin skin , are high, long and are looking like the lotuses. While the forest meant for the elephant named Anjana, is known as Aparantaka and is situated, amidst Sevadesha, Samudra, Premahara and Narmada. (32) The elephants born there have fleshy and broad tusks, are of huge figures, and are very powerful. (33) And they possess reddish palates, lips and tongues. And oh king ! among Kushasthali, Avanti, Arbuda and Narmada, there is the forest named Saurastra, which is said of Nila elephant. The elephants born in this race are fierce and of short figure (body) (34-35) And have thin and harsh skin, abundant hair and they donot pay head to training. While the great forest named Panchanada, and meant for kumud is amidst Himavan, Kalika, Sindha, and Kurujangala. The elephants born there have tusks distinct and in front, and are void of impurities. (36-37) These elephants are endowed with rut, and are made difficult to be subuded. (38) Thus, I narrated to you the eight families as well as the eight forests of the elephants. Now, what more shall I say to you, tell me, oh you having broad and red eyes. ! (39)

Here ends the Chapter 251 namely The birth (origin) of the elephants in the words of Nadayana to Shailoosh, in the dialogue of Markandeya and Vajra in the first part of Shri Vishnudharmottara.

252. The birth (origin) of the monkeys

Shailoosh said : You describe to me in detail, the birth of the monkeys, who has adorned, the race of Pulaha. (1) Nadayana said : Pulaha had the wife named Hari, who was the daughter of Kashyapa. She gave birth to the monkey named Sveta, by Pulaha. (2) And Sveta, produced the monkey, named Urdhvarashti then, in the same way that Urdhvarashti became the father of Vyaghra(tiger), and of the son Sharabha (deer) in the same way. (3) While Sharabha, became the father of Ruksha (bear) and Simha (lion), and Ruksha produced the monkey (vanara) And Rukshi gave birth,

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oh king ! to the bears. (4) The monkeys were huge bodied and were hundreds and thousands in number. Those highly powerful sons of gods were born, in whose families (5) (They) were born to help Rama, who was desirous of destroying Ravana, While the bear sister of Ruksha by name Rukshi, gave birth to two bear sons of Prajapati, namely Dhoomra and Jambavan. there Jambavan produced cat who had fierce valour. (6-7) And the highly powerful cats, were born in the race of Marjara. And glorious Prajapati, himself gave his sprung at will daughter, who was endowed with beauty and youth to the lord of bears and apes. Once Shakra fell in love with her, and then Vali was born. (8-9) Again, Sun (very brilliant God) himself loved her, and that lady with beautiful waist, gave birth to Sugriva by Bhaskara (Sun) (10) There, Vali the chief of the monkeys, was endowed with powerful heroism, and who was killed by Rama and he (Rama) then had installed Sugriva on throne. (11) All the monkeys, born in divine origins were under his sway (command). Angada was the son of Vali, while Hanuman was the son of Vayu (wind) (12) And exalted Neela, was the son of Vahni (fire) while, Nala was the son of Visvakarma. Sushena was famous as the son of Dharma, and Rishabha was the son of Garuda (eagle). (13) The valiant Mainda and Dvivida were the sons of both of Ashwins. Again Dhoomra, Jambavan, Vegadarshi and Vanara, were the highly eminent sons of Mrutyu (death) and were valiant, like the death. And Gaja, Gavaksha, Gavaya, Sharabha and Gandhamadan. (14-15) There were the five sons of Yama, possessing dark bodies, red cheeks and tails like that of the cows and were very strong. While, two sons of the Sun (Bhaskara) were named one as Sveta, and the other one as Jyotirmukha. (16) The valiant Hemakoot, was the inferior son of Varuna, the bears, monkeys and the apes were other gods' sons. (17) And they were the kings, (flocks) of one lac herds (groups), and were possessing fierce valour. They stay at Himavan and Meru, and on Sveta and Neela mountains too. (18) While some of them, stay at the mountains like Shrungavan, Malyavan, Vindhya and Rukshvan. They always dwell on the mountains like Sahya, Rishabha and Gandhamadana. (19) and in vicinity of the sea, as well as in seven islands. They all are well-versed in vedas, are powerful, heroic and devoted to righteousness. (20) They are expert in science of politics, and are clever in all the scriptures. They are well trained

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Vigorous, proud and devoted to moral laws. (21) They were friends of worthy Rama, who is desirous of killig Ravana. Those who have in past defeated thousands of elephants, resembling the summits of the mountains, in the battle between elephants and monkeys, and which was full of mud in form of oozing of blood. They the heroic friends (help) of worthy Rama, are also helpers of Bharata. And so you give up the idea of war, with that high souled Bharata. Bharata, who is expert in the usages (knowledge) of all the weapons, is valiant in battle and who is self restrained, and dutiful towards Rama, and who is superior to even Shakra, by his excellent valour. (24)

Here ends the Chapter 252 namely The birth (origin) of the monkeys narrated by Nadayana, to Shailoosh, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

253. The battle between the elephants and monkeys

Shailoosh said : For what reason there was originated enmity between the monkeys and the elephants ? And what type of war it was, you tell me, who am asking you. (1) Nadayana replied : I have mentioned to you before, about the eight forests of the elephants, which consisted in the ninth division of Bharatavarsha. (2) Oh king ! there dwell in all the islands and in all the divisions, and in forests, seperately the worthy elephants as well as the monkeys. (3) And the monkeys, protected there the trees, while, o king ! the elephants made trees fall in sports (out of pleasure) (4) And when the trees were thus made fallen, then the enarged monkeys abused the haughty (mighty) elephants, often. (5) And when they injured (killed) the elephants, then the strong elephants, began to kill the monkeys, hundred and thousand in number. (6) Thus the enmity between the monkeys and the elephants became more and more intense hence both the bears and the elephants, approached their kings, and made them known, about the dispute. (7) Then both the angry kings tried the best. The monkeys who were of huge bodies, heroic and very speedy, together with the bears, and Golangoolas (apes) again came back to Kishkindha. While those elephants, and the mountains possessing the wings, who were under the sway of Airavana, they from all the sides, o king ! came to the forest in east. (8-9) Both were like the seas of might (energy) and, were agitated and full of wrath mutually. (10)

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And both puffed up with might, went then to the tract of land, between the rivers Ganga and Yamuna. There occured, a fierce and dreadful war in between both of them. (11) It was fought in the sky, as well as on earth between the elephants with the monkeys, and there, the powerful monkeys when hurt the elephants with the strokes of the trees. (12) they felt on the ground from the sky and made in (shaken) trembled again and again. At that time, two elephants, caught a monkey with hoolves and made him fall from the sky, and o great king ! They made torn with tusks, in the same way. While others crushed them under their feet, and others gave them strokes with their bodies. (13-14) And Airavana, made the monkey agitated (frightened) by the trees, uprooted with trunks, and killed crores of monkeys there. (15) In the same way, Padma, Supratika, Vamana, Anjana, Kumud, Neela, Pushpadanta (16) and those born in their races, as well as other elephants, killed the monkeys. And oh lord of the earth ! Bhadra and Manda, unitedly, as well as Sarvabhauma, Vedhas and the king Sumansa, and oh king ! as well as Suvarchas. (17-18) Again proud Balahak and dreadful Indivara, and Hemkoot, koot, Shamkha and Nishadha. (19) And Sveta, Nakta, O king with their worthy progeny ! Kanchananga, fierce Viroopaksha and black Shaddanta. (20) Yaksha with four tusks, and the demon Bhimamali again bear and the chief of the monkey killed there crores of elephants. (21) And oh king ! Sharabha, Gavaksha, as well as Kanakabindu, and Dhoomra, the king of bears and Jambavana. (22) Along with Sushena, Dadhi vaktra and Kesari the king of monkeys who was very strong in battle, and was heroic, killed in battle with his knee. (23) In the same way, Shali, also destroyed them. And Panasa, Vishala, Gaja and Gavaya, along with Hemakoota, Vibhu, Bhanuroma and Nishabhurat, and Gandhamadan by name, Vijaya and Jaya. (24-25) Again Kumud, Padma, Kanakasha, Shambhu, all destroyed many in battle. The monkeys and the elephants being found (seen) like this. (26) The earth, oh king ! began to tremble often. And the war looked horrible, because of those powerful monkeys and elephants, stood in the sky and on earth, and by those who were killed, and going to be killed then. And where the blood rivers became obstructed on account of their (dead) bodies. (27-28) Oh king ! Then God Indra (Shakra) himself came to that place, where took place that battle, destroying both the elephants and

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monkeys, who were like the mountains, And, he stopped both the monkeys and the elephants by going to them. (29-30) Then all the monkeys, subdued by the dignity of Shakra, returned from fighting and stood there, with hands folded and obediently. (31) The angry lord of the gods, then destroyed those monkeys and elephants who had left fighting with his thunder bolt, having hundred joints. (32) He cut off the wings of the mountains, who had killed the monkeys. and gave those mountains, with their wings being cut off, to Lompada the king of Anga country ! oh king, on earth to use as vehicles. And that king Lompada too, made their medical treatments. (33-34) Then he trained them, performed the auspicious rites and made the act of stringing them., Since then, the elephants are used as vehicles in the world. (35) And oh lord, of the people. The families of the elephants are increased again and again, in forest by forest dwelling pregnant she-elephants. (36) Because of the majesty of Shatakratu, they have been though void of wings, still, they are born in the forests, the excellent elephants, without wings. (37) The monkeys, being victorious, bowed down to Shakra, and left for their own abodes, when they were worshipped by the bear. (38) Thus, the very dreadufl war, had taken place of monkeys with such kinds of elephants, where the elephants were defeated. (39) The highly fortunate, and the destroying monkeys, if Bharata, luckily becomes victorious, then they at their own will, soon seize you to-gether iwth, your relatives. (40) Therefore, oh king ! I donot prefer your war, with that unparalleled, descendant of the Raghus (Bharata), who is expert in politics, who is like another Rama, who is devoted to righteousness and who is beloved among the people. (41)

Here ends the Chapter 253 namely The description of the battle between the elephants and monkeys narrated by Nadayana, to Shailoosh, in the dialogue of Markandeya and Vajra, in the first Part of Shri Vishnudhamottara.

254. The sending of the Gandharvas

Shailoosh said : I have heard, all that you said to me again and again, but I am not able to bow down to Bharata (1) One should not bow down (surrender) to a person who is prepared to cut with an axe, as hard striving is known as Valour. So to-day, I will not make myself, surrender without striving hard, and to any body. (2)

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So you donot make delighted my mind in those objects, which are gained by great difficulties, and in that matter, which violates the righteous codes, and again in bowing down to an enemy. (3) What is the use of that kingdom, which is begotten for obeying the orders (of the victorious king), and got after bowing down for so many times ? and which is apt for a common man ? (4) How does it become possible to stand in presence of wife and country people for an honourable person, who bows down to an enemy, by giving up one's self respect (pride) ? (5) He gets the sin of killing a brahmin, and destroying of the Ashvamedha sacrifice, after death, who bows down to any enemy in battle. (6) Markandeya said : On hearing the words of Shailoosh, the brahmin Nadayana, went to his house, and he thought the king as dead (in battle) (7) And when Nadayana left for home, then the king called, those worthy Gandharvas, and said to some of them, who were with folded hands. (He said) A person who is not alert towards the enemy, he soon gets perished. Therefore one should never show indifference towards an enemy. Therefore may some of the proud with energy Gandharvas, proceed to Ayodhya. (9) And they bring here, those ladies, soon deceitfully, who are the wives of those principal soldiers, brave like that Bharata. (10) I will present the wives of those soldiers, in front of the battle, and in this way, I will make a great havoc for them, who will be thus depressed. (11) And then, I will kill Bharata, whose army is thus destroyed. While others go, to the camp of that great enemy Bharata. (12) And there you make slaughter of his thousand of soldiers, got asleep and at night time. Afterwards, I will destroy that Bharata in battle who has his army destroyed. (13) In the same way, some very powerful ones, enter into the house of the king Yudhajit, and there kill those soldiers got asleep. (14) And then, I will kill Bharata along with Yudhajit. The Gandhavas, puffed up with might, shall go there (15) making themselves invisible by deceit, and soon shall work, according to my words, And when the Gandharvas were thus told, they bowed down to the king. (16) And the swift valiant ones left, the place accepting the order of the king by heads. And when the day was ended, they tried to accomplish, what was intended by the king. (17) Oh best among the kings they being desirous of accomplishing the king order, made efforts at night. and Shailoosh also after sending those Gandharvas, soon ordered the soliders, o

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king ! for a war, to be commenced on the next day and when the Sun got set, making the lotuses closed, and when the world was pervaded (covered) with darkness, and the night started. (18-19) The chief of the Gandharvas, came to the harem, and enjoyed there together with women. In the same way, the sons of Gandharvas also began to enjoy the night, with an idea of the war, to be fought on the next day, and so being highly proud. (20)

Here ends the Chapter 254 namely The sending of the Gandharvas, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

255. The description of the ladies separated from their lovers

Markandeya said : Those Gandharvas, who were ordered by the king to go to Ayodhya, they having inferior valour, came to Ayodhya at midnight. (1) and oh king ! they began to roam, making their bodies concealed with device. And oh great king ! they saw (witnessed) great splendour of Ayodhya. (2) Oh descendant of Yadus ! they saw these, hundreds and thousands eminent houses, which were multiplied stroreyed, and white like the rays of the moon. (3) They were studded with, all kinds of gems, were occupied with beds and seas, and were looking beautiful by golden strings, and they possessecd the strings of pearls, too (4) they were made enlightened with big and inflamed lamps, from every side and were decorated with many and excellent garlands, and with lamps giving light. Oh king ! When they entered (5) they saw in principal houses, the persons with their limbs, smeared with sandal paste and agallochum, and who were decorated with all kinds of ornaments. (6) They were sporting (enjoying) with women, like the gods in heaven. And in the abodes of those obedient servants of Bharata. (7) they noticed the painful gestures, of those ladies, who were separated from their husbands. Some of them, with their eyes moving upwards, did not get sleep in beds. (8) While, some by repeated turning rounds, made their beds disordered. Some rested on the beds of lotus stalks, while some resorted to the beds made of plantain leaves. (9) some became angry with the sandal paste, rays of the moon, and the armlets of lotus stalks, when they failed to remove their love torment (ardent love) (10) And when the love fire, becomes highly

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inflamed, then the flow of tears, fall on the breasts of some lady, such as destroy the saffron applied on them. (11) some got fainted in the bed when she tried to describe her agony, before her friend, and got asleep, then by luck found there the pleasure of sexual relation with her lover. (12) The friends then cooled them by fanning air, while some got more burning, because of the release of her own sighs. (13) Oh friend ! the fate has made me deprived of, even that sleep, where in dream I was united with my beloved thus spoke some lady. (14) While some, adorned with excellent anklets, but now unreached to the place of armlets, because of her body got emaciated due to passion, was grieved by her friends. (15) Some, deeply absorbed in thinking about her lover, and grieved by her friends' circle, did not reply to her friends, because of not knowing (16) While some with eyes kept opened and looking at her lover, stayed (drawn) in the picture on wall (canvass) became motionless and so was lookng at her lover, stayed (drawn) in the picture on wall (canvass) became motionless and so was looking as if she was drawn in the picture. (17) Thus the Gandharvas, who were thus looking in the fore night became unable to kidnap the ladies, due to the majesty (power) of Raghava. (18) He was placed there, in human form, of the disc-holder supreme God, as their benefactor, and so they were not capable to kidnap their wives, who had lovely and moon like faces (19)

Here ends the Chaper 255 namely The description of the ladies, separated from their lovers, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara

256. The lovers separated from their beloveds

Markandeya said : Some of the Gandharvas, following the order of their kings, entered into Bharata's (camp) army with a desire to kill the soldiers. (1) They with their bodies, hidden with deceit, saw at night, the gestures of those, whose minds were longing for their beloveds, and who wished, the battle in the morning. (2) Some one, eager to fight, approached his beloved, being mounted on chariot in form of the car of the mind, and so could not get asleep, even in a soft bed. (3) While some one, more distressed by the torch of moon rays, saw the moon, as if being conquered, by the face of his beloved, having divine eyes. (4) And

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somebody, thinking of his beloved, who was the mistress of his life and wealth, felt on the bed, lying on the back and with his face upwards looking at the cluster of stars in sky. (5) And some one, looking at the direction, from where, the cutting off the leaf made by his beloved, was sent, and was thus passing the night with pleasure. (6) And to some distressed persons the very pleasing rays of the moon give pain, while some one, being separated, from his beloved having delicate limbs, becomes distressed in bed too. (7) some one got asleep, and enjoying mentally the union with his delicate beloved, got in dream, was guessed by the Gandharvas because of the thrill with joy. (8) While oh best of the kings ! some one could not notice, even the end of the night who was busy in conversation with the messanger sent to his beloved. (9) And some body, made his love torment, constantly burning the body, pacified soon, by remembering his beloved with moon like face. (10) A very auxious (eager) person tried to remember his bright sword, and his beloved (together) both Shyama (black, young) void of Kanchuka (scabbard, bodice) thin, and taking away the lives of the young ones. (11) In the same way he remembered his beloved, as well as his bow, both with Guna (virtues, string), thin in middle, and adorned with shining gold. (12) Because of Bharata's shelter, the Gandharvas were not able to attack upon the soldiers, though they were void of anxiety (fear) (13) And those others, too who always remember the feet of the lord Yadus, the supreme deity Vishnu, they never face any fear from Gandharavas, Yakshas, demon and devils in this world. (14)

Here ends the Chapter 256 namely, The description of the lovers separated from their beloveds, in the dialogue of Markandeya and Vajra in the first part of Shri Vishnudharmottara.

257. The description of the enjoyment at night

Markandeya said : Then those Gandharvas, who were sent to the city named Rajgruha, they saw there, the excellent splendour of the city. (1) They saw there, the main (eminent) houses, which were as if the co-wives (jealous) of the moon, and were studded with gems, and were abounding in riches and grain. (2) Oh, descendant of the Yadus! they saw there, the beautiful city gardens, decorated on all sides, with wells and thickets of trees. (3) And the Gandharvas saw, (see) in the major and nice gardens, the

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group of drinkers, following the eminent men. (4) There, the sweet humming of the bees, looked as if blended (mixed) with the sound of the lute, as well as with sweet song. (5) At some places, the harlots were dancing, before the lustful lovers, while on other places, some adorn with ornaments, and intoxicated with drinks, got asleep with their lovers. (6) The Gandharvas, with their bodies hidden due to trick (deceit) found there, the doings (movements) of men and women got asleep, and also of those persons, who had more than one wife. (7) Some of them used to sing, while some else were crying, and others were laughing, while others in the same way being intoxicated, gave embrace mutually. (8) Some made disturbed and distressed, were speaking, indistinctly at every word. While some were found on the beds, those persons moving, having unsteady eyes. (9) In the same way, some others had put on their hands, on the shoulders of their beloveds, and some had unnecessarily made quarrel and some others had made praise. (10) Some went to a new and delighted place, with their steps stumbling, while some called to the attendants, and others bowed down. (11) Thus the Gandharvas saw the gestures of men and women in the principal abodes in that city, which was crowded with virtuous people, and was noisy with music (songs) (12) Some young ladies, made incited by the female messengers made their bodies, clean hurridely and proceeded to their lovers being agitated (uneasy) and were eager for drinking. (13) Some of them enjoyed the drink, causing intoxication, in company of their lovers, while others forced the lovers to drink and some others used to feed their lovers. (14) Some ladies, fatigued by amorous sports, got asleep, along with their lovers, in beautiful palaces and windows. (15) And some young lady with white complexion, when stayed on the bed, embracing her black skinned lover, looked like a garland of blue lotus being united with the Jasmine garland. (16) And a white complexioned lover, looks like the moon-stone embraced by the rays of the moon. (17) And oh king! a black complexioned young lady, being embraced by the black complexioned lover, resembles the row of the clouds, full with water. (18) Some young lady, got asleep pretended, kissed her lover, and when she was closely embraced, by her lover, became delighted with bashfulness. (19) While some grown up woman, dries with camphor dust the limbs of her lover, wet with perspiration caused on account of amorous

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sports. (20) Some adult woman, desirous of getting the love (sex) pleasure said to the beloved look at this starlet, which stays embraced by the moon, by placing her in his lap. (21) And some lady longing for sexual pleasure, when she was known on account of the touch of thigh, was closely embraced by the lovers, who was pleased and was desirous for amorous sports. (22) While some beloved, when she was bitten on lips by the lover, at the occasion of giving the mouth for kissing said, 'I will not trust you, if you will repeat it otherwise'. (23) Some one longing for sexual pleasure, was touched by the lover, when she had got asleep, she gave a very close embrace to the lover, got awakened bewildered. (24) The gandharvas did not succeed in kidnapping those soldiers of Yudhajit, though they were thus fearless, due to their resort to Bharata. (25) O king! That highly exalted Vishnu, the protector of the Raghu family, resides in the vicinity of whose city, there is no fear from Gandharvas, Yakshas as well as from the serpents, in their city. (26)

Here ends the Chapter 257, namely 'The description of the enjoyment at night' in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

258. The description of Gandharva's army

Markandeya spoke : Then all the Gandharvas, returned from Ayodhya, and (Bharata's) camps as well as from Rajagriha, and they informed Shailoosh. (1) 'There was not heard their talks related to war, nor was made any special defence arrangement there. But only out of the majestic grandeur of Rama and Bharata. (2) We did not make any effort, and anywhere oh king! to kidnap them. So, oh lord of the earth! whatever remains proper to be done here, you do it. (3) When he was thus told, by the Gandharvas, then he at the end of the night, quickly made an order to all for joining together very soon. (4) He then soon, made beatings of Kettle-drum encouraging to prepare for battle. And the Gandharvas, arrived at the gate of the royal palace, on hearing then. (5) And there arose, a terrific roar (noise) of the big herd of the elephants, of the horse troops, of the chariots, roaring like the clouds, as well as of the highly intoxicated foot soldiers. (6) And that noise became intensified, on account of clapping the arms, and by the sound of conch shells, and kettle-drums, as well as by the

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ringing of the elephants' bells, and by the roaring of the elephants. (7) And by the neighing of the horses, the noise became very big. At that time Shailoosh, after taking a bath, and offering oblations to the fire, and making a worship of the brahmins, came out, he the worthy king was decorated with excellent sandal paste. He had put on a crest on head, and had an excellent form and he was equipped with an armour, and he had put on garlands, and fine ornaments. (8-9) The highly lustrous one, mounted on the chariot, which was yoked with horses, looking like unannealed vessels (?) like a righteous one, mounts on celestial car. (10) Naraketu, famous in the three worlds and who was expert in battle was moving in front of his chariot, described before. (11) And there shone, in the banner (flag) of his chariot, as if there resides the embodied spring. Then he went out of the city, along with the army. (12) He then arranged for the 'Sarvatobhadra' arraying of the troops, and waited for the arrival of Bharata with anger. (13) Oh king! When the sun came out, then the eminent Gandharvas, equipped with arms, and delighting the minds, of their friends, with the expanded sound of conch-shells, and very swift in battle stood there, waiting for Bharata. (14-15)

Here ends the Chapter 258 namely 'The description of Gandharvas army', in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

259. The journey of the army of Bharata

Markandeya said : All the kings got up when the night had passed, and they longing for battle came out, with chariots, looking like a city. (1) They were united with the army having four divisions, and with the sound of various musical instruments, and were admired, by the bards and saluted, by the soldiers. (2) Then being nicely armed (clad in armour), they came to the city gates, separately. And the highly glorious, Bharata, too accomplished all that was necessary to be done. (3) Then went out of the city being mounted on the golden chariot. His maternal uncle Yudhajit, himself became the charioteer of his vehicle. (4) The flag prepared from the big Kovidar tree, was shining brightly on his chariot. And with this excellent chariot, the king came out. (5) And he met with all the kings, and then he worshipped (respected) those kings. And then arranging them in a Vajra shape, he having swift valour, went

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out. (6) When his army was marching, then the earth looked, as if trembling, and the surface of the sky was made as if torn, on account of big roar. (7) And due to the dust, it appeared as if it is another, and very dreadful night time. And the earth looked bright, with the lustre of the gems, studded in kings ornaments. (8) That army marched at ease, even in the darkness, caused by the dust (9) When he passed a long way, after the sun rise, then he came, in contact with the big army of the Gandharvas, which was difficult to over come. (10) Those two seas, in form of armies, very difficult to reach (cross) on account of water streams in form of the soldiers, and looking like two big serpents appeared at the time of universal destruction and with similar forms, and being enraged, then began to strike, mutually and closely. (11)

Here ends the Chapter 259 namely, 'The journey (exit) of the army of Bharata', in the dialogue of Markandeya and Vajra, in the First part of Shri Vishnudharmottara.

260. The disordered war

Markandeya said : Then there took place the battle, which was terrible, thrill exciting, giving delight to the valiant persons, and causing fear to the cowards. (1) Oh king! when the army began to march, at that time the world, became pervaded with dust, and nothing became visible (known) from all the sides. (2) There was heard, a loud and dreadful sound of the twanging of bows, together with the sound of conch-shells, kettle-drums and of the roarings of elephants. (3) And also the noise of the neighing of horses, as well as of those heroes who were shouting, with the rattling of the weapons, thrown on the armours of the warriors. (4) And the noise like 'dont move, Dont move', where will you be able to go alive when I am there on the war (5) Again I am standing here, you make a blow on me, don't you know me? (6) 'You at once kick me, and cut, tear or kill me, donot make delay'. Such and other sentences, were heard on the battle front. (7) And that very fierce, and dreadful battle commenced then, the dust gone up from the earth, became quenched by the blood oozing in the battle. (8) And the surface of the sky was concealed with the dust, gone up before, oh king! then in the battle field thus void of dust, the heroic warriors fought mutually, and looking at each other. They were again and again declaring the names of their race, and of their

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accomplished works, while fighting. (9-10) There was heard a terrible noise of the dividing of the powerful armies, made by the troops of the armies, and again of their coming back. (11) There was found the blood, in front of the battle, sprinkled on the variegated flags, and banners of the kings. (12) And oh great king! when the dust-cloud, was destroyed from the sky, then there occured a great battle in the dustless directions. (13) When that dreadful war started, then the sky was at once surrounded on all the sides by deities, Gandharvas, demons, Sidhhas, Vidyadharas as well as with the groups of sages who were eager to see the Vajra (shaped) war. And there were seen in the sky, their spotless heavenly cars. They were charming with hundreds of small bells and were decorated with banners. At that time, the fragrant wind carrying with it, the excellent perfume began to blow. (16) And there was soon, the shower of flowers upon the heads of the warriors, there, when that war terrible on account of the high, and extended noise was commenced. (17) The foot-soldiers killed their the rival foot-soldiers, cut into two pieces, by the edge of the swords of foot-soldiers, fell on the ground. (18) Some warriors, equipped with armours, were looking bright, on receiving the strokes of the swords, on their bodies. (19) And they cut off, oh king! the bodies of those, who were drawing the swords. Some warriors, with their heads broken, by the clubs of those club holders, are seen fallen on the earth, in the battle. (20) And hundred and thousands enemies slaughtered by the strokes of the remaining of the broken swords, are also seen on the battle field. (21) And they shouted like the roaring of the lions, which made the enemy army torn (frightened), while others pulled, the hair mutually, and some others struck, with swords mutually. (22) And in the same way, others, being void of life, fell on the earth. The warriors, holding armours on backs, made the girded horses, void of legs, and thus they destroyed, the mass of enemies in war. Some equipped with armours, quickly mounted on the chariots of the enemies in battle. (23-24) And they, the expert in war affairs, took away, the lives of the charioteers. While some foot soldiers, cut off the trunks of the powerful elephants. (25) Some mounted on the elephants, by placing their legs on the armours, and others in the same way, being riden on elephants, made the enemies, headless (they cut off their heads) in battle field. (26) Some excited foot

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soldiers killed with their swords, which were looking like the sky while some destroyed with darts and some clever in science of war, cut off the series of five as well as of seven arrows, as a result of training some armed with the bows, fixed the arrows on them, and frightened (27-28) the foot-soldiers in war. Likewise other destroyers (enemies) too came to contact with those warriors, who were mounted on the horses speedy like the wind. (29) And they made the war, showing begging in the battle in many ways. Some leaders, when their charioteers, became injured or killed, by the front of the cords, at once roared loudly like the enlarged roar of the lions. And those clever in horse riding made the elephants agitated (frightened) (30-31) And they made the enemy-elephants void of tails, and trunks, in battle. The foot-soldier mass, destoyed by the shower of arrows made by the chariot riders, looks oh king! similar mostly to the lake of lotuses. And those horses to-gether with their riders, killed by the chariot fighters. (32-33) covered there the earth (ground) in number of hundreds and thousands. The battle between both the rival chariot fighting warriors was highly dreadful. (34)

The war between the chariot riding warriors, was very great on account of the throwing of arrows, and javelins, and by moving of clubs, and dumb-bells and by the elephants made trembled. (35) It (battle) was made difficult to see, on all sides, by the great shower of darts and arrows, and many foot-soldiers, killed by the elephants were seen there. (36) Oh best of the kings! there was made a great destruction of the enemies' charioteers together with their horses, and in thousand ways. (37) By the elephants, intoxicated with might and made pleased by their superintendents (drivers). And oh great king! there were seen on the earth, the scattered chariots, made crushed by the horses, having attacked upon them. In this way, when the Sun was shining very hot at midday time (38-39) the battle field, terrific and was full of the mud in form of the blood. Then the foot-soldiers, along with chariots', horses, and elephants troops gathered to-gether. (40) The elephants having huge bodies, the foot-soldiers as well as the chariot and horse-riders (gathered to-gether) And there was the battle of the foot-soldiers with the (enemy) foot-soldiers, of the charioteers with rival charioteers. (40-41) Again of the chariot riders with anti-chariot riders, and of the elephants, with the enemy

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elephants, oh king! such type of war terrible and full of water, in form of blood, took place there. (42) Among those valiant heroes, lustful for fighting and with enraged minds. There the charioteer, was killed by a foot soldier, while the elephant destroyed the man. (43) And the chariot rider warrior killed, there the elephant, at some places. While those others killed by the foot-soldier, were seen on the battle-field. (44) The charioteers, (elephant-riders) cast down (killed) the foot-soldiers, chariots and the elephants, and chariots, elephants and horses, were likewise, destroyed by the foot-soldiers. (45) While, a steady minded hero killed the elephant, and the charioteer, also killed an elephant, and that charioteer, was killed by a foot-soldier. (46) The warrior, mounted on the chariot, killed a foot-soldier, and in the same way the foot-soldier killed a charioteer. And the elephant rider was killed by the chariot rider in that thrilling war. (47) All the directions were covered with dust in that terrible and highly congested war. And oh great king! those who had left their lives, looked shining in the battle. (48) And oh king! there was constantly heard, the dreadful noise in that battle field, of those falling arrows, to-gether with the twanging of the bows, and the noise of clubs, missiles and Javelins (49) together with the noise of spears, swords and slings, and oh descendant of Yadus! of iron balls, darts and leathern armours. And on account of here and there running away of the horses, void of their riders. (50-51) And by the chariots with their poles broken, and riders dead, and by the elephants, having tusks cut off, and their heads with torn temples. (52) That battle field, bore the splendour, as if it being surrounded by the trees, embraced by creepers. The elephants, void of their riders, and made frightened by the strong archers, crushed the army men in number, of hundreds and thousands. And the elephants, carrying with them, those warriors, who were made torn by their tusks, and who had clung to them (53-54) looked beautiful, fanning themselves with ears. The elephants looking like the mountains (55) with their tusks possessing, the web of intestines were adorning the battle field, they looking like the trees, surrounded by the creepers, in such, terrific and dreadful looking war. (56) There began to flow the rivers of blood of those men, horses, and elephants. The rivers were with fish, in form of swords, and were decorated with royal swans in form of huge umbrellas, and had stones, in form of the

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heads of the warriors, and were ornamented with moss in form of the hair. (57) They (rivers) were abundant, in great foams, and were terror increasing for the frightened ones. And those brave warriors, longing for wealth, in form of victory, were able to cross them. (58) Oh king! those warriors, who have determined to conquer mutually, and with boats in form of their vehicles. They are not aware of their limbs, made cut of by the enemies in the battle. (59) Then when their weapons got exhausted, then the highly fortunate heroes, with their minds full of wrath started boxing, (pugilistic encounter) (60) Oh great king! They being desirous of conquering dragged each other by hair, while some of them with teeth, and others with nails, injured mutually. (61) Others call out to their fathers, sons, brothers, while some else called out to their grand fathers, and also to their maternal uncles. sister's sons, brother-in-laws and relatives. And others called out to, their paternal uncles, grand fathers, and daughter's sons in the same way, with a desire for victory, some run, some fall down, while others make a shout. (62-63) Some of them make noise, some stumble down while some others meet death there. Some grieve for their kinsmen, and other are grieved by their kinsmen. (64) And oh great king! others feeling thirsty, ask for water, while some others are taken away in vehicles by their relatives. (65) Hundreds and thousands are thus, oh great king! taken to the camps. While others being afraid of conceal themselves, and enter into solitary places. (66) Some persons were requested to bring water for themselves by their kinsmen, but when they arrived with water, and found the relative dead, then they made the vessel broken and began to lament. (67)

Those warriors, faithful, in accomplishing their master's mission, did not care for their departed relative, and the persons, fought there with enemies, ready for battle. (68) And oh great king! hundreds and thousand headless trunks got up in the troop, of those fighting warriors. (69) Some headless archer, began to dance in the battle, while others was with club in hand and some other headless, had put on the sword and shield. (70) Some had held an axe, while other was with a dart in hand. When that war, where there were many headless trunks were dancing, and the drums of the gods were beaten (71) and which gave heaven to the heroes was going on, oh great king, the evil spirits (goblins) with dreadful

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appearances, were seen there (72) along with the huge bodied demons, and other flesh eating animals. Then the Sun, bearing the reddish form, set then, as if by drinking with its rays, the blood of all the warriors, from the battle. (73) Then when, the divine (god) Sun looking like the bunch of the china-rose flowers, went to the western (setting) mountain, both the armies, made a descent, and went to the camps, as both were tortured by the enemy arrows. (74)

Here ends the Chapter 260 namely, 'The disordered war', in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

261. The description of the duel

Markandeya said : And at the end of the night, the Gandharvas, arranged the army in a shape, which was very difficult to conquer, and then they awaited, for the arrival of Bharata, who was expert in war affairs. (1) Bharata also, at the termination of night, equipped himself with armour and with his army, arranged in a vajra (thunder bolt like)_ shape, came (met) to the very big army of the gandharvas, which was very difficult to overcome (2) There was then started their war, which expanded the nation of the god of death, and which was similar to that of the gods and demons, and which caused terror in the three worlds. (3) It was fought by the foot-soldiers, with enemy's foot-soldiers, and between both the rival elephant riders, and of chariot rider with opposite chariot rider, and of the elephants (4) Then there arose the noise, of the roaring warriors, who were declaring their names and families, with the twang of the bows. (5) In that war, Pushkara Bharati, fought with the gandharva, named Vishalaksha, who was arrognat in battle, and that glorious Taksha Bharati, fought with Veerabahu. And the eminent commander in chief Vijaya was against Namuchi. (6-7) Again the famous Kurava Bhoomanyu, became united with Kampala, and Damana, the king of Kiratas, met with Chandrapida. (8) In the same way, Ajikara, was in the war, against Prabhadraka, the king of Shibi. While the glorious Manirdesha was united with Harikesha. (9) And Vasudana, the king of Trigarta and Suryarashmi were against each other, likewise the gandharavas named Kumudapida was united with Jaya the king of Kuloota country. (10) They, like the gods and demons, made a

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terrible war, then. And Dasheraka, the king Yavana, Vashana, Para and Ekalavya, fought the war with the high souled kumud shonima, Shoora, Balabandhu and Suyodhana. (12) The five kings of the mountain regions, were united with five gandharavas, like Balaka, Abalaka, Gadi, Mauli and with valiant kumud, who was never retreating from battle fields. And Anshuman, the king of Madra, was fighting with four i.e. Bhimanda, Mahanda, Vasushena and Gajakara in battle while Darva, the glorious and respected among the people, to-gether with proud Kutanjaya. (13-14-15) They both made a terrific war, with Chandravarma. And Subahu of Kashmir was united with the gandharva Subahu. (16) They made a dreadful war, which increased the terror (fear) of the frightened. Those other warriors of Bharata, they were united, in hundreds and thousands with the gandharvas, of horrible valour in battle. And the highly lustrous, Bharata fought with Shailodsh. (17-18) He fought a fierce war, which caused fear to all the beings, being mounted on the elephant, looking like the mountain, and oozing rut in three ways. (19) He obstructed (distressed) the enemies in battle, like the Lord of Gods (Indra) obstructed those demons. Then Vishala mounted on the chariot and he chose as his rival, Pushkara. (20) He made a shower of arrows in battle and soon injured (torn) the elephant of Pushkara, and struck Pushkara, with many arrows, then. (21)

And when the terrific valoured, Bharati was hurt (beaten) by the enemies, he then made a shower of arrows, upon Vishala along with the army. (22) Then Vishala cut into pieces, the bow of Pushkara in middle (on way), and he with his bow thus broken, killed the charioteer of Vishala. (23) And then he attacked upon the great warrior, Vishala's chairot, and began to fight. Then oh great king ! desirous of destroying the excellent chariot of Pushkara, in war (24) Vishala, also gave up his chariot, and began to give blows on the elephant of the king Pushkara.(25) Then Pushkara also holding a mace, in hand, rushed towards Vishala. And both the heroic warriors, being desirous to conquer each other, moved in round, on left and right, with clubs, and began to strike (beat) each other, and longing for mutual killing (26-27) The mace of Vishala was taken away by Pushkara in war and with cleverness and oh king ! he released the horrible fire, abundant with sparks. (28) Vishala, in that war injured Pushkara, with his

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club, but steady like the mountain Himavan (Pushkara) he did not move even a step. (29) Then oh king ! Pushkara made a stroke of mace on Vishala, and then Vishala, puffed up in war, mounted on a big elephant, driven by the instructor (or the elephant) and brought by the order (words) of Shailoosh while glorious Pushkara then mounted on the chariot of Gandharava. (30-31) They both, Rajendra (best king) and Pushkara, mounted on the same chariot, then killed the worthy elephant of Vishala in battle. (32) Then he cut off the head of Vishala, shining with ear-rings, when he fell down, as his elephant being killed. (33) And after killing Vishala, in the battle, he mounted upon another chariot and covered that army of the gandharvas, with a shower of arrows. (34) When Ruha, found Vishala killed, then he became highly enraged and being mounted on elephant, he wounded that Gandharva proud in battle, with a dart. (35) But Gandhara, cut off both of his arms together with the dart, and oh king ! he cut off his head along with his helmet, with an arrow possessing, a sharp horse-shoe in shape of the head. (36) then Taksha, being mounted on the white chariot, which was girdled by heap small bells, attacked in the battle field on Veerabahu, who had long arms. (37) The sky, pervaded by their shower of arrows possessed as if excessive shadow, and there, not the wind was blowing nor the sun was shining. (38) Taksha, stretched the arrow, furnished with feathers, and which was bright like the sun, and cut off, the head of the charioteer which was splendid with ear-rings. (39) Then he was taken (carried) away by the chariot, void of the driver, and when he was thus removed, from that battle field, then, oh great king ! Sudarshana, the chief of the gandharvas came to Taksha, who was mounted on a fore most elephant. Then fierce valoured Bharati, as soon as he approached there, beheaded his elephant with his arrow, having carved joints. Again the commander-in-chief Vijaya, got united with glorious Namuchi. (40-41-42) And oh king ! both the warriors with terrific power, made disappeared in the war, the charioteer, horses and banner with arrows of each other. (43) He killed, the horses of Namuchi with four arrows, while with fifth one, he removed the head of the driver of the chariot, of his body. (44) But Namuchi, the destroyer of the hero warriors of the enemies, he though without the chariot, held the sword, and soon stood, oh subduer of the enemies ! facing the chief of the army. (45) He snatched his

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brilliant disc (wheel), who was rushing speedily, and cut off, soon his head, with eyes rolling on it. (46) And Bhoomanyu, and Kamapala fought the battle excellently as hightly powerful demon Bala and Shakra, had made the perfomance at the time of the battle, between gods and demons. (47) they both mounted on elephants, and eager to kill, each other fought with javelins, bright like the rays of the Sun. (48) When they both were thus indulged in fighting, the worthy elephant of Bhoomanyu, wounded with its tusks, the elephant of Kampala, in the side. (49) He (Kampala) made a loud and horrible scream along with his elephant and turned his back upon the war (avoided the war) with his own army made turned. Then Bhoomanyu, possessed of great valour, after defeating Kampala in battle. (50-51) destroyed (wounded) at once, the army of the gandharvas, with sharp arrows. Then Damana, the chief of Kirats, and Chandrapida, attacked upon each other. (52) And made a frightening, war, being mounted on excellent chariots, in battle. Both the rear of his army as well as his charioteer were killed by the multitude of Chandrapida's arrows. (53) Then the king of kiratas, himself caught the rein of the horses. And, he shot, Chandrapida with a stream of arrows, in battle then. (54) And Chandrapida, garlanded with the multitude of arrows killed the horses of that king Damana in battle field. (55)

And, he swiftly pierced him, with a spear who had terrific valour. As a result of it, he fell on the ground, with his chest (heart) torn, by the missile (spear) (56) And Chandrapida, destroyed Bharata's army, too with his arrows, then Madhuman, placed valiant Damana, on his own chariot. (57) And cured his wounds, with very efficacious medicinal plants and made him painless. Then with Nikumbha, the king of Matsya country, being mounted on chariot, he (or Saratha) began to fight. (58) Then both the heroes, mounted on chariots, and having excellent bows in hands, veiled each other, with the shower of arrows, like two clouds. (59) There Saratha with his arrow, having bent joints, cut off the ends of the bow together with the staff, in the war. (60) And Nikumbha also cut off the bow of Saratha. Then they both became equipped with other bows, and both the heroes mutually. (61) veiled each other by the shower of arrows. And then both destroyed the horses of each other and cut off the bows. (62) They swiftly destroyed the horses and chariots, of each other and then

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cut off middle portion of each other's bows. (63) And when they became void of chariots, then they both began to fight, with swords, and in excellent manner. Both put on the wide, brilliant, shields, with hundred rounds on them, by bringing them, and being armed with swords, the worthy warriors, eager to kill mutually, began to fight. They made the cuts, of the swords, resembling the sky, on each other. (64-65) They showed their by forming circular orbs, splendid due to entering and exiting, and revealed there the kaishika (?hair like) ways. (66) The war of those warriors, which was made with moving rounds, void of rounds, made with force, with jumps extended, contracted, made with rush, expanded and tearing up the leather of the swords, was a delight to the (eyes of the) viewers, Then fighting for a long time, they wounded each other. (67-68) And both fell on the ground, speedily along with their bows. Then Surath, the great warrior, got mounted his own chariot and in presence of the entire army, he went out of that place. And he out of wrath attacked on Nikumbha in battle. (69-70) And Surath was united with Salva, the chief of Govasana. Then both fought fiercely, in battle by making, a shower of arrows. (71) Both of the heroes mounted on chariots, and equipped with divine bows looked lustrous, then they began to shoot (pierce) each other, with the multitude of arrows. (72) They both destroyed the horses of each other, and cut off the bows, in the same way, and when both became void of chariots, then they started fighting with clubs, and mutually. (73) They looking like two intoxicated, elephant kings, residing in forest, moved in battle, with mace in hand, and being puffed up with arrogance. (74) Again, after a considerable fight, they became exhausted and being distressed by the strokes, fell on earth. (75) Both, being wounded, were taken away in chariots by their soliders, and they came back in front of the battle, after they were cured. (76) Then Prabhadraka, fought with Ajagara. Their fight was delightful to the viewers, and had covered the sky with arrows. (77) These the king Prabhadraka cut off, the head of Ajagara, which was bright with ear-rings, and when he was on the front of the battle. (78) While Kuni, the magnanimous king of Desha, destroyed with his elephant, the excellent chariot, along with his charioteer in battle with Harikesha. (79) And made the long armed Harikesha void of life, who was fighting bravely, in battle with a mace, leaving his

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wounded horses and chariot. (80) Vasudhana, the chief of Trigarta, was united with Surya rashmi, and they made terrible fight, they looked like another Shakra and Bali demon. (81) Then, after a long fight, they injured each other, and both the enemy subduers fell on the middle part of the chariots, being unconscious. (82) The charioteers, carried them, both who were thus unconscious from the battle field then. Then gandharva Kumudapida, and Jaya, the king of Kuloota, (83) made a horrible fight, resembling the war of gods and demons. Both, destroyed each other's horses, and cut off, the strong bows of each other. (84) Then fighting for a long time with swords, they destroyed their swords mutually, and then both the horses, shining with wealth in form of their strong arms, made a close fight (personal struggle) (85) And at the end of their close fight, the gandharva, Kumudapid crushed Jaya, the king of Kuloot country, on ground (86) Then he soon became ready, to make him beheaded, with the sword, but oh subduer of the enemies ! thinking the chief of the army, behaving cruelly. (87) Vijaya (commander-in-cheif) cut off his head, and made it fallen on the ground. Then, there took place a great fight among, the king of Dasheraka, and Ushana, the king of govashana and Eklavya, the high-souled one. There Eklavya, with his arrows, wounded the horses. (88-89) And he killed his horses, with his mace. Then the attendants, brought two horses for both of them, who were thus made void of chariots (90)

Then both mounted on the back of horses, and became equipped with excellent darts. And both made a nice speedy and charming fight by, making the missile moved round, thrown, turned and revolved. And their horse also made beautiful revolvings. (91-92) Then making a delightful fight for the persons who watches for a long time both the horse-riders, being wounded by their mutual attacks fell down, along with horses. (93) They were taken away, from the battle field, by their attendants then, making them placed in the chariots. And five gandharvas like Kumara, Shreniman, shoora, Balabandhu and Suyodhana, stood against each other, for war, with five kings of mountain regions, like Balaka, Abalaka, Gadi, Mali and the valiant Kumuda, who never made a retreat from the battle, respectively. The kumar, proud with power with his four sharpened arrows. (94-95-96) killed those horses, of the high souled Balaka. then Balaka, left his

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chariot, with its horses dead and he soon mounted on the chariot of his brother Balaka was glorious and well yoked. Both the brothers, mounted on the same chariot, who were fond of war. (97-98) But Kumara, puffed up with might, made them covered, with arrows. These Balaka, cut off the bow of Kumara, in the midst. (99) But, when he became of broken bow, he soon took the club and by holding it wounded Balaka, who was fond of fight. (100) When Balaka, saw his brother killed, he controlled his tears, and being angry, Balaka threw the spear on Kumara. (101) He, was wounded by the spear, and fell on the seat of the chariot, but the charioteer, expert in the science of chariot drive, carried him away, who was thus unconscious. (102) Now Shreniman, being highly enarged, cut off the head of Balaka in war, with the disc, having sharp edges. (103) In the same way, shoora, with his mace, wounded Gadi on that very spot, and then after killing him, shoora, with his mace, heavy like the Meru mountain, destroyed other eminent warriors, and his charioteer in the battle. And he also killed with his mace the horses of Kumuda. (105) Kumud left the chariot, with horses dead and he being equipped with sword and the bow with the arrow, soon mounted on the chariot of Gadi. (106) The great warrior Balaka, then killed his four horses, who was thus mounted on the chariot, by his four arrows. Then (107) And by the fifth one, he removed his head, adorned with ear-rings. and also killed the charioteer, from that chariot of Mauli had destroyed his chariot. (108) Mauli, before his charioteer, was killed, descended upon the great battle, and possessing great strength and prowess, he stood, there for fighting. (109) He mounted on the divine chariot, sounding with multitude of small bells, and then Mauli attacked upon, the chariot of Suyodhana in battle. (110) And he threw (scattered) the arrows with joint bent and then magnanimous Mauli, make him concealed. While Suyodhana also showed his valour towards, Mauli, who was adorned with crest. (111) And he took away (snatched) his helmet, and also removed his head, shining with ear-rings. Then Anshuman, the king of Madra country, by his four excellent arrows. (112) named as Bhimanada, Mahananda, Vasumesh and Rujakara, these four arrows of the king of Madra (113) killed, four horses as well as his charioteer in battle. Then Anshuman gave up his chariot, the powerful and, took the mace. (113-114) And he killed four horses of Bhimanada in

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battle. He also destroyed his charioteer along with the chariots (warriors) of Mahananda. (115) Then oh, descendant of the Yadus ! he left the chariot, void of the horses and swiftly, the valiant one killed, that elephant of Mahodaya. (116) The charioteer of Bhimanada, came to the chariot of Mahananda, then the king of Madra country, wounded Bhimanada with his mace.(117) And badly wounded by mace the king of Madra in war, he who loved fight, went to heaven by giving up his body (118) Mahananda, also pierced the king of Madra making hundred and thousand wounds, by his arrows, which carried on body. (119) He then, highly obstructed (inflicted) by those arrows, thrown by the arms of Mahananda, soon ascended on the chariot of Vasushena and with hurry. (120) Then being mounted in the chariot, he took away the life of Vasushena, who loved fight, with his mace, moving terribly swift (121) And alighting (descending) from that chariot he badly wounded the horses and the charioteer of Gajakara. (122) When oh best of the kings ! those horses were killed then the brave Gajakara, again mounted on that chariot, then, Anshuman made that gandharva Gajakara, void of life in battle. He made a jump from that horse and approached the chariot of Mahananda. (123-124) He then killed Mahananda in battle, and then by the order of Bharata, he made a long urge by the hook (goad) out of wrath to the elephant, (125) And being mounted on it, he killed hundreds of gandharvas in battle. Again Shrutanjaya the king of Darva., and the glorious king of Abhisara, Krutamajaya by name. (126) Those two valiant warriors, unitedly fought with chandravarma. There the highly lustrous, Chandravarma, made the banner fallen, which was as tall as the fig-tree, from the chariot of Shrutamajaya with his arrow. And highly enraged shrutamajaya, also cut into two pieces, the great-bow, held in hand by Chandravarma by his sharp arrow. And with arrows, having curved knots, he too with his bow cut off that hero (127-128-129) veiled in battle, Krutamajaya, the king of mountain region. Then Chandravarma held a dreadful missile. (130) And he pierced (made torn) oh king ! in battle that king Krutamajaya. And he being wounded by that missile, fell on the seat of the chariot. (131) then his charioteer, carried him, who was thus unconscious, from the battle field. But oh great king ! when he (Chandravarma) saw, that Krutamajaya, became unconscious in battle. (132) Then the high-souled warrior cut off his head, looking

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bright with ear-rings with his sharpened arrow (133) of him, who was thus greatly struggling with Chandravarma. Again Subahu, the king of Kashmiraka, made a dreadful and fear causing war with gandharva Subahu. Both the youths, were highly ferocious in battle, and were brave. (134-135) Both the heores were good looking, and were equipped with bows and arrows, and were similar to the demon, shambar and lord of gods (shakra) in valour. (136) Both were agitated by qualities in the same way, both possessed strong valour, and they cut off each other's oh king ! banner and umbrella. (137) Both killed the horses, as well as rears of charioteers of each other, and also destroyed, very strong and war loving bows mutually. (138) Both, possessing terrific valour acted and reacted against each other and when they became void of chariots, then they tried to make an excellent sword-fight. (139) Then makiing a sword-fight for a long, o king ! he quickly removed (made fallen), the head of gandharva, by dragging the sword. (140) He soon mounted on another chariot, by Bharata's order, and being mounted there, he killed hundreds of gandharvas in battle. (141) At that time, angry Shailoosh, along with his helpers (friends) destroyed (killed) in battle, monkeys, elephants and horses. (142) Then the army of Bharata, when thus tortured by Shailoosh, looked like the lotus lake, splendid with flowers in summer crushed by the elephant. (143) There was a great warrior, in that army of Bharata, who rushed towards, Shailoosh, who was very terrible in battle. (144) And oh, best among the king ! at that time, then sun in the sky, was blocked up by the shower of Shailoosh's arrows, nothing could be found then in the battle field. (145) There was heard a loud noise of falling of the hilts of the swords, and these began to flow the rivers of blood from the bodies of men, elephants, and horses. (146) thus Shailoosh made the army of Bharata, running here and there. Then oh great king ! he (warrior) made himself (submitted) took refuge to Bharata. (147) When Bharata, the highly glorious one, saw Shailoosh, coming he went forth against him, in battle, by his chairot, which was decorated with small bell-strings. (148) then both of them fought, terribly and causing terror, they both wish the victory over three worlds like demon Bala and Indra, (149) then enraged king of the gandharvas, again and again roared up like a lion, and he soon, concealed Bharata's chariot with a shower of arrows. (150)

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Then gradually, he veiled (covered) him along with his chariot, horses and the driver, with a big shower of arrows, as a result of that, all became difficult to be seen. (151) But Yudhajit remained undistrubed there and the powerful one, being firm, prompted those horses, bent down by the enemy arrows. (152) Then Bharata, held the divine bow, which was making a twanging sound like that of a cloud, and he cut off the bow of Shailoosh, into two pieces by sharp point. (153) But that very powerful gandharva, whose bow thus destroyed, he became armed with another great bow again and within a moment. (154) He stretched in with both the arms, and then began to throw the arrows, but Bharata, being angry, cut off his bow also. (155) And the lord of the gods (Shakra) honoured his dexterity Then furious Shailoosh took another big bow (156) And he began to shower the arrows on Bharata's chariot in battle. At that time, his maternal uncle Yudhajit, soon revealed swiftness, with the chariot, and made the heap of arrows futile (useless) in battle. There those prompted horse began to move as if in rounds (157-158) so as to make the useless arrows fall on ground. The highly brilliant Bharata too, by making his bow round (circular) (159) Shot Veerketu, with the mass of arrows in front of the battle. And when he found, the charioteer as well as his son Veerketu wounded. (160) Then that gandhrava, wounded Yudhajit, with arrows. When a long armed Yadhajit, was badly injured in battle. (161) Then Bharata, cut off the umbrella of Shailoosh, by one arrow, and by the second arrow,he cut off shining and exalted banner. (162) And with the third one, he cut off the middle of the bow, and the bow itself to, twanging like the cloud. He with his bow made cut off, hurriedly took the spear (missile) (163) And soon, the valiant Bharata on his left arm. and oh king ! there slipped soon the bow from the hand of the bow-holder, and high-souled Bharata, who was thus wounded by that powerful stroke. Then Bharata, the delighter of Raghus, took another bow. (164-165) And concealed the gandharva, by many thousand of arrows, he then made fallen his armour, decorate with jewels. (166) Shailoosh, too, when he was thus put, into great trouble, then he the powerful one soon cast the fire missile at Bharata. (167) But the desendant of the Raghus, made it pacified by Varuna (relating to water) missile., Then oh king ! Shailoosh, cast the missile relating to wind. (168) But Bharata again made it tranquilled by

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the missile, related to the mountain, then the gandharva king, threw the missile, related to the mountain, then. (169) enarged Bharata, made it pacified by the missile, relating to the thunder bolt. Then the king, threw the missile presided over by Brahma, which was period of life. (170) The descendant of the king Kakudstha, in return, made it pacified, by the missile, presided over by Brahma, then. When the war fought with the weapons proved futile, then, he (Shailoosh) with his eyes red due to wrath (171) killed Bharata's four horses, with arrows, and cut off the head of Veerketu, shining with ear-rings. (172) He cut off the crest, decorated with jewels, of that king. Then worthy Bharata, smiling ridiculously said to him. (173) You have accomplished your mission, and have been exhausted on account of fighting. So to-day go to your abode, and from there you leave for the gandhamadan mountain (174) otherwise you won't be able to survive tomorrow, in front of the battle, and oh krutvarma, this sun in about to set at the end of the day. (175) And so, oh king ! we shall also go to our camps saying this much, temporarily, and oh, desendant of the Yadus ! he went to his camp. (176) The king of gandharva also, went to his dwelling place, as he was destined for death, determined to fight (tomorrow) and the king, passed the night in that place. (177)

Here ends the Chapter 261 namely 'The description of the duel', in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara

262. Description of the battle on the third day

Markandeya said : He who had thus determined to meet death, were eqipped with weapons, when the night was over, and without, making any arrangement of the army, awaited for Bharata. (1) And highly lustrous, Bharata also completed all, which was apt to be done in the earlier part of the day, then he came out of the city, and said this to all the kings. (2) Your fight with the gandharvas, does not suit to my mind, as I am alone capable of destroying, the army of gandharvas, which is destressed by you, and oh kings ! with the help of your prowess, and I must protect you all in battle, when you are going to fight with them. (3-4) Along with your wives I am able to destroy, all these kings. Again you make fight, with straight forwardness, while the gandharvas are treacherous in war. (5)

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Today, I will kill all those kings, with my arrows, consecrated by divine charm. So you deserve, to give your consent. " (6) When the kings, were thus told by Bharata, they replied to him, oh lord ! you deserve to protect our wives (families) carefully (7) But all the kings, should shield (protect) you as, the tree again grows, when its leaves are made cut off, fruit also are destroyed, and the branches, being lopped, but it perishes (become destroyed) when its roots are made cut off. Though we all, oh descendant of the Raghu ! know your valour. (8-9) Still, we donot prefer, to leave you alone, in front of the battle. As each one of us, is strong enough, in battle, for the huge army of gandhrvas. then oh king ! what to talk about you ? But when the attendants are there, it is unfair, for a master to make fight (the master should not be sent to battle field) (10-11) So, today, we will destroy, those gandharvas, and soon. When the highly lustrous, Bharata was thus told by the worthy kings. (12) He stopped then, those kings, by conciliatory words. As oh kings ! you are bound by an oath, of my life and also that of king Rama. (13) You all please return, from the battle today only and see the dreadful war made by me, with those curbed kings. (14) The kings, when they were thus told, left the battle, with difficulty, and they being all equipped, stood in solitary place and witnessed that great war. (15) It was between a single (Bharata) with many, and made an increase in the nation of god of death, Bharata, then being mounted on the golden chariot, decorated with small bell-strings, and which was driven by Yudhajit, which was moving like the cloud, full of water, which had many tremulous banners and had the flag, with kovidar staff (16-17) faced those Yakshas, and the gandharvas, who were cruel (harsh) in battle, and he made concealed, with arrows as the rays conceal the sun. (18) At that time, a meteor at once slipped from the sky, breaking the orb of the Sun in middle. (19) And there arose, a terrible earthquake, tearing the body of Shailoosh, and o king ! There was seen a headless trunk, also in the circular orb of the Sun then. (20) And the god, sprinkled the gandharvas with shower of blood. And the birds began to reach in the direction, where the gandharvas were made inflamed (21) And oh, best of the kings ! dreadful beasts as well as the jackels with unauspicious cries, also reached there. Then the wind, also became unfavourable to them, mking their lives risky. (22) Then a vulture rested upon the top of Shailoosh's flag and the

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horses began to stumble even on well-levelled, and unobstructed paths. (23) While the birds like peacocks, the blue jays, and the swans began to move round Bharata from left to right, and his left arm began to throb. (24) The highly glorious Yudhajit, when he saw such auspicious omens, he prompted the horses, towards the army of Gandharvas (25) Bharata also wounded by shower of arrows, dreadful and hundreds and thousands in number, the army of the haughty gandharvas. (26) But the gandharvas, when got pierced (shot) by that high souled Bharata, rushed to him, like the moths rush to the fire. (27) And Bharata, the chief of the army, cut off their heads, who were thus rushing speedily, with arrows, having bent joints. (28) The great warriors of gandharvas, made a surrounding wall, and showered upon Bharata with sharp weapons, like the clouds, make shower upon the mountain. (29) But Bharata, oh king ! with his arrows cut off those eminent weapons, cast by those gandharvas, and the valiant, here destroyed those gandharvas. (30) He also destroyed in battle, their heads, helmets, the arms with armlets, resembling the trunks of the elephants and their thighs. (31) None could notice Bharata's attentiveness, nor his fixing or casting of the arrows, because of his swiftness (dexterity) in front of the battle (32) only, there was seen the huge army of the gandharvas, made inflamed (ornamented) by the multitude of arrows as if the burning fire, at the time of universal destruction (33) The sun looked as if set, on account of the sharp arrows, of the enemies, which came into the way of Bharata's arrows who was thus ready for destroying. (34) Then he got the victory in battle and then he returned being united with the principal kings, and oh king ! The high-souled Bharata went to his camp being praised by the gods and the eminent brahmins then. (35)

Here ends the Chapter 262 namely 'The description of the battle, on the third day, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

263. The Discription of the fourth day war

Markandeya said : On the fourth day, Shailoosh came out after completing the activities, to be done in the early part of the day, and he said, this to the gandharavas. (1) You all make a fight, with the arrived enemy Bharata, while, I will enter into the centre of the

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sea in the form of Bharata's army. (2) And there, I will destroy, all those followers of Bharata. when they were told like this 'well, let it be so' they said and, they began to wait for Bharata. (3) There the highly lustrous Bharata was seen with a single chariot and, the army of the kings, followed Bharata there (4) Then Shailoosh, being puffed up with fighting, entered into the terrific army, and began to destroy men, elephants and horses there. (5) In the same way, Bharata also made a dreadful havoc in the gandharvas army by the multitude of his arrows, resembling the lustre of the fire. (6) They (Bharata's warriors) , made a surrounding wall, and made king Shailoosh covered with different arrows like the steady cloud conceal the mountain. (7) Govasana wounded him, with seventy arrows in battle, while Dvijihva, who was the king of Darsheraka, injured him with seventy three arrows. (8) And Subahu, sixty four, the Suyodhana by the arrows injured him. Kumar by seventy seven, and sreniman by thirty arrows wounded him. (9) While Shoora, cast sixty arrows at him, and Balabandhu made him pierced, by hundred arrows. There Taksha wounded him by twenty two, and Pushkara by nine arrows. (10) Vijaya, by hundred, and Jaya tried to conquer him by throwing three arrows. But Shailoosh, in return, penetrated them all by ten arrows. (11) He the highly powerful and valiant one, dancing as if on the seat of the chariot, cut off, the bow of the very high souled Subahu, with an arrow(missile) (12) In the same way, oh king ! he made the horses of Anshuman void of life likewise and he cut off the lotus mark, placed on the chariot of Govasana. (13) And, at once he threw down the charioteer, from the vehicle of Suyodhana, in the same way, he cast down, on descendant of the Yadus ! the umbrella of Balabandhu. (14) likewise, he made others turned away, from the battle by arrows having curved parts. Then Pushkara cut off his bow, with a dart. (15) Then he took another bow, and he who was fond of battle, made all the horses of Pushkara, deprived of life in battle out of wrath. (16) And Pushkara being mounted on the excellent chariot of Taksha, made a shower of arrows upon Shailoosh, in battle front. (17) Then oh, descendant of the Yadus ! Shailoosh, also killed Taksha's horses. Both the brothers then void of chariots, and with club in hands, and very arrogant in war, came in front of Shailoosh, they both were eqipped with clubs, and were very energetic (swift). And when he saw, both the brothers in

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vicinity, then he became disappeared. (18-19) That deceitful gandharva, oh descendant of the Yadus ! by abandoning his chariot. Then, seeing the seat of the chariot, vacant, both the brothers became surprised then. (20) And when the sun was set, then they both returned from the battle field. Bharata, also after giving a terrible fight to the gandharvas oh great king ! he returned from the battle-field., when it was the period of twilight. (21) Oh king ! he went to the royal residence and the lord of the Raghu's race passed night there, and at the end of the night he got up and began to fight again, along with these heroic warriors. (22)

Here ends the Chapter 263 namely The description of the fourth day war, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

264. War Between Bharata and Shailoosh on the fifth day

Markandeya said : Then on the commencenment of the fifth day, Bharata who was ferocious, in battle got up in good health, and he did, all that was to be done in the earlier part of the day. (1) And he wanted to destroy the gandharvas, leaving his army behind. Shailoosh, too with a desire, to destroy the king (Bharata) left the army and he was expert in fighting, went by only a single chariot in battle. And then there began a very fierce, and highly dreadful encounter (conflict) between them (mutually) (2) The war between those, two warriors was similar to the war of the gods and demons, and it began at sunrise. Then oh king ! The sea in form of the army, of the gandharvas (3) was covered by Bharata, with arrows, having sharp points. And that gandharva, also covered with the arrows looking like the poisonous snakes, the army of the increased kings, looking like the ocean. (4-5) Oh great king ! both Bharata, and Shailoosh, bore on themselves the highly dreadful shower of arrows, poured by the clouds in form of the armies, and both the subduers of the enemies, cut off the cluster of arrows in sky. (6-7) And also created a terrible havoc in both the armies. The horses and the elephants, being thrown down (cast down) by the arrows both of them, made the blood rivers, flowing in the battle field. Oh king ! They being enjoyed by Yakshas and demons, and carried with them, the human bodies. (8-9) O best among the king! The rays of the Sun, became unable to shine, in the sky, because of the multitude of arrows cast by both of them, and the sky looked

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pervaded, with the shadow alone. Both destroyed the soldiers, but protected the charioteers of each others. (10) And the heroes were desroying (cutting) the weapons, thrown by each other, both the valiant warriors created a surprise, even to the gods. (11) Vasava (Indra) honoured that war, with a shower of flowers. They both equipped with excellent arrows and bows faught attentively for the whole day. (12) And none was defeated in that war. Then oh lord of the earth ! when the revered (divine) sun got set they left for their camps, after mutual consent. (13) Then entering into the camps; they passed the night there, and when the night was over, both the valiant warriors, went for battle, O Indra like king ! and delighting their own armies. (14)

Here ends the Chapter 264 namely 'The description of the war between Bharata and Shailoosh, on the fifth day, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara

265. Sixth day of the war between Shailoosh and Bharata

Markandeya said : Then at the commencement of the sixth day, abundant in alms, both the brave heroes, Bharata and Shailoosh, became ready for war. (1) Oh protector of the earth ! they both were united with armies. There Bharata the chief of the army, was covered by the arrows of Shailoosh, resembling the poisonous snakes. (2) But, the destroyer of the enemies (Bharata), cut off the head of Sooryarashmi, in battle by an arrow, and after killing that Sooryarashmi in battle, he cast down, the great warrior, Ekalavya the subduer of the enemies from the seat of his chariot when the king of gandharvas thus found his two eminent sons killed. (3-4) He then pierced Vijaya, with a missile and Pushkara with the disc, in the same way, he wounded Taksha with spear, and Suyodhana, with a mace. (5) They all lost consciousness, and entered into the seats of chariots then, and they all were carried out, from the battle, by their drivers. (6) oh, descenedant of the Yadus ! Bharata being enarged, made his horses, void of life, in battle by four arrows (7) And made him adverse to show valour in war, by throwing multitude of arrows. But, he bore the swiftness of arrows, cast by that high souled one, with patience. (8) And being well equipped (with weapons), the very strong one, soon mounted on the chariot. And being mounted on the chariot, he with arrow, having best parts, shot (pierced) Bharata in chest, very closely, as a

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result of that, he was wounded and then fainted. The gods and demons, they being distressed and made a loud wailing, when Bharata got fainted in battle. Then by that loud wailing, Bharata regained consciousness. (9-10-11) He soon stretched his powerful bow, and o best of kings, he cut the great bow of Shailoosh, into two pieces and he badly hurt to Shailoosh. (12) He, with his bow, thus made cut off, soon held the club and oh righteous one ! sent (threw) it, to the high souled Bharata. (13) But, Bharata when found it coming to(senses) himself, then he cut it, into two pieces, with disc, in the battle field and in presence of the whole army. (14) Then he soon cast, an iron bar (club) on Bharata, but he cut it off, by four strong arrows, and on way. (15) Then he took another bow, and twenty one arrows, and soon he began to throw them, oh great king ! at Bharata's chariot. (16) But Bharata made them all destroyed (cut), and he killed his charioteer, and in the same way, he sent his four horses to the abode of Yama. (17) The army of the gandharvas when saw, Shailoosh void of chariot, Then it made a shower of weapons, as the cloud release the shower of rain on a mountain. (18) they made Bharata unconscious, and made their king free. And after making the king released when the sun got set. (19) Then he declared, the temporary cessation of the war, and the king went to his camp. He destroyed the chariots, elephants, horses, as well as warriors, those came on his way, and by sharp arrows, and then the best among the Raghus, went to his abode, being worshipped on earth by the kings. (20-21)

Here ends the Chapter 265 namely 'The sixth day of the war, between Shailoosh and Bharata, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara

266. Killing of Shailoosh

Markandeya said : Then on the seventh day, the high souled Bharata and Shailoosh, both haughty in battle, stood against each other for fighting. (1) Then Bharata said to Shailoosh, who was very arrogant in war the army of both of us, is approached, but what is the use of these dead warriors ! (2) So you ward off your army, and I will keep, my army off. Let the kings witness, the chariot fight of both of us. (3) May your warriors, and the lord of the deities, along with the other gods, fight willingly with my army, if I become destroyed in battle. (4) In the same way, may

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my army, fight with your army, if you become destroyed in battle. When he was thus told very well he said and warded off his warriors. (5) Shailoosh, that king of gandharvas, and Bharata, too prevented his warriors, in the same manner. Then, there began their war similar to god and demon. (6) (It was) In presence of the entire army and even of gods both veiled the rays of the Sun in battle, by throwing a huge mass of arrows. (7) And pierced (wounded) each other, by arrows with sharp edges. Both being sprinkled by the blood, oozing (spreading) on account of mutually, shooting by arrows, looked brilliant, o best of the king like two blossomed Kimshuka (Palasha) trees. Both the warriors were valiant, and both were, of dignified valour. (8-9) And like wise both were equipped with eminent bows, and both were haughty in war. Both mounted on the golden chariots, and were looking splendid, on acocunt of excellent banners. (10) Both the heroic warriors, were shining under the umbrellas. (11) Both fought terribly, by the power of weapons,. and then fighting for a long time, with weapons. They started to fight with arrows. (12) And when that arrow-fight was over, they again and again started, to fight with weapons. Thus both made a fight, for the whole day, and became exhausted with their chariots. (13) But both removed their fatigue and restrained their exertion in battle. Then when the sun looked hung down, then the king of the gandharavas, took resort to witch craft, connected with darkness, by which the whole world become pervaded with darkness. And there were heard, the cruel words, when it was dark (14-15) Like, 'Make Bharata destroyed soon, devour him soon, and make him thrown down etc'. And snakes, scorpions and crabs began to rush at Bharata.(16) Aslo by those horrible monkeys, apes, jackals and the elephants, lions, tigers, boars and again by those who were flesh eating animals, and were with very hideous faced, that righteous souled Bharata was made distressed (troubled), But he the destroyer of enemies' heroes, removed that deceit, by the missile related to the sun. (17-18) Then that long armed one, created a great illusion (witchcraft) as he stood in the sky, pervading it, being a great cloud. (19) And form there, he showered, multitude of weapons often, like the iron arrows, crescent shaped iron arrows and those having the shape of goblets. (20) As well as arrows, having the shape of the teeth of a calf, and covered arrows along with the barbed (arrows) and those

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like the (mouth of cows) ? musical instrumens. He again cast, the sharp pointed missiles, along with those crescent shaped ones, and which resembled the mouths of a boar. (21) And also clubs, missiles, darts, small javelins and axes, along with iron clubs, iron balls, and other weapons, having the staffs and the dishes along with the swords. (22) He threw these and other various and eminent weapons, and then that Bharata, became distressed (obstructed) by those falling weapons. (23) The destroyer of the enemies, then removed that deceit by throwing the wind missile. Then oh king ! that gandharva turned into a big mountain .(24) discharging a terrific flow, from the high peaks of the mountain. But the magnanimous Bharata destroyed that trick related to the mountain, by the thunder-bolt missile. (25) And o best of the kings ! in presence of the entire army. When his deceits were thus made destroyed, he assumed, very horrible forms. (26) (like those) of Yakshas, demons, goblins and of birds, along with those of lions, tigers, hyenas, and elephants (27) But, angry Bharata, destroyed all those deceits, by divine weapons. And when his deceits were thus made useless, with cleverness, Shailoosh, who was puffed up with war, made Bharata bewildered, then. And because of that Bharata found him (Shailoosh) rested on the tip of the bow , and on the point of the arrow. (28-29) And again and again on the top of the flag on chariot as well as on the horse. He then at once destroyed, o descendant of the Yadus ! the arrows cast of Bharata. (30) The followers of Bharata with the groups of gods and demons, looked satisfied, while the devils began to laugh loudly and very terribly. (31)

Bharata beacame highly enraged by the boisterous laughter of those devils. He then fixed the missile related to lord Narayana, upon the sharp pointed arrow. (32) And he wished to destroy that gandharva, proud in battle, and out of wrath. He knew the weapons, made fixed and soon went to his chariot. (33) And wishes to destroy Bharata's missile, by the dreadful missile, related to god Rudra. Bharata, at that time cast the arrow. It was just like, the destruction fire had nice feathers and beaufiful point, and was shining with the wings of the eagle, and was enemy destroying. (34-35) He swiftly destoryed, the motion of the Rudra missile of that kings, mounted on chariot, and pierced his chest (heart) by tearing his golden armour. (36) That arrows, pierced the

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chest of the king, and then by tearing open the surface of the earth, entered into it, there, it took the bath into the water of Rasatala (land beneath the earth) and soon came out. (37) The king of the gandharvas (Shailoosh), wounded by that sharp pointed arrow. Who was destroyer of the enemies' heroes, then fell dead on the seat of the chariot, leaving his bow. (38) When the sons of that gandharvas, saw their father, killed in battle, they being full of wrath and agony, began to shoot Bharata, who was very harsh in battle with the arrows, similar to poisonous snakes, and oh best of the kings ! with weapons of different shapes, in that battle field (39-40) They then took resort to various tricks, for distressing Bharata. Then, the sky became pervaded by them, who were thus showering various weapons. (41) some warriors made a shower of weapons on Bharata. Because of a large number of those warriors, as well as due to the high strength (effect) of those powerful weapons, and on account of the strength of the mass of missiles, he was put into great trouble. Then Bharata threw (cast) the death missile, emitting fire of destruction. (42-43) And thousands of weapons, then came out of that weapon, (missile) then. And the whole gandharvas army was destroyed by those missiles. (44) Some gandharvas were made void of their heads by those weapons, and some were made horseless while, oh king ! some were divided into two pieces. (45) Again, oh descendant of the Yadus, some lost their arms and some became deformed then. Bharata by the discharge of the missile, made three crores of gandharvas, valiant in war, thrown down, within a moment. And the army of the gandharvas was thus destroyed, then the auspicious winds began to blow. (46-47) And there was a shower of flowers, upon Bharata's head. the quarters (directions) became clear,and the gods became fearless then. (48)Then the god with thousand eyes (Indra) along with all the deities, and mounted on an aerial car, said this to the righteous Bharata. (49) Indra said : You have killed (today) Shailoosh, who had become, beyond killing by the gods on acocunt of the excess, got by the boon from Brahma, and who was an obstacle to the gods and brahmins. (50) And therefore, oh you delighter of the Raghus ! You choose a boon from me. On Hearing this from Indra,then Bharata spoke these words. (51) Bharata said : You are surely the lord of all the gods, and this whole world bides by you. You are a prompt death for those, who

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disobey your orders. (52) The persons like me, become only there apparent cause, always in this world. Who is able to give up the differences, made by Prajapati (Brahma) in this world. (53) But oh god : If you want, to bestow a boon on me, then this much you give me so that, I can construct two towns, on both the banks of Sindhu. (54) In the regions, both protected by the gandharvas, and for the sake of both of my sons. O performer of hundred sacrifices ! and there may be the dwelling, by your grace (55) Markandeya said : 'Let it be so', saying thus Vasava (Indra) left for heaven. And when Indra left for heaven, then the king Chitraratha. (56) Who was highly lustrous among the gandharvas, said to Bharata. Chitraratha said : You who are always attached to laws have destroyed the valiant gandharvas, who disobeyed my orders, and who were like thorns to deities and Brahmins, and thus you have extracted my cause of poignant grief, also you have acted affectionately, to gods. (57-58) so, after honouring you, I shall go back to heaven. Markandeya said : Then Bharata replied to him I have killed the gandharvas, now you protect, these persons, as well as the ladies members of them. You should protect the gandharvas, as you are their protector now. (59-60) And especially you deserve, by my request, to make for all of them, a dwelling on the mountain gandhamadan. (61) They, will stay there, when sent by you, and will obey your rule (orders). I will do like this, he said so, then he closely embraced to omniscient Bharata, and the glorious gandharva then left for heaven. (62-63) And the worthy Raghu (Bharata) also, after destroying the enemy of Indra, who was gifted with a boon, in the battle and he being, endowed with great fame, went to this own city delightfully. (64)

Here ends the Chapter 266 namely 'The killing of Shailoosh,' in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

267. The description of the Battlefield

Markandeya said : When the Sun was set and there began the highly terrible twilight period, then Yudhajit made Bharata's chariot returned (from the battle-field) (1) And he who was returning the chariot, said to Bharata, oh delighter of the Raghus ! you look at the earth (ground) made by you. (2) The earth is covered with limbs (organs) of the gandharvas, and is adorned

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with destroyed elephants. And is endowed with the mass of horses, and it holds on it, the excellent weapons. (3) The earth looks shining, on account of the heads (of those dead warriors) which resemble the full moon, where the lips are marked by teeth bites, which possess beautiful ear-rings, and which are difficult to see, due to fierce eye-brows on them. (4) O king ! the earth looks bright, because of the arms of those heroes, and which possess, excellent armlets on them, and are like serpents, having five hoods (heads) (5) The earth looks, as if rich with lotuses, on account of the hands of the gandharvas, which resemble the petals of lotus leaves, and which are cut off (separated) by the arrows. (6) And again the earth, looks nice filled with the hands of the gandharvas, resembling, the trunks of the elephants, and which are adorned with excellent sandal paste. (7) You see, this surface of the earth is full of the mountain like elephant, whose lives, are put into danger, because of their temples being torn by your single arrows. (8) Again see this earth, covered with those horses, having their eyes open, and with the elephants, with their tusks visible, and fallen in the battle. (9) It looks decorated with moonlike umbrellas and chowries, and by the ropes, for tying the animals, by the bits of girdles, by saddles, by the clothes of elephants housings, and by conch-shells. (10) As well as by hair, staffs, bows, darts, swords and axes and by the arrows of various types, and marked by various, names and which are auspicious. (11) Oh, the lord of the Raghus! You look at the earth, which is decorated with crests, armlets, strings and ear-rings and which looks beautiful, even in mournful situation (grief). (12) You also notice, the whole charming bodies made decorated with full of ornaments, of those gandharvas, who are devoured by, the flesh eating animals and birds. (13) They are dragged like the new born ones, by the flesh eating animals to the lower regions, and they look as if they are living, because of their limbs moving. (14) the birds eat, the scars (insects in those wounds) made by the holding of the bows, which are in their opened and lotus like hands. ((15) You see those wicked conduct gandharvas, with their faces partly devoured as well as fully devoured, as if by the curse of the kings. (16) What the gandharvas had done in past, with those innocent kings, you have now again, done the same with them in battle. O Bharata ! You look at the gandharvas and (of) those devils, in the battle field

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(17) as well as hundreds and thousands of Yakshas and of demons. Then flesh eating animals, longing for the flesh of gandharvas,and always eating the blood (flesh etc) they being highly thirsty, rush towards the rivers, you have made them greatly satisfied, in the battle field. (18-19) You look at the flesh eating animals of various shapes (forms) in battle-field. Some of them are plump, some imitated, while some are tall and others are short in stature. Some have long eye-brows and stomachs, and some are flat nosed. They have round eyes, squint eyes, long teeth, and they look very ferocious. (21) In the same way, they possess erect hair on bodies, big teeth and huge mouths, some look dreadful in front, while some from behind and some on both the sides. (22) The beasts are of various kinds, and are possessing similar faces. They put on the similar colour are terrible and are of various and ugly appearances. (23) some are with the skin of the lions, while some with the tiger skins, some call while others bite, and still others, snatch away (take away) the excellent blood. (24) some others place on the banks of the rivers the blood and the flesh, arrived in the rivers, and they play at will, in the blood rivers, made by you. (25) Some make others bathe with blood, while others make a few drink the blood. They collect the blood in skulls and in vicinity again and again. (26) And then the others enjoy (drink), the blood in battle field, in company of their wives. While others following their beloveds, make beloveds drink and by themselves. (27) Some drink the blood, from the skulls, hold by their wives, while other strong ones drink the blood, from the skulls of the elephants. (28) And others being satisfied, dance there, by placing their little ones, on their shoulders. And some others, hold the hands of their wives, and dance there, in the same way. (29) Some dance while some make a boisterous laughter there. Some sing, others get a sleep and some others make quarrel. (30) And some leave the dead bodies on the ground, while others desire, to get them, and those others become able to seize them. (31) Others being angry, for the sake of dead bodies quarrel there. and some adorned with the limbs (of the dead ones) eat flesh, by making them torn out. (32) After enjoying the bones oh descendant of the Raghus ! Some eat (enjoy) the marrow. And others, highly delighted, speak to one another like we are satisfied, due to the grace of Bharata. May there always be a war of the kings, which is full of cruelty (or with a cruel one)

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(33-34) so that, we become gratified by getting strength, help and nourishment, they speak like this, and sing in different voices. (35) While others, out of love, look at the chariots, reduced to miserable conditions. Bharata, the glorious one, looking at the battle field thus shown (mentioned) by this maternal uncle, went back to Rajagriha (royal residence) through that path, then he saw in the vicinity of the town, made astonisheed by the wind missile (thrown by him against (Shailoosh) (36-37) the army of those kings. They saw him coming there from battle they all saw Bharata polluted (smeared) with the dust of the battle-field. (38) Then the kings, congratulated that here, who had become victorious in battle. He met, those highly lucky kings, and embraced them.Then the righteous souled (Bharata) spoke to them in conciliatory words and sent them to their camps. (39) Then at night time, the lord of the Raghu family being praised by lion like heroes, entered into the capital city of his maternal uncle, which was splendid on account of delighted warriors as well as respectable persons. (40)

Here ends the Chapter 267 namely the description of the battle field, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

268. Lamentations made by the ladies of the gandharvas

Markandeya said : When that night was gone (over), then the wives of the gandharvas' sons (daughter-in-law) along with the royal queens came out, with the people from that gandharva city (1) And arrived to the battle field, and they lamented being badly distressed (like) Oh destiny is really powerful, which made our lords proud with strength. (2) and those invincible, even by the multitude of gods, fallen down (perished) in battle There is nothing like great lord for destiny, nor there is nothing impossible for it. (3) As it has destroyed those sons of the gandharvas, who possessed the vigour like ten thosand elephants, Those, who in past, did not get asleep, even in very rich beds, they were sharp with pride and today they sleep on the suraface of the earth. ! Again those who get fanned fallen on the ground with feathers of vultures, on the earth ! And those, who were shining on account of their limbs smeared with precious sandal paste, and when got gathered they all today, with their limbs, smeared with blood, shine on the surface of the ground ! Those, who in past got a sleep,

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embracing the ladies, with excellent thighs and buttocks. (6-7) They today, get asleep on hard beds, and by embracing the earth !oh king ! the destroyer of the pride of the gods ! oh king ! you who loved servants ! (8) O king, nice looking, on the whole body ! oh king affectionate to the sons ! oh lord of the people ! now resorting to whose arms, (9) we will be able to live, happily and freed from fear, from gods and demons ! on seeing your face, looking like the full moon, and surrounded by crores of sons, but now stayed here at a coarse place, we will go to the region of god of death. Again, not finding you seated in assembly hall, we will proceed to the abode of gods of death. (10-11) Thus those beautiful wives of gandharva princes, lamented miserably, being full of sorrow. (12) Then, who were distressed by grief and sorrow, and were put into highly pathetic state. Then some lady friend, her husband, void of head, while some, without the arm. (13) Some other saw her husband made cut into two pieces and other found him devoured by the flesh eating animals. She, then being tormented by grief, began to weep, on seeing him. While some lady become unable to find (14) her husband among the dead bodies . Then they began to stumble there, and moved there being unhappy. They injured, struck their chests, with hands, and some plucked off their hair. (15) The sun was not able to see them in past and in their palaces, today everybody looks at them, who are distressed, and are with braid of hair set free. (16) Some fall on their husbands, and some else give them embracing. While o king ! some others having sweet voice weep loudly. (17) The royal harem (ladies) became highly grieved, when they were weeping in this way, and they too, with their hair scattered (loosened) lamented pathetically. (18) (They spoke) oh beloved one ! oh great king ! oh you, loved by the public ! oh you, the remover of the pride of lord of gods ! oh you, having the face, like the moon ! (19) Oh lord who made your intellect (mind) inspired to death ? Oh king ! don't you feel shamed in the society thus embracing this earth, with your arms, like a beloved ? And again why you get a sleep in our presence, particularly embracing the earth which is dusty (during the menses) (20-21) Oh king ! the earth is always loved by the rain? (22) You did not pay any heed, to the words of Nadayana, because you were going to meet disaster. Oh king ! though this earth is still loved by you should show courtesy towards us too as

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you are born in a noble family. (23) You have made us distressed, by your unexpected separation (journey). O you, the destroyer of the enemies ! you make us consoled, even by your words. (24) It is not befitting for a king, to lie down (sleep) on a bare land, so, oh best among the kings ! get up and accept resort to a proper bed. Do not make delay there. (25) Oh great king ! we are impelled (incited) by god of love, and by infatuation also. Oh lord of the people ! to whom shall we give embrace on neck, in your absence ? O king ! surely destiny (death) is powerful,who takes you away today, by dragging. If you had respected the words of Nadayana then, then surely we would not have met separation from you. O lord of the people ! How do you prefer to sleep today on earth, being motionless ? (26-27-28) O valiant king ! you soon get up, and kiss us by embracing us. How strange it is that, you who have made victory over many warriors, heroes, and have destroyed, many kings, are thrown down (killed) in battle, by a single human being ? Where has gone that your handsome body ! where is your lustre ! and where is your prosperity ! and where has disappeared that your strength ! where is today, your spotless umbrella ! and where is that excellent chowries ? Where is your seat meant for amorous purposes ? and oh lord ! where are your sons (gone) ? (29-30-31) Where was disappeared that sportive gesture ? and where is that grandeur ? and where are those eminent bards ? and where have gone, those beautiful ladies, holding chowries on you ? (32) Today, when we are left by you, long for you ! oh, you loved by the people ! today you have been merely an object of recollection ! (remembrance) (33)

Surely, O worthy king ! the group of young ladies, residing in heaven, must be more beautiful than us, and therefore you have left (abandoned) your kinswomen, and oh, spotless one ! have begun to love them. (34) Who is that uncontrolled person (wanton), when asked by you, has made your mind (intellect) always attached to heroism, prompted to war-faith ? (35) You should favour us, even by words who are your beloved ones, and whom you had fondled in past, and especially when you are proceeding on a long journey ? (36) Oh king ! you make these people send away, let me enjoy, in your company, in beautiful gardens, forests and parks. (37) We are not jealous of them in presence of the whole worlds. Surely this our mind is made of iron,

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and is very strong so that, it is not broken, into hundred pieces even seeing you dead. Oh excellent kings, with your limbs smeared, and we with camphor, and sandal paste ! oh you deserving a very valuable bed. (38-39) You are not looking nice, and having your limbs anointed with blood slept on the surface of the earth ! Where are gone your troops of elephants, dividing the enemies troop ! and where have disappeared your horse today ! (40) And oh king ! where have gone, those your brave warriors who compete with Shakra, in battle ? How it became possible for Bharata, to send you to the other world,when you were amidst the great army, and were equipped with sword, arrows and the bow ? Oh lord of the people ! the enemy got tremor, by your mere glance (look) resemblig the death (41-42) and so, how it happen that today you are detroyed in battle, even by a human being ? So, what shall be do now ? we are void of hope, with regards your life. (43) I have not got that alternative, not that right, not even that looking for chance, the young ladies of Shailoosh, were lamenting in this way. (44) They repeatedly, gave him embrace and o king ! were falling on the surface of the earth. They were beating their heads, as well as injuring their arms. (45) And again and again they looked at that valiant king who was fallen on the earth, void of life, and seeing him again, they fell down on earth, being unconsicous. (46) the whole surface of the earth, was filled (pervaded) by the words of their lamentations. Then the learned brahmin Nadayana, tried to console them. (47-48) At that time, the undefeated king of the gandharvas, came to that place, he being sent (prompted) by Bharata. King Chitraratha, arrived at that place, and he slowly made the whole mass consoled in proper manner. (48-49) And, he performed the funeral rites of Shailoosh, along with his sons. Then those gandharvas, directed by the king Chitraratha, prepared a pyre of the king, with many dry wooden sticks then, and also pyres of all his sons as well as of each warrior, with the woods of sandal, agallochum and of other kind of sandal wood. (50-51) They inflamed the pyres with perfumes, oils and with ghee, and thus performing all the final rites, they returned the town. (52) then by obeying the words of the kings of gandharvas, the entire group of great people, went to gandhamadan, placing Nadayana in front of them. (53) He made them inhabited, on the low lands of Rama mountain. They all made dwelling there, by Chitraratha's

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command. (order), and oh great king ! lived there happily, they being nicely protected by that high souled king. (54) Oh king ! there too, the grand son of Shailoosh, became the chief of the people. And the king of the gandharvas Chitraratha ! protected him, by the order of the chief of Raghus (Bharata)

Here ends the Chapter 268 namely The lamentations made by the ladies of the gandharvas, in the dialogue of Markandeya and Vajra in the first part of Shri Vishnudharmottara.

269. The union of Shri Ramachandra and Bharata

Markandeya said : Then, the festival, of gods, commencing for five days and ending in the bright half of the month of Ashadha, was over. (1) And Lord Madhusoodan, resorted them to the state of half contemplation, and half sleep, on the couch (bed) of the celebrated serpent, Shesha, in the milky ocean (sea of milk) and for the benefit of the worlds (3) Bharata, also celebrated the festival, and he then worshipped Janardana, he made alms of lands, and observed the vow of fasting by day and eating at night, for five days. (3) He abandoned to take liquor and meat, during the period of four months, and sent those kings, from the palace, after duly respecting them. (4) He spoke to them many gentle words, and embraced them closely. He then distributed the wealth (treasure) got from the city of gandharvas, among them. (5) On the night of the monsoon, he fairly (generously) honoured his own army men, and after consulting with them, he sent those eager ones, to their beloveds. (6) After sending those people, Bharata, together with his remaining soldiers, went to the abode of his maternal uncle, and stayed there, like Shakra. (7) He stayed there, being pleased for four months, then of the commencement of the end of the bright half in the month of Kartika, he celebrated a great festival, in last five days (in that period) That awakening of the supreme god (Vishnu) was a great festival of the gods. He gave liberally the great alms to them, and especially in the month of Kartika. Then he worshipped, the lord of the universe, holding conchshell, disc, and club in arms. (8-9-10) On the auspicious day and constellation, in the year, he worshipped the worthy brahmins, and that decendant of the Raghus, then treated with respect the architects (11) and made constructed two cities, on both the banks of Sindhu. And after making the inception of both the cities, he installed both

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his sons, there i.e. he installed Pushkara, on the throne of Pushkaravati and Taksha, on the throne of Taskhashila, then oh great king ! Bharata, the magnificent king, thus installed them, and according to the precepts. (12-13) He installed, oh descendant of the Yadus ! his son Pushkara on Pushkara while to Taksha (sheela) in the same way, he installed, his son Taksha. Both the cities, were crowded with worthy brahmins. (14) And they were occupied by artisans, living on various crafts. Both possessed many excellent house as well as they were decorated with the temples. (15) He divided the share between both the sons, and when the year was completed, he took leave of Yudhajit then when the month of Kartika came to an end, glorious Bharata, in an auspicious constellation., (16-17) started to meet (see) o king ! Rama. The valiant one, was then followed by his sons and by his maternal uncle Yudhajit. (18) He closely embraced, both the sons on the banks of their cities, and also his maternal uncle Yudhajit, and sent them to their abodes. (19) Then Bharata with tearful eyes, went slowly by the golden chariot, along with his army, consisting of four members. (20) the people with their minds distressed, as if slightly deluded looked at those chariots and at Bharata, who was thus parting. (21) They were looking again, and again at Bharata, by turning their faces, and when they did not see him, then they walked with hurry. (22) Bharata also transgressed the path (way) occupied by provinces, lakes and rivers, along with the villages, cities and group of people and after a long journey, he came to the city of Ayodhya. He than entered, into the city adorned with flags and banners. (23-24) And looking pure like the nectar, and which was made sprinkled,with the sandal water. It was all arranged before hand, by Rama's order, for honouring the divine child (Bharata) (25) Then, the highly lustrous Lakshmana along with his four member army went ahead, together with the eminent citizens. (26) Lakshmana, when he saw Bharata, who had returned after a long journey, bowed down to him, with devotion, and by placing his head on the earth. (27) Bharata, with love, smelt his head, gave him a close embrace and asked about the happiness of all. He then, according to the precept, with the questions related to their welfare and with a smile ahead. (28-29) Then glorious Bharata, mounted on an excellent elephant, entered into the town, being respected, again and again, by that mass of public (people). (30) The higly

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lustrous one was looked with longing by women, who stayed at the windws of spacious buildings and palaces. (31) Then the higly glorious Bharata came to the big royal gate and there then arose a big noise of musical instruments, being played for honouring him. (32) coming at the royal gate, he alighted from the excellent elephant, and then holding the hand of Lakshmana, he entered into the assembly hall. (33) There he found (saw) great Rama, on royal seat who was smeared, on whole body, with sandal paste, and who was decorated with all types of ornaments. (34) He was having the face like the full moon, and eyes like the petals of a blue lotus Bharata, as soon as he saw Rama, placed his head on the ground, and he, the higly lustrous one, made himself and particularly to Lakshmana fallen before his feet. Rama, also when he saw Bharata, he made got up that Bharata, with long arms. (35-36) And he gave him embrace on neck and smelt his head,then he asked him to take the seat after making the questions about steady welfare. (37) He presented (offered) the precious jewels, of those gandharvas to Rama, who was always attached to righteousness, and then that Raghava (Bharata) took (set on)the excellent seat (38) The best among men was then asked by Rama and then he revealed the whole encounter (event) as it was happened to him, then he, when sent by Rama, went to his palace, and there, he worshipped god Vishnu. (39) The valiant, hero, who was invincible in battle, got a sleep making a bow, to Rama's feet. And Rama too, whose enemy side was thus well destroyed, ruled over the kingdom along with him. (40) Then, Rama when he heard about the valour, made by both the sons of Bharata (the incarnation of) Vishnu, in both these cities, became highly pleased and got delight. (41) This victory, made in front of the battle, by that delighter of Raghus (Bharata), I today, described to you. A person, should listen to it, attentively, which is splendid on account of (special) knowledge, religion, attaintment of world by riches, and fame. (42)

Here ends the Chapter 269 namely The union of Shri Ramachandra and Bharata, in the dialogue of Markandeya and Vajra, in the first part of the second portion, in Shri Vishnumahapurana

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